T. L. Watson from A Thi

CHRISTIA

DICTIONARY,

Opening the signification of the chiefe Words *dispersed generally through Holy Scriptures of* the Old and New Testament, tending to increase Christian knowledge.

Whereunto is annexed, a Particular Dictionary { For the *Reuelation of S.*, For the *Canticles or S.*, For the Epistle to the *Hebrewes*.

The third Edition,

Augmented by Addition of diuers thousands of Words, Phrases, and Significations, and by explication of Leuiticall Rites: Also, of most difficult and ambiguous speeches, with farre more profitable Annotations then before.

By Tho. Wilson, Minister of the Word at S. Georges in Canterbury.

{ *Euery word of God is pure.* Prou. 30, 5. / *Ye erre because ye know not the Scriptures.* Mat. 22, 19 / *Words are notes and markes of things.* Aristotle. } { Galen. libr. 1. de Medic. cap. 5. / *Who seeketh to wrangle of words, shall neuer make well of things.* }

¶ *Vbi plura aut diuersa eiusdem vocis significata afferuntur, primum sunt propria & genuina, cætera metaphorica.* Mercerus in Paed.

Distinctio vocis ambiguæ, primum fit in [illegible] *considerationis.* Keckerman System Log.

LONDON,
Printed by William Laggard, dwelling in [illegible] 1622.

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Thomas Wilson

S. L. Waldow

Josepor Gerrish his Booke. 1680

TO THE RIGHT Reuerend Fathers in Christ, *my Lord Byshops, of* CARLILE *and of* WORCESTER: Also, to the Right Worshipfull, Mr *Doctor* Neuile, *Deane of* Christ-Church in Canterbury, *Thomas Wilson*, wisheth *all Health and Happinesse from* Christ our Lord.

RIght Reuerend, *that which King* Asuerus *said of* Mordecay, *when hee found by reading in the Chronicles the great pleasure he had done him, by discouery of a dangerous Treason against him*; What Honor and dignity (*saith he*) hath been done to him for this? *The like* (*though not the same*) *may I say, concerning your Lordshippes and Worship, vpon recording with my selfe, the many and great fauors which you haue done me from my youth, to this day: What duty and seruice* (*for I may not say, what Dignity and Honor*) *hath beene returned to you for all this? My Conscience doth answere me with some checke, as his Seruants answered their King*: There hath beene nothing done. *If vpon this answer, that* Heathen *man entred into some deliberation with himselfe, how to Recompence* Mordecay, *my checke would proue a sting in the end, if I should alwayes suffer my selfe to forget your very great and most constant Good will and Beneficence. For one of you, to wit, my Lord of* Carlile, *was, vnder God, the Foundation of all the learning and preferment which I enioy, hauing cherished me in his Colledge, whereof he was a most worthy Pronost and Gouernour, neglecting himselfe and his, for the good of*

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his house: and afterward, sending me to the place where yet I abide, by Gods goodnesse; and there haue beene, and still am much comforted thorough the great loue and care of that Reuerend and most courteus Dean of that Church, whereof I am a Member; the third, vouchsafing mee his loning respect, both long before and since he was aduanced to his first Sea. Entering into some deliberation what I might doe, not for dignifying you (albeit that were my part to doe, were it in my power) but for deliuering my selfe from suspition and imputation of an ingratefull minde, I resolued to presume vpon your great and well approued benignity and patience, to Dedicate to you, and vnder your three names (being for your place and painfulnesse, chiefe setters forth, and teachers of Christianity) to publish a great part of this my Christian Dictionarie, which with much and long labour, and not without some Fruite or hope, to the godly Professors (for whose sake and good chiefly, I meant it) I am sure, with much gaine of knowledge, and increase of iudgement to my selfe, I haue at length (as I could) finished it. Vnto which, if your Honorable Lordships will afford Patronage, Countenance, and gracious Aspect, I shall in such wise acquite some part of bounden duty towards you, as yet I will acknowledge my debt increased, by the addition of dignity vnto me, so to grace the poore, but painefull Worke, as it may haue shelter vnder your wings, against the carping Tongues of the enuious, who neither will put forth their strength to do good, nor yet will beare with others, which desire to imploy their Talents. Thus craving pardon of my boldnesse, and submitting my selfe and endeuours to your fauorable acceptance, I commend you all three to him who is one in Essence, and three in persons, the blessed Trinity in vndiuidable Vnity. Whose wisedome and power euer guide and defend you in earth, till his infinite goodnesse and mercie, haue glorified you in heauen.

From my House in Canterbury, Anno Dom. 1611.

The Generall Preface,

To the Christian Reader.

THE end of Teaching, is to cause others to learne; and to learne, is to know things to be, what they are. Now of things to be knowne, words are notes or markes, leading the minde to the comprehension of the things. It cannot be then but a great hinderance to the vnderstanding of things, when words which betoken and signifie things are not vnderstood, and a great furtherance when they be vnderstood. Wherefore, as it is necessary in Grammar Schooles that children which learne French, Latine, or Greeke, haue their Dictionaries and Lexicons allowed them, to interprete such hard and strange words, by knowledge whereof, things to be learned become more easie; and their labours which haue composed such Bookes, are much to be commended: So I haue wondred, that of so many, worthy, learned, and godly Diuines, which are as willing for their loue to the good of the Church as able for their sufficiency of gifts, not one, no not one (that I know) haue euer attempted to prouide our Christian scholler such a Christian Dictionary of words, as containe the secrets of our heauenly profession and Art. Many haue framed and set foorth Primers, and A.B.Cs. for beginners; I meane Catechismes, to enter them into the knowledge of God: but not any (as yet) haue set too their hands, to interprete in our Mother tongue (in Alpha-

bet order) the cheefe words of our Science, which being very hard and darkesome, sound in the eares of our weake Schollers, as Latine or Greeke words, as indeede many of them are deriued from these Languages: and this I haue esteemed as no small lette to hinder the profiting in knowledge of holy Scriptures amongst the vulgar; because, when in their reading or hearing Scriptures, they meete with such principall words, as carry with them the Marrow and Pith of our holy Religion; they sticke at them, as at an vnknowne language. *Mathias Flacciꝰ Illyricus* (whom I did not looke vpon, nor vpon *Enchiridion Marlorati*, vntill I had well nye done this worke) hath worthily performed this in Latine, by whose helpe, it is easie for a Diuine to do some such worke in english: I, the vnmeeteſt and vnworthieſt of all my Brethren, not one of a thousand, but the meaneſt of ten thousand, haue attempted this enterprise, and performed a poore something, sufficient onely, to giue the more learned an occasion to doo some more exact thing in this kinde. Therefore for their better encouragement thus to doe, (besides the breach of the Ice vnto them,) I haue briefely set downe before them, the great and manifold profits that would arise out of such a worke, being substantially done. First of all, thy selfe being a Minister of the word, it will bring thee this fruite, that thou shalt teach with more facility, hauing ready and at hand, the true and right definition of things. Secondly, the distinguishing of words of diuers acceptions, lying alwayes by thee, will ease thee of some labour in teaching, when thou art enforced by occasion of the Text, to interpret such words. Thirdly, the people committed to thy charge, being by meanes of such a Booke, well acquainted with the cheefe words which containe any Doctrine, thou shalt not neede in the course of thy teaching, to be alwayes troubled with the opening of such words; but presuming vpon their knowledge, maiest the more insist and dwell in the pressing and vrging the Doctrine and practise of the things so well vnderstood before. Now as touching the hearers, their growth and proceeding in Christianity, will be greater and more speedy, by the helpe of such a Dictionary; which hauing giuen light vnto them, to know the principall words of their Art, the matter of Doctrine contained in these words, and raised out of them, will be sooner perceiued, and take better impression. Againe, the right distinguishing of things, the one from the other, when the Nature and due bounds of euery word is declared, would

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proue ſome preſeruatiue againſt errors and hereſie, which commonly ariſe vpon the ignorance of things, while they are ſhuffled confuſedly together, one thing being taken for another; or ſome thing being taken to be that it is not. I could ſhew this in ſundry particulars, one inſtead of all: [*Iuſtification*] this word not rightly vnderſtood, what errors hath it bred? whilſt ſome take it to be the making of our ſelues iuſt, by infuſion of grace in the hearts of the elect. Others to be nothing elſe, but a making of our actions to become iuſt and holy; whereas it is an abſolution of a ſinner from his guiltineſſe, and pronouncing him righteous before God, when he beleeues in his Sonne Chriſt Ieſus. Laſtly, it will prouoke Chriſtians more willingly to reade Scriptures, when they haue at hand a Dictionary, to declare and expound ſuch words as they vnderſtand not. For, as men aduenture to cracke that Nut, whoſe kernell by cracking is to be obtained; ſo the Chriſtian is much mooued to reade, when he hath as it were, a cracker to get him the Kernell, that is, a Dictionary to giue him the ſence of the words which he reads. To conclude, it may preuent ſcruples, which may ariſe in ſome conſcience, through ignorance of words, and their true and fit meanings.

Now, a few Aduertiſements will be requiſite to be added about this my ſimple endeuour: Firſt, my care was to put in no words, but ſuch as were materiall, and of ſome moment and vſe. Secondly, if either I haue left out ſome materiall words, or not giuen all the ſignifications of thoſe whereof I haue made choyſe, or giuen more then they haue, or not ſet downe the ſignifications for order, ſo preciſely as ſhould be; let theſe faults (if any ſuch be) be pardoned by thee, till they be ſupplyed by ſome more ſufficient: for whom (as I haue ſaid) I do herein but breake the Ice. Yet hereof I would haue them take knowledge, that ſuch ſignifications as I giue, I finde them in the word; but if any word haue other or more, it is more then I finde. Thirdly, I would haue none to thinke, that my meaning were to giue an exact definition of euery thing (let him be thought very wiſe and happy that can doe this,) but ſome true and familiar explanation or deſcription of words to make things that be obſcure, to become ſomewhat plainer to the ignorant. Fourthly, theſe explanations which I do giue, may differ in tearmes from ſuch explanations, as yee ſhall finde in other mens writings of the ſame words. But I verily truſt, that you ſhall finde for the moſt part, an agreement in ſubſtance of truth.

Moreouer, in citing Scriptures, I haue ſometimes noted ſuch places wherein the word which I doe interprete is onely named; Sometime, the place where the interpretation is found with the word, and ſome places which onely haue the interpretation, and not the word. I cite few places, becauſe a light giuen to a word in one place, will cleare other places, where that word is vſed in the ſame ſence, which the aduiſed Reader ſhall diſcerne by the circumſtance of the place. Beſides, I haue put ſome Eccleſiaſticall words, which be not found in Scripture, in ſo many Sillables, yet are there for the matter, as [*Trinity*] and [*Sacrament*,] &c. Againe, ſometime ye ſhall finde the word, and ſometime the thing, and ſometime both opened. Finally, my requeſt is, that no Miniſter doe by this Booke hinder his owne ſearching, it being intended to be a meane rather to whet his diligence to ſearch more narrowly: nor any hearer vſe it to contention, but to edification; not for matter of idle diſpute, but for needefull direction. And if I be longer in the explanation of ſome words, then the nature of a Dictionary will beare, or doe open ſome words, which (to ſome) may ſeeme needeleſſe, impute it either vnto the weightineſſe of the things, which being darke and important, neede opening; or vnto the dulneſſe of common capacities, which ſee little in Diuine matters; or if yee will, to want of dexterity in my ſelfe, who haue beene but of late acquainted with this Trade. Thus intreating thee (courteous Reader) to haue conſideration of my weakneſſe, and of the newneſſe and ſtrangeneſſe of the worke, fauourably to pardon wants, which in ſuch a Forreſt of words and things cannot but be many, I commend thee vnto the mercifull goodneſſe and protection of the Almighty.

Thine to doe thee good,

Tho: Wilſon.

A ſhort aduertiſment touching the commidity of this Booke, and the things performed in it.

COurteous Reader, albeit in my general Preface, and particular Rules, I haue ſomwhat diſcouered both my purpoſe and the profit of this new vnwoonted work; yet for thy better encouragement to beſtow the coſt in buying and paines in reading, I haue here diſtinctly and ſeuerally gathered the maine and manifold vſes, whereunto this Booke may ſerue, if it be rightly vſed and not abuſed, as euery Booke (euen the beſt) may be, and are.

1 The moſt words of holy Scripture, both main & mean, both proper and borrowed; are heere plainly, and with few words expounded and opened, to helpe the Miniſter to interpret, and the hearers to vnderſtand the Scriptures.

2 The ſundry and diuers acceptions and ſcattered ſences of one and the ſame word, are noted and gathered vnder one view, with fit places of Scripture, agreeing to the diuerſities of the ſence.

3 Where any word is by the holy Ghoſt drawn from his proper ſence, to an improper and figuratiue ſignification, there ye haue the name of that Trope or Figure, ſet downe vnder that word, whether it be **Metaphor** or **Metonimy, Irony, Synecdoche**, or ſom other; by which means, the reaſon of pulling many words from the Primitiue ſignification to a ſecondary, may appeare.

4 Beſides ſingle words, this Booke interpreteth very many double words, compounded of a Nowne & an Adiectiue or Epithite. Alſo ſundry Scripture phraſes be expounded.

5 In ſetting downe the meaning of the words, this Dictionary

onary doth very often point at ſome wholeſome Doctrine, and ſometime expreſſeth it.

6 All the words of Foundation (as I verily truſt) which containe the ſure grounds of our Faith and Religion, are heere comprehended.

7 Here be giuen the definitions of the capitall and chiefe matters, with due proofes of ſcripture, to confirm euery part of the definition, the better to expreſſe the natu e of things.

8 You ſhall finde not a few Theologicall diſtinctions and diuiſions, the better to diſtinguiſh one thing from another.

9 Not onely words which beare difference between Proteſtants and Papiſts, are written downe and cleared in this Booke, but alſo there is a taſt giuen of the ods and difference it ſelfe, in moſt points of controuerſie between vs and them, for the information of ſuch as haue leſſe profited, in diſcerning the differences.

10 There be three thouſand texts of ſcripture (at the leaſt) declared and made plaine, to the vnderſtanding of the ſimpleſt.

11 Vnto ſuch words as be hard or waighty, I haue ſometimes added for fuller edification, ſhort and eaſie obſeruations, vnder this word [Note] being ſet in the Margent.

12 Laſtly, this is not the leaſt fruit that may come of this Dictionary; to the ſtudious and well-minded Chriſtian, that it may cauſe him more narrowly to ſearch & examine what ſignification euery word of Scripture may beare; for out of mine owne experience I may truly ſpeake it, that ſince I took this Booke in hand, it hath cauſed me a great deale more thoroughly to marke the Scriptures, the ſweete proportion and large compaſſe wherof, I know much better then euer I did.

Whoſo-

WHosoeuer doth but caſt his eye ouer any part of this Worke, muſt confeſſe it to bee both painfull and ingenious: And (which addeth much to the commendation of it,) this addeth not to any that went before. It is farre more eaſie to adde, then to inuent: and for ought that I know, the Author doth not build vpon any other mans Foundation in this kinde. But that which crowneth this, and all ſuch Chriſtian endeuours, is, the ſubiect whereabout it doth conuerſe. For though it bee a Dictionary interpreting words & phraſes, yet it is a diuine Dictionary, teaching the Language of the holy Ghoſt in our owne Natiue tongue; which if a man could once attaine to ſpeake naturally and kindely, he would be more powerfully eloquent, then if hee ſpake with the tongues of men and Angels.

Roger Fenton.

TO

To the Christian Reader, studious of the Scriptures.



IT is the Custome of worldly men, so sure to lay vp their earthly treasure, as there is no comming to it without a Key, because it is kept vnder lock, or lockes rather. Thus it fareth with the Heauenly neuer-withering Treasure, which being (as it were) lockt vp from al men (as they be the sons of Adam) *cannot be enioyed of them, without the helpe of a double Key. One is meerely spirituall, and principally kept and held in his hand, which hath the keyes of the house of* Dauid, *to open the wits & vnderstanding of such as be blind by Nature,* Luk. 24,45. *and still more and more to illuminate such as be already taught of God.* Psal. 119,18. *The other is so Spirituall, as also it is Ministeriall; to wit, the Interpretation of Scriptures, cyther by vocall preaching, or by sound writing of such Scribes as be skilfull to open the word of the Kingdom. The former Key, thy humble faithfull prayers must prouide, beseeching God thy Father most instantly, in the name of his Sonne, to open thine eyes to make thee able to see the wonders of his Law. The latter, as from many other Diuine Lock-smiths, so from this Author is ministred to thee in this present Booke; full of labour, and very lightsome. What remaineth, but that as a naturall man would be glad of a Key, to open the Locke where much gold and siluer is stored vp: so thou shouldst ioyfully embrace this worke, which leadeth thee to a Treasure, more to be desired then gold, yea, then fine Gold?* Farewell.

Charles Euars.

A Friendly Counſell to the *Chriſtian Reader, touching the vſe* and benefit of this Booke.

VVOuldſt thou as all Gods children would, conceiue and vnderſtand
What thou doſt read in holy Writ, as God doth thee command?
Wouldſt thou attaine true ſence of words, and matter in them hid, *Ioh 5 39. Mat. 22, 9.*
What meaning each word doth containe, from error to be rid?
Doſt thou delight to haue inſight into the Sacred Treaſure
Of Chriſts riches, and with thy fill therein to take thy pleaſure?
Then read this worke, which painfull hand hath wrought to eaſe thy paine,
That in reading Gods holy Word, thou mayſt reape greater gaine.
Our Engliſh tongue, from many tongues a ſnatch and ſmacke hath taken:
As Engliſhmen from forraigne men, their Coats and Sutes haue ſhapen.
Some words from French, and ſome from Greekes, moe from the Latines flow.
Some new, ſome olde; ſome darke, ſome plaine; ſome hard and ſtrange to know.
Some, to ſome place do giue great light; ſome darken much ſome Text;
Some generall in the firſt place, ſome ſpeciall in the next.
Some properly ſound in this clauſe, improperly in that, (what.
What ſome words ſound thou know'ſt right well; ſome ſound thou know'ſt not
So, oftimes thou leau'ſt off to reade and ſearch the holy Scriptures,
Becauſe thou vnderſtandſt not words which hide their heauenly Treaſures.
But lay this Booke on thy left hand, and Bible on thy right;
When doubt ariſeth from a word, on Booke ſtraight caſt thy ſight.
It will ſoone helpe to cleare thy doubts, and make plaine Text to thee,
That thou ſhalt know what God doth meane, and well his counſell ſee. *Col. 1, 10. Iohn 13, 17. and 17, 3.*
So ſhalt thou reade, and in reading increaſe thy knowledge daily,
And knowledge of our God and Chriſt, with practice, makes men happy.

L. Rauen.



Vrteous Reader, thou art much bound to bleſſe God, for the great plenty and abundance of excellent Bookes, which by the hands of his painefull and godly Seruants he hath afforded thee, as helps and furtherances to bring thee to the ſound knowledge & right vnderſtanding of his facred word : But among them all, in my iudgement, there is no one in our natiue tongue, ẏ doth more oblige thee to true thankfulnes, then the Booke thou now beholdeſt, in regard of the great neceſſity and manifold vſe of the ſame; as alſo the exceeding rich profite and benefite, which by Gods bleſſing (if thou make the right vſe of it) thou maiſt reape thereby. For beſide the multiplicity and great variety of wholeſome matter, which thou ſhalt find ſcattered through the whole worke, heere thou haſt moſt of the darke works and phraſes contained in the Scripture, in Alphabeticall order, plainely, briefely (yet fully) and foundly vnfolded; and in moſt places, the corrupt gloſſes of the Papiſts vpon them, compendiouſly diſcouered and confuted. Heere thou maiſt at one view, ſee the diuers acceptations and ſignificationsof words, with the Figures & Tropes denoted, in which the Scripture vſeth them. By this Booke, thou ſhalt be made able to diſtinguiſh of words, which in Scripture are ambiguous, to explaine words and phraſes obſcure, and eaſily to vnderſtand ſuch as be hard and vnknowne. By this Booke, if thou be a Miniſter, thou ſhalt become *Bonus Textuarius* (for what is that but to bee able to giue the true meaning and genuine ſence of the ſcripture?) and *Bonus Textuarius eſt bonus Theologus*. This Booke will make thee a more profitable Teacher : for *qui bene diſtinguit, bene docet*. By this Booke (whoſoeuer thou bee) thou ſhalt bee fortified to ſhield thy ſelfe, and haply others too, from error; as alſo to ſee when others do erre, and to draw them, out of error, for errour ſprings from ignorance, that is, from miſ-vnderſtanding the ſcripture. Mat. 22, 29. By this thou ſhalt be made skilfull, to diſcern the

voyce

voyce of thy Shepheard Christ Iesus, from the voyce of a stranger. Iohn 10,3,5. In a word, by this Booke in short space, and with no great labour, thou maiest plentifully abound in all heauenly wisedome and knowledge. So that, as one saith of *Cicero*, *Sciat se multum profecisse, cui Cicero vnice placet*: In like manner it may more truly be affirmed of this Booke, Whosoeuer he be that delighteth much in it, shall thereby gaine infinite benefit. The Author hath been pleased to entitle this booke, *A Christian Dictionary*: and so it is, for it interprets words. But it may also bee worthily called, *The Key of the Treasures hid in holy Scripture, The enemy of Ignorance, The high and ready path to Knowledge, The Discloser of Gods holy secrets, A Light for Ministers, whereat they may borrow Light, A Lanthorn for the people, to direct them in the Light*: And to be short, The way to make all the Lords people to propheſie, as *Moses* wished. Then Gentle Reader, be not without it, let it be continually by thee; yet buy it not for nouelty, because it is the first of this kinde that euer saw the light, but for the vnvalewable worth of it. *Sit tibi charus, non quia rarus, sed amatus quod amabilis*; *i. amari dignus. Seneca* saith, *Noua, quamuis non magna, miramur*. That wee make much of new things though they be not great. Loe, in this Booke they both meete together, heere is newnesse, and heere is goodnesse. This worke is new, and it is precious, how then should it not much inamor thee?

Omne tulit punctum qui miscuit vtile dulci.

I. B.

Joseph Gerrish his Book 1684.

The Epitome and Anatomy of this Booke, abridged and vnbowelled.

AS Starres from Heauen much Light afford,
So doe the words we finde in Word:
But Starres ſhine not till they appeare,
Nor words do teach, till ſence we heare.
Then read this Booke, that thou maiſt ſpy
Gods minde; thy minde to rectifie.
1. Significations. *The ſignes of things it maketh bare,*
2. Definitions. *The things themſelues it doth declare;*
3. Diſtinctions. *Yea thing from thing it ſeuereth plaine,*
That better knowledge thou maiſt gaine.
4. Controuerſall words. *What oddes twixt truth and error is,*
It ſheweth eke: attend to this.
5. Fundamentall. *The words which* Fundamentall *be,*
Are all in Table plac'd for thee.
6. Eccleſiaſticall. *Eke words, whoſe matter Scriptures cleare,*
Yet Words themſelues doe not appeare.
Required vnto right vſe of all,
1. Thankfulneſſe. *Praiſe God, apply thy minde to know*
2. Humility. *All words of his, both high and low:*
3. Prayer. *With humble heart this Booke admit,*
And pray for grace to thriue by it.

The Dictionary to the Readers.

VNkend, vnkiſt, (ſaith Prouerb olde)
Loue ſprings from knowledge, thus we hold:
To Chriſtian world vnknowne am I,
Once knowne, you will not paſſe mee by:
Though Booke of words my Title be,
Yet nought but matter found in mee.

The Authors Reply.

FEare not; who loues the word of Grace,
Thee louingly he will imbrace.

N Baskett's Ex Libris Aberdonen Reverendi Domini Sam. Towers 1724

A Christian Dictionarie,

Opening the signification of *the chiefe Words, dispersed generally* thorough Holy Scriptures.

ABba.] Father; Thus Christ expounds it, Mark. 14,36. and *Paul*, Rom. 8,15, *To cry Abba, Father*: the doubling of the word, ioyning to the Syriacke [*Abba*] the Greeke word πατηρ, seruing to teach, that God is not God of the Iewes onely, but of the Gentiles also, and will bee called vpon in all Languages, requiring of his people a strong confidence in his fatherly goodnesse through Christ.

The repetition of the same word (in sense) serueth to stirre and expresse the vehemencie which is in feruent praier, Gal. 4,6. Psa. 22,1. *My God, my God.* Math. 25,11. *Lord, Lord open, &c.* See Dan. 9,19. Also it sheweth the great constancie and assurance of the faithfull, that he is their Father indeed.

Hebrew and Syriack words, as *Abba, Sabbath, Hosanna, Halelniah, &c.* and sundrie more, are retained as familiarly knowen to the Christians, whose faith is deriued from the *Iewes*, so the words also. Also Note, that these strange words, were

not vsed of superstition, as though more holinesse were in the words; as Romanists may seeme for that end to commend the vse of a strange tongue in their seruice.

[**To Abhor.**] To haue a thing in vtter detestation & loathing Esay, 1, 13. *I Abhorre your Sabbaths and New moones*, Iob 42, 6. *I Abhor my selfe.* Sometimes abhorring signifies loathing in shew and profession onely, and not in truth, as Ro. 2, 22. *Thou abhorrest Idols*, that is, seemest to detest them.

Leu. 26, 11. Deut. 23, 7. and 32, 19. 1 Sam. 1. 17 Iob 42, 2. Amos 5, 10. Rom. 12, 9

[**Abhomination.**] Some accursed spiritual filthines, which deserues to be fledde from and abhorred of all men, as ominous, fearefull, and vnhappy, Deut. 22, 5. *The man that weareth Womans apparrell, & the woman that puts on mans raiment, both are Abhomination vnto the Lord*, Prou. 12, 22. *The lying lips are abhomination vnto the Lorde*, Mat. 24, 15. and often in *Moses* and the Prophets. See Deut. 25, 26. It importeth such a vile thing as causeth vs to turne our eies from it, that wee cannot abide to looke on it.

2. Some thing, which for the vncleanesse sake might not be eaten or toucht, *Leu.* 11, 10, 11.

[**Abhomination of desolation.**] That, which all good men detest and hold accursed, by reason of the shamefull and foule filthinesse of it, deseruing and bringing desolation. And this is meant (as some do think) of the Idols which the Romaines not long after Christ his ascension, set vp in the Temple at *Ierusalem*, whereupon followed desolation, that is, the laying waste & downfall of the Temple, Citty, and Nation of the Iewes. This is the abhomination of desolation foretspoken by *Dan.* 9, 17. and after spoken of by *Mathew* 24, 15. But Master *Iunius* (not without great apparance of reason) interpreteth [*Abhomination*] of the Army of the *Romans*, which consisted of abhominable men, to wit, Infidels, who brought desolation vpon Temple, Citty, and people. A desolation to bee executed by abhominable men.

See Luke 21, 20. which expounds Mathew & Marke.

[**To Abide in Christ.**] To continue and remaine in Christ by a liuely faith, without falling from it by security, pride, or prophaneneſse. This perseuerance is wrought by the spirit of Christ, through the holie ministery, not without the endeuours of the faithfull, Iohn 15, 4, 5, 6.

[**To Abide in the Word**] To perseuer in the doctrine, both in ỹ faith and practise of it vnto the end, Iohn 8, 31.

[**Ability.**] Aptnes & strength of wit and memory to comprehend and retaine Sciences, beside

ſide a great towardneſſe, and withal induſtrious & vigorous bodies and mindes, Dan. 11, 4. *And ſuch as had ability.*

[**To Abrogate.**] To make voyde or fruſtrate: to lay away as of no vſe and fruite, or to no end. Thus Grace is ſaide to be Abrogate, when righteouſnes is ſought by the workes of the law; for then the grace of God in giuing Chriſt vnto death, to merit righteouſneſſe for beleeuers in him, were made vaine and of no effect, Gal. 2, 21. Alſo thus the Law is ſaide to bee Abrogate, Eph. 2, 15. See how in the word [**Law.**]

[**Abſence, referred to God**] His withholding ſome ſigne of his fauor, or the ſending ſome iudgment. For as touching his eſſence & power, he is neuer abſent from his creatures, Pſal. 77 7. *Will the Lord abſent himſelfe for euer?* Hence comes thoſe phraſes in the Pſalmes and elſwhere, of hiding his face, turning his back, departing, returning, and the like.

[**To Abſtaine from.**] To ſeparate, or eſtrange, & turne our mind from a thing, with an hatred of it, 1 Pet. 2, 11. *Abſtaine from fleſhly luſts*, that is, crucifie the wicked deſires of corrupt nature.

[**From aboue, or aboue**] That which is from heauen, Acts 2, 19, Eſay 6, 11.

2. That which is excellent, and of great account: alſo heauenly and ſpirituall, Gal. 4, 26. *Ieruſalem which is from aboue.*

3. Things which belong to the heauenly life, Col. 3, 1. *Seeke things which be aboue.*

[**Aboue all.**] One, who hath the chiefe authority and rule ouer the Church, Eph. 4, 6. *Which is aboue all*, Iohn 3, 31.

[**Abundance of the heart.**] An heart abounding and ſtored with things good or euill, Mat. 12, 24. *Of the abundance of the heart the mouth ſpeaketh.*

[**Abundance.**] The plentifull conuerſion of the Iews toward the end of the world. Alſo the encreaſe of moſt excellent grace in the after this generall conuerſion, Rom. 11, 12. *What ſhall their Abundance be?*

[**To abound.**] To know and feele the force of a thing abundantly and plentifully, Ro. 5, 10. *Where ſin abounded.*

[**More abundantly.**] With daily and great encreaſe & profiting in all ſpirituall conſolations and bleſſings which are heaped on the ſheepe of Chriſt, who with his life accumulateth and poureth Celeſtial gifts in all plenty vpon his. Iohn. 10, 10. Col. 1, 19, Epheſ. 1, 3.

[**To accept vs.**] To receiue into fauour, and to bee well pleaſed with our perſons, being before through ſinne eſtranged

from God, Ephes. 1,6, *Hee hath accepted vs freely in his beloued*: this is the acceptation of our persons.

2. To approue graciously our vnperfect and spotted workes, by the free forgiuenes through Christ, of those wants & faults which stick vnto them, Gen. 4, 7. 1 Pet. 2,5. Psal. 51,19. *Then thou shalt accept our sacrifice, &c* This is the acceptation of our workes. The word which is translated [accepted] in ỳ place of Gen 4,7. being of diuers significations in the *Hebrue* tong hath caused that diuers haue diuersly rendred it: some doe English it [lifting vp,] either of *Caines* countenance and conscience which were cast down, or of honouring his Sacrifice. Others, translate it [remitted] as *Hierom:* and *Chalde Paraphrast* expounded it, of free forgiuenesse of sinnes vpon his repentance. Others English it by [receiue,] to wit; a reward and recompence of his amendement, as the olde Translation readeth it. And lastly, by others it is interpreted by accepting, meaning to become gracious and gratefull to God, as *Abels* Sacrifice was, so he did beleeue as *Abel* did, as *Caluin* and *Pareus*, and most Interpreters do translate. Howsoeuer, the summe is this, that good workes which proceed from true beleefe, and a pure conscience by forgiuenesse of faultes please God, and with his fauour, haue a blessing and free reward giuen to them.

[**Abraham.**] A father of a multitude, and figured Christ in the sacrificing of his sonne (in full purpose) for a whole burnt Offering, Gen. 22,2,9,10,11,12. which did liuely expresse the deliuering vp his onely sonne by God, as a sacrifice for our sinnes, and raised for our Iustification, that he might be Lord both of dead and liuing. Compare these places, Gen. 22. with Heb. 11,19. Iohn 3,16. 1 Iohn 4,19.

[**To do the workes of Abraham.**] By doing works to proue themselues the children of *Abraham*, as they professed themselues to be, Iohn. 8,39. Note, Good workes make not ỳ children of *Abraham*, but witnesse they are so: as good fruites approue the trees to be good, but do not make them so.

[**Acception of person, or Respect of persons.**] Respect or fauour, giuen to one before another for some outward quality, as of Nation, Riches, Kindred, Honour, Friendshippe, and such like, Actes 10, verse 34. *God is no Accepter of persons. For in euerie Nation, hee that feareth GOD is accepted*, Roman. 2. verse 11. There is then no cause why any should denie

denie the eternall Election of God, depending vpon his own good pleasure alone, as the moouing cause, least he be counted an accepter of persons.

[Abrahams seed.] Christ the principall and author of saluation, and all the faithfull by him saued, Genesis chapt. 22. verse 17. Acts 3. 25. Gal. 3. 16. 29. In Gen. 22. 17. it signifies *Esaus* posterity.

[Accesse.] A drawing toward or comming neere, not of our own accord, but being of God brought freely to this dignity, Rom. 5. 2. *We haue accesse into this grace, &c.* that is, wee may approch into his gracious presence, being now reconciled to God, hauing our sins forgiuen vnto vs, thorough Christ, apprehended and laide hold on euen by Faith, Ephes. verse 12. chap. 18.

[To acknowledge.] To take knowledge of Gods worde, to rule our selues by it; also of his prouidence, what it is that hee doeth to vs either in anger or in mercy, Prou. 3. 6. *In all thy waies acknowledge God.*

2. To ioyne and adde knowledge vnto knowledge, or to encrease our knowledge, when we know a truth more certainly, and clearely then we were wont to doe, Luke 1. 4. *That thou mayst acknowledge, &c.* Tis borne of the virgin. Hence it

3. Openly and frankely to vtter & shew forth our known sinnes, or Gods owne perfections, 1 Iohn 1. 9. *If we acknowledge our sinnes.* Psal. 32. 5. *Then I acknowledged my sins vnto thee.*

4. To take others for such as they are, Mouing them, and hauing them in due account, 1 Thes. 5. 12. *Acknowledge them that admonish you, and haue them in singular loue for their worke.* Note this generaly, that words of knowledge doe many times comprehend affections in them.

[According to the promise of life.] To declare to men that promise of eternall life, made of God in Christ, 2 Tim. 1. 1. it noteth the finall cause.

[According to God.] With God, or hauing God going before vs, Iohn 3. 21. *That they are wrought according to God,* according to his wil in his word, which must go before vs in doing duties, as a guide or a Lanthern.

In that saying of the Apostle, Rom. 2. 6. [*According to workes,*] the word [According] noteth not the cause of that wherewith it is ioyned, but the manner thereof: for good works in the vnderstanding of attaining saluation, haue a necessary bonding, but in the cause of saluation they are shut out.

[Mine Accord.] Agreement or consent of hearts, Phil. 2. 2.

Of one accord, Acts 4,32. that is, of one iudgement and will.

[To accuse.] To lay an euill or fault to ones charge: this he doth either truly or falsely; secretly or openly. Ioh. 8,10. *Woman, where are those Accusers?* Acts 24,13,19. No Man Accuse God, one man accuseth another, and Satan accuseth the Brethren; also our own thoghts do accuse vs, Reuel. 12. Rom. 2,15.

[Accursed.] Separate from all humane vse, and appointed to temporall destruction, Iosh. 6,20,22. *Keepe ye from the Accursed thing.*

2. Separate from Christ, & appointed to eternall destruction. Gal. 1,9. *Let him be Accursed.* Rom. 9,3. *I would be accursed (or separate from Christ) for my Kinsmen.* In these words holy *Paul* maketh no such prayer or wish, that he might be in perfect (for this had bin vnlawfull and vaine too, both against the constant purpose of God, and his owne assurance testified, Ro. 8,38,39. Neither was *Paul* bound to loue the Iewes saluation more then Christ and his grace) but by this manner of speech being conditionall, hee bewrayes his deepe affection for the Iewes: his kindnesse in that (if it could haue bene) hee was ready to haue redeemed their eternall destruction with his owne. Like to that wish of *Dauid* concerning *Absolon*, 2. Sam. 18. Execrable, 1 Cor. 12, 3.

A. D.

[Adam.] Either the first man so called, beeing great parent, roote and head of all mankinde, deriuing into them as his branches and members, sinne, and death, Rom. 5,12,13, &c. a body with life, sense, motion, subiect to naturall operations and affections, 1 Cor. 15,45. or else Christ Iesus the roote, head, and beginning of all the elect, and beleeuers vnto whom hee conueyeth in this life, his righteousnes by imputation, and his Spirit or grace by infusion, and in the life to come, perfect glory both to soule & body, which by his quickning Spirit he causeth to be spirituall and most glorious, free from all naturall infirmities, affections and actions, and filled with immortality and blisse, Ro. 5, 14, 15, &c. 1 Cor. 15, 46, 47.

The former *Adam* is called first *Adam*, and Christ the last *Adam*, because the former was a type of the latter, in the forenamed respects, Rom. 5, 14. Also he was formed of clay, touching his bodie, before Christ as concerning the flesh, was borne of the virgin. Hence it is that

As in the first Adam, mankinde was made: so in the latter Adam it was restored: the Elect came from Christ by regeneration, as all men from Adam by generation.

that the naturall man being before the spirituall man, therfore the Saints haue first natural bodies in this life, and afterwards at the resurrection, they shall haue spiritual bodies ful of glory, and wholly ruled and mooued by the Spirite, not by the soule as now they be. For Nature in all thinges proceedeth from the lesse perfect vnto the more perfect: but the naturall body is more vnperfect then is the spirituall, therefore the natural body wel fitteth this present life, and the spirituall will beseem the future perfection in a life which is heauenly, 1 Cor. 15,46. *Adam* by notation of the word, is red Earth: and it is a name either proper, as Ge. 2,7. 17,19. 20,22. 23. or appellatiue, as Gen. 2,18. and Genes. 5,2. noting sometime the whole humane kinde, and sometime that particular man so called.

[**Adde.**] To put vnto, Reu. 22,18. *If any man shall adde to these thinges in this Booke, &c.* Prouer. 30,6. *Put nothing to his word*, Deut. 12,32. Men adde to the word of God, when they put somthing to the seruice of God, which hee hath not commanded for his Seruice: or doe make that to bee Scripture, which is not Scripture, putting to it somewhat which is false, or taking from it some-what which is true. Thus do the Romanists, as a man halfe blinde, may see.

2. To cast in something as a surplusage and ouerplus, Mat. 6,33, *All other things shal be added or ministred vnto you.*

3. To inflict some heauie iudgement, or to plague one with the increase of wrath, Reuel. 22,18. *I will Adde vnto him all the plagues, &c.*

[**To adde nothing to one.**] Not to afford any the lest thing vnto that which *Paul* had alreadie learned from Christ by immediate and extraordinarie enlightning, Gal. 2,6. *They who seemed to be somwhat, Added nothing to me.* His meaning is, that other Apostles which had bene familiar with Christ & his Disciples long afore *Paul*, (for which matters, they had more account and opinion amongst men) yet instructed him no whit at all, either how or what to preach. This is spoken against such corrupt & cunning teachers, who commended the other apostles, to disgrace *Paul* when as they cared for neither *Paul* nor them.

[**To Aduure.**] To command a thing, by interposing the Authority and name of GOD or Christ, Acts 19,13. *We Adiure you by Iesus.*

2. To demand an oath of one for more safety & certainty, Mark 5,7. Where the same

word is in the Greeke, as in the former place of the Acts, to lay the path of God vpon one, Mat 26,63.

[Aduersary.] Either Sathan, or the wicked which hee worketh by, 1 Pet. 5,8. 1 Tim. 5,14. & 1 Cor. 16,9.

[Administration.] A publike function or charge. 1 Cor. 12,5. *There are diuersities of Administrations.*

[Admonition.] A warning by word or speech, when wee are wisely, earnestly, and louingly put in minde of some duty to be done, or some sin to bee left vndone, 1 Thess. 5,14. *Admonish one another*: This is priuate admonition. Verse 12 speaketh of publike admonition. Also Titus 3,10. Rom. 15,14. There are two things required in him that should admonish, and instruct others. First, knowledge that he bee not ignorant what and how, and when and whom to admonish. Secondly, Goodnesse, that he be not blameworthy in that wherein he will admonish another (as hee may edifie by example as well as by words) especially that he haue a good charitable minde.

2. A warning by example, 1 Cor. 10,11. *These things came for ensample, and were written to admonish vs.*

[Admonition of the Lorde.] Such instruction for warning our mindes, as is drawne out of the word of the Lord, and is acceptable to him, Ephes. 6. verse 4. *Bring vp your children in the Admonition of the Lord.*

[Adoption.] The purpose of GOD, eternally decreeing to make some his children, Ephe. 1,5. *This is adoption of Gods purpose.*

A taking, or admitting one actually, to bee a son by fauor, who is none by nature; and to adopt is actually to take him for a sonne, who is the child of wrath by nature, Ro. 8,15. *Ye haue receiued the spirit of adoption.* Actual adoption, which is alone with effectuall vocation. Rom. 8,30.

The dignitie of beeing Gods people, Ro. 9,4. *To whom pertaines the Adoption.* This is externall Adoption.

[Spirit of Adoption.] A speciall guift of the Spirit, certifying vs of our Adoption, and whereby the elect bee actually adopted to be Gods Children, Rom. 8,16. *We haue receiued the Spirit of Adoption, to cry Abba, Father.*

[To waite for the Adoption.] Earnestly to looke for the fruition and enioying of our adoption, in a full restoring at the last day, Rom. 8,23. *Wee waite for our Adoption.* This is Adoption compleate and perfected;

to

to wit, glorification in heauen.

Nate. Adoption is (*forense verbum*) taken from ciuil Lawyers, who thus define it: A legitimate act imitating Nature, found out for the solace and comfort of such as want children. This being applyed vnto God, is a fauour vouchsafed to some of *Adams* posterity, to bee accounted Children of GOD thorough Grace, which by nature were children of wrath. Foundation hereof, Gods loue to mankind, 1 Iohn 3, 1. and his loue to his Sonne Christ, in whom others are beloued, Ephes. 1, 6. And so much is this loue the greater, because God needed not such a comfort, for hee had a Sonne. Howbeit, hauing none in our kind, which was wholly estranged from him in *Adam*, his mercy moued him both to purpose eternally, and performe in time actually, the Adoption of some; to which end his Sonne was incarnate, and made our brother, Heb. 2. and by his passion remooued sin, the cause of hatred, Col. 2.

Thirdly, sendeth his Worde that immortall seede, causeth the promise of Adoption to be preached.

Fourthly, giueth his Spirite, Gal. 4. 5, 6.

Fiftly, it engendereth Faith, whereby the Elect are engrafted into Christ the eldest Son, and so are iustified by imputation, and thereupon enter into the Adoption of sonnes, which whilst they were enemies and vniust, they could not be.

Sixtly, after this commeth regeneration, or renouation of the heart, giuing inherent iustice or holinesse: whereof followeth seuenthly, the earnest of the Spirit, a certaine sense & perswasion of Adoption, which yet is not perfect, by reason of remaining sinne; nor knowne to others by meanes of crosses: therefore eightly, shall be both consummate and fully manifested at the resurrection, Rom. 8, 23. 1 Iohn 3, 2.

[**To receiue the Adoption of Sonnes.**] To obtaine, enioy, and actually possesse the right and libertie of Sonnes, which is freedom from the Tutorship of the Law: as an heyre when hee comes to full age, hath the fruition of the inheritance, frō which being a Childe, hee was detained vnder Gouernours, Galath. chap. 4. verse 5. *That wee may receiue the Adoption of Sonnes.*

[**To predestinate vnto the Adoption.**] To fore-ordaine, or appoint from euerlasting, such as shall by an effectuall calling beleeue in Christ, and by such faith be made of fauor or Adopted to bee the Sonnes of GOD, for Adoption doth heere

heere signifie effectuall vocation to Christ, Ephe. 1,5. *Having predestinated vs to the Adoption of Children, by Iesus Christ.* This sentence seemeth to bee all one with that in Rom. 8. verse 30. *Whom hee predestinate, them hee called.*

[**Aduantage.**] Gaine, benefite, or profite, either spirituall or earthly, Phil. 1,12. *Christ is to me Aduantage.* Math. 16,26. *What will it aduantage (or profit) a man to win the world, and to lose himselfe.*

[**Adultery.**] Vncleanneſſe about the act of generation betweene two persons, whereof one at the least is married, *Heb.* 13,4. *Adulterers God will iudge.* Iohn 8,3. *A Woman taken in Adultery.*

2 All manner of vncleanneſſe about desire of sexe, together with the occasions, causes, and meanes thereof, as in the seauenth Commandement, Exod. 20,14. *Thou shalt not commit adultery.* A Synecdoche.

3 The immoderate loue of pleasures and worldly profites more then God, Iam. 4,4.

[**Aduocate.**] One, that pleadeth for another at any barre of Iustice. This is the proper signification.

2 One, that pleadeth the cause of beleeuing sinners, at the bar of Gods Iustice. Christ alone performes this Office, by the euerlasting merite of his death, 1 Iohn 2,2. *Wee haue an * Aduocate with the Father, Iesus Christ the righteous.* Heere falles downe the multitude of Aduocates set vp in the Romish Synagogue, to Christ his great dishonour, who onely is our Aduocate, because hee alone is our Propitiator, or Reconciler.

*All words which concern Christ his mediation, are to be vnderstood exclusiuely, shutting out all creatures.

A. F.

[**Affections.**] Passions which affect the mind with some grief or paine, especially when they are strong and vehement, Rom. 7,5. *The affections of sin wrought in vs.* In the originall Text it is read, *The Passions of sin.*

2 More entire feeling and hearty loue, 2 Cor. 7,15. *His inward Affection is more abundant to you.*

[**Affliction.**] Any trouble, greefe or euill whatsoeuer, that hapneth either to soule or body, name, goods, or estate, for correction of sinne, or for trial, as it doth to the godly; or for punishment and vengeance as to the wicked: Rom. 2,8. *Anguish, affliction.* Also 5,3.

[**Afflictions of the Gospell.**] Persecutions raysed against Christians for the profession of the Gospel, 2 Tim. 1,8.

[**To come after one.**] To bee manifested, and to haue his ministery

niſterie or Propheticall Office made knowne in time after the baptiſme and doctrine of *Iohn*, Math. 3,11. *He that commeth After mee*. Chriſt was before *Iohn* by his Diuinitie or Godhead, but hee was borne man, and ſhewed himſelfe in his Miniſtery after *Iohn*, who was both borne before Ieſus, and began to preach and baptize ſome halfe yeere or therabout before him.

A. *G.*

[Againe.] As before, to wit, when by the preaching of the law the Spirit wrought ſeruile feare in your hearts, Rom.8,15 *To feare againe*, Hebr.6,6. that is, the ſecond time, or anie more.

2. Backward, whereas yee ought to haue held on forward vnto the marke of perfection, ye haue ſtept backe from Chriſtianiſme to Iudaiſme, Gal.4,9 *How turne yee againe to impotent Rudiments?* This cannot bee meant in the former ſignification (but by an harde *Catacreſis*) becauſe the Galathians had bin conuerted from Paganiſm, not from Iewiſh Phariſaiſme.

[Againſt Chriſt.] Haters of Chriſt, and open blaſphemers, Math.12,30. *He that is not with me, is againſt me*. They were not againſt Chriſt, which did think reuerendly of him, though they did not follow him, & make open profeſſion of him; but ſuch as reproched him, his doctrine and workes, are heere ſayde to bee againſt him. As appeareth by comparing together the 30. 31. and 32. verſes of the twelft chapt. of S. Mathew.

[Againſt thee.] Thee onely being priuy and conſcious; or offended and ſcandalized, Mat. 18,15. *If thy Brother treſpaſſe againſt thee*.

[Ages.] Times, which are, or haue bene, or be to come, ſucceeding times, Epheſ.3,5. and 2,7.

2 Men which liue in theſe times, Luke 1,48. *All ages ſhall call me bleſſed*.

[Agony.] Any fight, conflict, wreſtling, or ſtriſe.

2. The deepe ſoule-ſorrow, and extream anguiſh of Chriſt, wreſtling and ſtriuing not onely with the terror of death, but with the infinit iuſtice & wrath of God, highly diſpleaſed with our ſinnes, Luke 22. verſe 44. *And he was in an agony, &c.* If any thinke this agony did ariſe meerely from a feare of naturall death in Chriſt, they thinke too vnworthily of Chriſt his excellent fortitude, of his Fathers infinite Iuſtice, of mans moſt horrible and execrable ſinnes.

A. H.

A. H.

[Ah.] Indignation or griefe of one exclaiming for iniuries and abuſes done against him, Eſ. 1,24. *Ah, I will eaſe me.*

A. L.

[All.] Euery one, and then it is put vniuerſally, Rom. 5,12. *Death went ouer all.* 2 Cor, 5,10 *We muſt all appeare*, that is, all & euery one. It ſignifies whole, 1 Cor. 32, 2. 2 Tim. 3,16.

2. Some of all: and then it is put indefinitely, 11 Tim. 2,2. *God will haue all to be ſaued: Mat.* 3,5. and 4,24. *And he healed all diſeaſes:* that is, ſome of al ſorts & kinds, Iohn 6,45. Theſe and ſuch like places therefore, are euilly cited in fauour of vniuerſall election, to prooue that all and euery one were choſen, and that the cauſe of their damnation which do periſh, is becauſe they refuſed offered grace, & they might haue receyued if they would.

3 Plentifull and perfect, Rom. 15,13. *All ioy.* 1 Cor. 13, 2. All men ſignifies all the Brethren, or all Chriſtians which knew him, 3 Iohn 12.

This particle [*All*] is vſed by Scriptures in diuers ſorts. Firſt, moſt largely for euerie one, as Rom. 5,12. *All haue ſinned.* Alſo Rom. 3,23. and elſe-where often.

Secondly, ſometime it is put reſtrictiuely with limitation & determination to certaine perſons there meant, as Rom. 10, 12. *God is rich to All*, which hath his limitation added, *Who call vpon him*: and Rom. 11,32. *That he might haue mercy on all.* This is reſtrained, *Galat.* 3, 22. *That the promiſe ſhould bee giuen to All that beleeue.* Thus reſtraine [*All*] in *Pet.* 3,9. *Would All men come to repentance?* that is, all vs (*Peter* and other beleeuers) toward whom he is patient.

Likewiſe, where Chriſt is often ſaide to die for [*All*,] take it reſtrictiuely, ſpoken with reference to the choſen, according to that, *Rom.* 8,33. *Who ſhal lay ought to the charge of Gods Choſen? It is Chriſt which dyed, roſe againe, makes interceſſion for them.*

Thirdly, it is ſome-where vſed diſtributiuely, and ſerues *ad tollendum diſcrimen nationum, ſexus, conditionis, &c.* as 1 Tim. 2,5,6. *Who will haue All to be ſaued*: that is, ſome of all degrees, and of all Languages, ſome both Iewes and Gentiles, as *Rom.* 10,12. *For there is no difference betweene Iewes & Gentiles*; but as Acts 10,35. *In euery Nation, &c.* Therefore 1 Iohn 2,2. Chriſt is ſaid to haue made propitiation or attonement for the ſins

ſins of the whole world, which is expounded of ſome out of euery Nation, and kindred, people and tongue, Reu.7, 9. Gal. 3,26. *Ye are all*: whether *Iewes* or *Gentiles* beleeuing. *All*, may be vnderſtood either ſimply or vniuerſally for euerie kinde, or perſon, but is to be often contracted and limitted vnto the preſent matter, as 1 Cor. 1, 5. [*All knowledge*,] is meant not skil in Mathematicks, Phyſick, Metaphyſicks, &c. And in Arts, not in all Grammar, Logicke, Rhetoricke: but the Apoſtle ſpeaketh of all knowledge and ſpeech needfull for Chriſtians. So 1 Cor.13,2. [*All faith.*] containes not euery kind of Faith, but perfection of myraculous faith. And againe, 1 Cor.13,7. *Charity ſuffereth all things, &c.* it is to be thus reſtrained: All things which may be ſuffered, beleeued, hoped, and endured with truth and reaſon, and with a good conſcience. See 1 Cor. 8,1. and 9, 25, and 10,33. and 15,22. In all which places [*all*] is reſtraind to the preſent matter and thing which is there handled. Alſo 1 Cor. 10,23. 1 Cor.6,12.

[**All things.**] All Creatures both reaſonable and vnreaſonable, in heauen and in earth, and ſea, Col.1,16. *All thinges made by him*, Iohn 1,3. where it ſignifieth ſuch creatures as haue being onely.

2. All reaſonable creatures onely, eſpecially men, Prou.16, 4. *God made all things for himſelfe.*

3. All perſons, men and women, and whatſoeuer commeth from them, Gal,3,22. Epheſ.1, 10.

4. Thoſe new works which God alone worketh in his elect at their regeneration or newe birth, 2 Cor.5,18. *All things are of God*: theſe things here meant be a Calling to Chriſt, Faith, Remiſſion of ſinnes, Iuſtification, Hope, Loue, Repentance, Peace of conſcience, Ioy in the holy Ghoſt, Perſeuerance in grace.

5 Both the works of grace in the new borne Children of GOD, and the workes alſo of creation and diuine gouernement, Rom.11, 36. *All things are of him, by him, &c.*

6 Publike miniſteriall duties of all ſorts, both for teaching, miniſtring the Sacraments, Prayer, cenſures by word and deed: all which muſt bee directed to the building vp and furtherance of the faithful in godlineſſe, 2 Cor.12, 19. *Wee do all things for your edifying.*

7. Priuate duties (as well as publike), both of generall and ſpeciall vocations, Eccleſiaſticall, Ciuill: in performance whereof, loue muſt gouerne vs,

as *Paul* ſaith: *Doe all your things in loue.* Alſo matters propounded of their Teachers, 1 Theſſ. 5,21.

8. All people, both *Iewes* and *Gentiles*, without difference of Nation, Epheſ. 3,9. *Who created all things by Ieſus Chriſt.*

Generally obſerue, that [*all things*] muſt be interpreted (*ſecundum determinatam materiã.*) according to the matter handled in the place wher it is read; or elſe to bee taken hyperbolically, by an exceſſe of ſpeech, Gen. 33,11. *Enough of all.* And Gen. 50, verſe 7. *All* is vſed for a great multitude of them: as Math. 3. *All Iudea*, for verie many of them.

[**Allegory.**] A ſentence conſiſting of ſundry ſtraunge and borrowed ſpeeches, & ſound one thing, and couertly ſhewes forth another, Gal. 4, verſe 14. Mat. 7, verſe 6. and Mat. 3, verſes 10, 11. affoord vs examples heereof.

Allegories be either continued Metaphors, whereof many examples are in Scriptures, beſides thoſe heere named: or a drawing of ſome words plainly vttered at firſt, from their naturall and proper meaning, to a ſtrange ſenſe, for better inſtruction of our mindes, in ſome points of faith or manners, as that in Gal. 4,24. Heere a bare hiſtory or plaine narration of a thing done, is vſed to ſhadow a great myſtery, euen the two Couenants, legall and euangelicall, of Workes and of Grace. Touching the latter kinde of Allegories, it is a ſafe thing to tread in the ſteppes of the holy Ghoſt, not making Allegorical ſences of Scripture, where the Spirit hath made none.

[**Almes.**] A releefe giuen to the poore out of a pitiful heart, Math. 6,1. *When thou giu'ſt thy Almes, &c.* It hath affection of mercie, and effect of ſuccour; the heart touched with pittifulneſſe, and an hand reached out to giue, if we haue wherewith. See 2 Cor. 8.

Note, Almes muſt bee giuen 1 with diſcretion. 2. Iuſtice. 3. compaſſion. 4. cheerefulnes 5. ſimplicity.

[**Almightie.**] One of infinite power, able to doe whatſoeuer he will, and to hinder whatſoeuer he will not haue done, by his reſpectiue power, & by his abſolute power, able to doe more then he will: ſuch an one is God onely, 2 Cor. 6,18. *Saith the Lord God Almighty*, Rom. 9, verſe 19. *Who hath reſiſted his will?*

The Papiſts reaſon fooliſhly from Gods Almightineſſe, to proue ỹ real preſence of Chriſts body in the Supper: whereas, they ſhould rather prooue it his reuealed will to haue it ſo, which they can neuer do. Wee may aſſure our ſelues that God is able to do, and doth whatſoeuer hee is willing to doe, but not

not on the contrary, that he wil do whatsoeuer he can do.

Note further, that if GOD could do things against his nature, or things contradictorie, or against his word, it would bewray impotency and weakenesse, not omnipotency and Almightinesse.

[**Alone.**] Either one which is safe without enemies, and so it is a blessing. See Deut. 33,28 Numb. 23,9. Psalme 4,10. Or else one solitarie, left without friends, and then it is a note of affliction, Psal. 102, 7. Lam. 1,1.

[**Allowed of God.**] Esteemed and iudged meet of Gods meer fauor, 1 Thes. 2, verse 4. 2 Cor. 3, 5.

[**Alpha.**] That which is first amongest the Greeke Letters, as *Omega* is that letter which is last; whereby is meant that Christ is both beginning and ending, *Reuel.* 1.11. *I am Alpha and Omega, the first and the last.*

[**All-sufficient.**] One GOD, most able to performe all promised good things, & to keepe away all threatned euills, Gen. 11, 7. *I am God All sufficient.* God is named thus, not onely of his power to goe thorough with all things, but for wasting his enemies at the drowning of the world, Esay 13,6. Ioel 1, 15.

[**Altar of burnt offering.**] The brazen Altar standing in the open Court for all to see, whereupon the dayly sacrifices figuring Christs death & sufferings were burned, to leade the expectation of his body to be offered for vs, and our bodies by him vnto God, Exodus, ch, 40, verse 29. Heb. 10,5,6,7, Rom. 12,11.

(**Altar.**) The doctrine of free saluation by Christ Crucified: or the sacrifice of Christ his death, Heb. 13,10. *Wee haue an Altar, &c.* The meaning of this place is, that such as remayne (after due instructions) in the obseruations of Legall Sacrifices, shall not partake in the sacrifice of Christes death, once offered on the Crosse. What is this to Popish Altars, whereon to sacrifice Christ againe in an vnbloody manner for sinnes of the quicke in earth, and of the dead in Purgatorie? Also the worship spirituall of the New Testament, Esay chap. 18. verse 10.

2 The Sacrifices and Oblations, slaine and offered at the Altar, 1 Cor. 9. 13. *They which serue at the Altar, are partakers with the Altar.*

3. Both the worship of the Altar, or there perfourmed to God; and also God, and Christ of whom the altar was a token being consecrate to God, and appointed to bee a figure of Christ,

Christ, 1 Cor. 10, 18. *Are not they which eate of the Sacrifice, partakers of the Altar?* That is, by that their acte of eating of the Sacred things they all doe professe a society in the worship of God, yea with God, to whom it was dedicate, and to Christ, of whom it was a signe.

[**To offer, or bring our gift to the Altar.**] To do and performe the duties of godlinesse, which are vnto God as an Oblation or Sacrifice, Mat. 5, 23, 24. *Therefore if thou shalt bring thy guift to the Altar, &c.* It is a speech borowed from those times, when the Temple, and Altars, and Sacrifices were in vse. Therefore the Papists deale absurdly, that vpon these words would build their Altars for Masses, & their Purgatory: wofull Interpreters of Scriptures.

[**Altar of Gold.**] Christs mediation for his Church, wherby they and their prayers are presented to God as sweet odours Exod. 40, 2.

[**To digge downe Gods Altars.**] To ouerthrow the true worship of GOD, and in stead thereof, to bring in and set vp the seruice of Idols, an Idolatrous worship, Ro. 11, 4. *They haue digged downe thine Altars.* A Synecdoche.

[**To builde an Altar.**] That profession of Godlines, and the whol exercise of Religiō with-stoode in instruction, prayer, praises, sacrifices, according to those times, Gen. 7, 20. and 12, 7. and 13, 18.

[**Alwaies.**] To the end of the world, so long will Christ bee present with faithful Pastors to direct and protect them, Math. 28. verse last: Also Math. 26, 10.

2. A very long time, euen some thousand yeares, though not for euermore and without an end, Rom. 11, 10. *Bow their backes alwayes.* The strength and might, both spirituall and temporall, as touching power, wil, and endeuour to do good; and concerning the Temple, religion, order, and forme of the Church and ciuill gouernment, was taken away as the strength of ones backe or loines for an exceeding long time, but not euerlastingly, for they must bee grafted into the true Oliue, because God is able and hath promised it. Ro. 11, 23, 24, 26, &c. Howbeit without restitution of *Israel* to a Common-wealth, (for ought that I can see) thogh not without being restored to the Common-wealth of *Israel*, that is, the Christian Church, from which the Iewes haue bin cast out now sixteene hundred yeeres.

A. M.

[**Am**] Existence or selfe-being,

ing, *Exod.* 3,14. *I am that I am*; that is, I haue my beeing from my selfe, and from no other, & am the cause of beeing to all things that be.

[**I am**] I will be; so is the Hebrew *Eheie*, that is, I that giue being to all things, and to my promises, I will be to them indeed, what I am and was in promises. I will be their deliuerer out of *Egypt* and cruell bondage; I will be God manifested in the flesh, their great deliuerer from eternall wrath. In a small difference this name is repeated, Reu. 1,4. & 11,17. & 16,5, *Hee which was, which is, and which is to come.*

2 Representing, or resembling, *Iohn* 15,1. *I am that Vine*: that is, I represent, and am like vnto a Vine.

[**Amen**] In the end of prayes, a wishing that it may be so, as we aske, and a trusting that it shall be so: *Gal.* 1,5. *To whom be glory for euer and euer: Amen.* Num. 5, 22. Deu. 27, 15. Math. 6,3. 1 Cor. 14, 16.

2 Vehement asseueration (in the beginning of speeches) when a thing is earnestly and strongly affirmed, *Math.* 18,3. *Amen I say vnto you.* Iohn 6,26.

Also where the word *Amen*, is doubled, he doth much commend and vrge the thing so vtered, to their attention.

3 Certain, constant, or most firme, 2 *Cor.* 1,20. *Yea & Amen.*

4 Truth it selfe, *Reuel.* 3. 14. *These things saith Amen.*

Amen, is sometime the title of God himselfe, and of Christ, because of his faithfulnes and truth in performing all promises. Reuel. 3,14. Esay 65,16. *Note.*

[**To Amend**] To redresse and reforme faults. It is put for repentance, *Math.* 3,8. *Acts* 26 20. Bring forth fruites worthy of Repentance (or amendment.) Repentance is as the roote, amendment as the fruit. First, there must be a change of the heart from euill to good, by the gift of repentance put into it of God; & then will follow, an amendment & redresse of our wayes and manners.

[**Amorites**] Is put either for a distinct people, or this one people is generally vsed for al the heathen (wherof they were the worst and wickedest) which possesse the Land, Gen. 15,16. Ios. 2,10. Amos 2,9.

[**Which is among you**] Eyther as much as in you is, as in you lyeth: or which doth depend on you, 1 Pet. 5,2. *Feede the flock which is among you.* The full meaning is, that the flocke committed to their trust shold be greatly cared for, according to that, Acts 20,28. For not a Dominion and Kingdome, but a Charge and care is committed to Pastors, 1 *Pet.* 5,3. *Mat.* 20,25. 1 *Tim.* 3,1.

[**And**] Or, and sometime, but, Gen. 2,6, or there went vp

a mist: some reade it (but) former better, Exod. 21, 15. *Hee that smiteth father and mother, &c.* for father or mother: and is sometime distinctiue, & sometime exceptiue, but mostly a copulatiue particle.

A. *N.*

[**Anathema**] One which is accursed, or an execration, separate, and remoued from the fellowshippe of the faithfull: Sometime also from the grace of Christ, and hope of saluation. *Anathema Maranatha* is one accursed for euer and a day, or eternall execration, 1 Cor. 16, 21. *If any loue not the Lord Iesus, let him be Anathema Maranatha.* *Anathema* belongs to all obstinate, scandalous offenders. *Anathema Maranatha* belongs onely to blasphemers of the holy Ghost *Gal.* 1, 9. *Let him be Anathema accursed, Rom.* 9, 2. *I could wish to be* Anathema *for my Kinsmen, &c.*

Note that *Anathema* by vse of Scripture is either that which by separation from prophane vse and dedicated to GOD, is become holy and dreadfull: or contrariwise that which is reiected from GOD: as accursed and detested.

2 A thing separate from common vse, and giuen vnto God to serue for holy vses, as being * consecrate thereunto Luke 21, 5. and with consecrate things, the word is *Anathemata* in the originall, and signifies *Donaria*, or guifts hanged vpon the pillars of the Temple for ornament of the place, and to the honour of God.

* It may seem strange that one word shold be put not onely in a diuers, but quite contrary signification.

Some thinke it is because the verbe whence it commeth, hath diuers acceptions.

Others thinke the word which, signifieth things consecrate, in Luke Chapter 21. to bee writ with (H) and the other word with (E) But I thinke they both are thus called of separating or setting apart, either to destruction as the former, or to honourable vse, as the latter.

[**Ancients of the people**] Magistrates, Iudges and Gouernours of all sorts, which for the most part were chosen out of them which were ancient in yeares: thence Rulers called Ancients, and to put them in minde of grauity fitting for elder men, Esay 3, 14. *The Lord will iudge the ancients of the people.*

[**And**] Because. 1 *Cor.* 8, 4. *Col.* 1, 24. Heere it is a particle causall, as *Marke* 9, 49. *And euery Sacrifice, &c.*

2 It is a note of similitude, it is vsed for (but) *Psalme* 55, 13. and instead of (for) *Psalme* 1, 3. *Genesis* 12, 19. *Esay* 39, 1. 2 *Kings* 20, 12.

3 Therefore. *Mark* 10, 26. *And they were much more astonished.*

Heere

Here it is an Illatiue particle. 1 Cor. 15,43. Rom. 15,6. Gen. 31,44. 2 Sam, 5,9. 1 Chr. 11,7.

4 That is to say, or euen, Eph. 1,3. *Blessed be God, and the Father, &c.* *Col.* 1,3. *Reu.* 21,22. as it is in 2 *Cor.* 1,3. *Gen.* 13,15 1 *Chro.* 21, 2. 2 *Sam.* 17. 12. Here it is a particle exegeticall.

5 For the most part, it is a copulatiue particle, to couple words and sentences together: also it is put disiunctiuely, Eph. 4, 11. Esay 7, 6. And, this word noteth passion of minde, and is often vsed to signifie earnest affections of desire, Ioy, indignation and the like. Gen. 47,15. Psal. 2, 6. Acts 23. 3. Marke 10, 26. 2 Cor. 2, 2. 2 Sam. 24, 3.

[**Angel**] A messenger or one sent of God. In this generall sence Christ is called the Angel of the Couenant, *Mal.* 3, 1. *The Angell of the Couenant whom ye desire.* Iudg. 2, 1. likwise in Act. 12, 15. it signifieth a mortall man sent as a messenger from *Peter*; for the Church there assembled could not be so ignorant, that an Angell heauenly could not enter in without hauing the doore opened, this were very absurd. Angell likewise is put for God, as Gen. 22, 11. (the Angell) for he speaketh as God, ver. 12. sweareth by himselfe, and is called *Iehonah*, which is the proper name of God, verse 16. wherefore this Angell was the Sonne of God, Christ himselfe. Gen. 16, 7. and 18, 2. *Gen. 32. 3.*

2 A Minister of the Gospell authorized and sent by Christ to publish the highest & most gladsome message of reconciliation betweene God and man. *Reuel.* 2, 1. *The Angel of the Church of Ephesus.* 2 Cor. 8, 20. Any interpreter of the will of God is called an Angell, Iudg. 2, 1. Mal. 2, 7.

3 A created good spirit, sent foorth of God to minister for the good of the elect, and for the punishment of the wicked. *Heb.* 1, 7. *Of the Angels*, he saith *he makes the spirits his Messengers.* Also verse 14. 2 Kings 19, 35.

4 A created wicked spirit; for such also God sends as messengers to doe his will, for probation of the godly, and for plaguing of the vngodly, so oft as he pleaseth. *Math.* 25, 41. *Prepared for the diuell and his angels, Iob* 1, 8, 9. The Sadduces denied the being of Angels, saying, *There were none.*

Others held, they were but motions. Angels bread, toungs of Angels: See Manna and Tongue.

Angels are described, Esay 6, 1. with faces, and feete, and wings to couer them, & to flye

withall, to signifie their reuerence to GOD before whom they minister, in consideration of his great maiesty, and their owne weakenesse compared with him, Iob 4, 18. & 15, 15. And also their readines to execute Gods Commandements.

[**Angels desire to looke into them**] The greedy desire of Angels to know the mysterie of Christ, as it is in the Gospell reuealed, 1 Pet. 1, 12. *Which things the very Angels desire to looke into.* This is an allusion to the Propitiatory or mercy-lid vpon the Arke, wherupon two Angels, Cherubins, did abide with their faces one toward another, and their eyes bent downe to the Arke-ward, to signifie & figure, that in Christ (wherof the Arke was a type) all the treasures of knowledge and wisedome should be hid, to be manifested in the Gospel, the very Angels coueting more and more to pry into such secrets. Such manifold and admirable wisedome dooth the Gospell containe.

[**Angell of the Couenant**] One sent with authority, to preach reconciliation with God, and to merit it, Mal. 3, 1. 2 Cor. 5, 19.

[**Because of the Angels**] That women ought to vse a decent habite vpon their head in the publique meetings of the Church, in respect and for reuerence sake toward the Ministers of the word, and of God speaking by them; (as by his messengers) who be very often called Angels, both with addition of God or Iehouah, as Aggey 1, 13. Mal. 3, 1, 27. Ecc. 5, 5 Leuit. 27. (where it is giuen to the high Priest) and absolutely without such addition, as Reu. 2, 3. And here, where the plurall number is vsed [Angels] because through the abundãce of gifts in the primitiue church, diuers Churches (as at *Corinth*, *Philippi*, and elsewhere) had diuers teachers belonging to one assembly. 1 Cor. 11, 12. Therefore a woman ought to haue power on her head, because of the Angels. Such as vnderstand this of bad spirits, doe therein not well, without any good reason. With some more reason it may be taken of good Angels, who are present with, and President ouer (as Countries so) Churches, beholding & liking the good order therein, disliking all vnseemlinesse and disorder: by the consideration wherof, it is likely *Paul* would perswade women to comely & reuerend behauiour, lest they offended the Angels, but chiefly to shew feare to God, speaking in his Ambassadors: and to Christ who is elswhere waited vpon by his Angels.

[Angell

[Angell of Light.] A good & holy Angell: or one, which doth counterfeice himselfe to be so, and is not, 2 Cor. 11, 14. *For Satan himselfe is transformed into an Angel of Light.*

[Or an Angel.] Suppose or put the case, that I *Paul* or a Celestiall spirit should corrupt the doctrine of saluation neuer so little, a curse should hang ouer our head, Gal. 1, 8. *If I or an Angel from heauen, &c.* All Ministers and others, learne how holily and vnviolably the Doctrine of the Gospell is to bee kept, sithence God will seuerely be reuenged vpon euen the least corruption thereof: therefore al are to beware of this sin, and by teaching and professing the trueth, sincerely, constantly, and throughout to glorifie God.

Note.

[Anger.] A desire of being reuenged vpon the person of our Neighbour, either by our words or deeds, Mat. 5, 22. *He that is angry with his brother, &c* Heere it is taken in ill part.

2. A displeasure not against the person, but against the sin of our neighbor, or against our owne sinnes. This kind of Anger if it be moderate, and ioyned with compassion, it is an holy affection, 2. Cor. 7, 11. *In that ye were godly sorry, what Anger hath it wrought?* Ephes. 4, 21. *Be angry and sinne not.* Heere it is taken in good part. In Gen. 4, 5. and 45, 5. Anger is put for greefe and displeasure: and in the latter place, *Ioseph* would haue his brethren moderate their sorrow for their sinne in selling him, by consideration of Gods prouidence, turning it to good.

3 In God, it is his iust displeasure against sinne and sinners: or the punishment which proceeds from him displeased, Psal. 2, 12. *Lest he bee Angrie.* Psalme 90, 7, 8. God is Angrie, when hee doth such workes as angry men do: who punish and take away signes of fauor from such as they bee angry withall. Anger in the Hebrew, cometh of a word which signifieth the [*Nose*] by which one breatheth; and it importeth Anger, which appeareth in the snuffing or breathing of the nose, as *Saul* is sayde to breathe out threatnings, Acts 9, 1. Psal. 2, 5.

Note.

4. The decree and threatning of God to punnish men, Psalme 2, 16. *Lest hee be Angrie.*

[Anguish.] A narrow strait or perplexity, when one knowes not what counsell to take, or which way to turne him, Rom. 8, 35. *Shall Anguish, &c.*

2. Not onely extreame paines which accompany sinners in this life, but eternall torments in hell, Rom. 2, 9, *Tribulation*

and anguish vpon the soule of euery one who doth euill.

[Annointing.] Annoiuting, See in Oyle.

[To answere.] To reply to some question propounded, Luke 4. 3. *Iesus answered them.*

2 To witnesse a thing, Gen. 30. 33. *My righteousnesse shall Answere for me.* Answering, is for witnessing both for and against one, Esay 59. 12. Exod. 20. 16.

3 The hearing and graunting our Prayers, Esay 58. 9. *Thou shalt call, and the Lord shall Answere.*

4 The beginning of any speech, when no * Question or speech went before, *Matth* 11. 25. *At that time Iesus answered and said. Matthew* 17. 4. *Iohn* 2. 18.

5 The obedience yeelded to Gods commandement, when that is done indeed which was giuen in charge, *Esay* 65. 12. *I spake, ye would not answere:* [that is] *Ye would not obey.*

6 Any diuine oracle or direction, either by dream or other reuelation, as Math. 2. 13. Heb. 11. 7. Romanes 11. 4. but more especially and properly, the Oracle of GOD giuen in the Tabernacle, from the Mercy-seat.

7 Lastly, such answeres whereby Conuerts at their baptisme witnessed their faith in Christ. 1 *Pet.* 3. 21.

[Not Any.] None of the Elect and beleeuing persons, whom *Peter* secreteth, and distinctly diuideth from these scoffers, meane ver. 3. 2 *Pet.* 3. 9. *Not any perish*, not any of vs, the godly which feare his word, and looke for his comming, all such hee will haue saued by repentance.

[Another] signifieth either many, or any of many, indefinitely, Iohn 5. 43. and 4. 37. 1 Cor. 12. 8.

[Antichrist] Euery one who is an aduersary to Christ, fighting against his Doctrine by mouth, pen, or sword. 1 *Ioh.* 2. 18. *Ye haue heard that Antichrist shall come: Euen now are there many Antichrists.*

Antichrist (if the notation of the word be followed) signifies either the vicar of Christ or one in stead of Christ.

Secondly, a false Christ which boasteth himselfe to be Christ, and is not an æmulus of Christ, as many haue done, according to that prediction, Mat. 24.

Thirdly, one that is an aduersary to Christ, whereof some bee professed enemies to the name of Christ, as *Turkes, Iewes Pagans*: some secret aduersaries couered with the name of Christians, as papists and other hereticks; among which there is

* This is an Hebraisme: the reason whereof is, because such as begin to speake, doe either answere the necessity of the matter, or the desire of the hearers: sometime this word answer, is superfluously added, as *Iob* 3. 2. *Mark* 11. 13 *Dan* 2. v. 26

Places where the prepositon (anti) sig. for, or instead, *Mat.* 2. 22. *Act.* 13. 7. *and* 18. 12.

is one chiefe one, not individually or personally, but by succession and order, having an Vniuersality and Kingdome whereof he is head successiuely, and is called *the Man of sin, the sonne of perdition, the second beast, the apostata, the king of louers, that Antichrist*, who vnder pretence of preaching Christ, shall be contrary vnto Christ, so as Christ shall be denied euen then when he is beleeued to be preached, as saith *Hilarius*.

[*That Antichrist*] One singular and specially enemy of Christ, who pretending himselfe to be Christs Vice-gerent, doth in a notable, strange and disguised manner impugne and striue against his Gospell and glory. This is now reuealed more fully then euer, to be the Papacy (that is) the head and body of that (commonly, but falsely so called) Romish Catholique Church. 2 Thess. 2, 8, 9. 1 Iohn 2, 22. *The same is that Antichrist*. All the marks of Antichrist, as they are set downe, 2 Thess. 2. and in the Reuelation doe more agree vnto any other, saue to the Bishop of Rome & his Clergy, who are the Ring-leaders of that generall Apostasie & defection from the faith, which should reigne; and now long hath reigned in the kingdome of Antichrist. How therefore bee Papists deceiued, which will haue Antichrist to be one man; a Iew, of the Tribe of *Dan*, and that hee shall come but three yeare and a halfe before the end of the world, and that kill *Henoch* and *Elias*, who should returne againe to liue here in the world? with innumerable other fabulous and false things, wherewith their eyes being blinded, they cannot perceiue the Elders to be Antichrist, though they doe all the parts and offices of Antichrist.

A. P.

[*Apostle.*] One that is sent as a Messenger about any affaire. In this larger sense, *Epaphroditus* is called the Apostle of the *Philippians*, being sent by them vnto *Paul* to carry their benuolence. *Phil.* 2, 28 *Euery one Apostle* called Chap. 4. 18. 2 *Cor.* 8, 23. *Rom.* 16, 7.

A Minister immediately sent from Christ to preach the Gospell in the whole world. Hee is there called at first, 12. *Matt.* 10, *Mark* 6, *Luke* 6, 13. *Gal.* 1, 1. This is the strictest sense. *Paul* and *Barnabas* were added vnto the 12 Apostles, whose charge was to plant Churches by preaching Christ.

Any Messenger or Interpreter of Gods Will vnto his

Church. In this large sence, Christ is called an Apostle, Hebru. 3,1. *Consider the Apostle Iesus Christ.*

Note. Note: As the Tabernacle was a figure of the publike assemblies; so *Bezaleel* and *Aholiab*, two cheefe worke-men about it, filled with wisedome and vnderstanding, the one to finde out curious workes to worke in Gold, and to carue in Timber: the other to make the rest of the partes of the Tabernacle, Exod. 31,4,5,6,7,8,&c. did figure the Prophets and Apostles of Christ, as Arch-builders and Master-workemen, 1. Cor. 3,10. vpon whose foundation the Church is saide to bee built, Ephes. 2,20.

[Commandement of the Apostles.] The Doctrine of Repentance and remission of sins, committed to the Apostles of Christ to teach the Church, which in Chap. 2. Verse 21. is called a Commandement deliuered, viz. a written tradition, 2. Pet. 3, 2. *The commandement of vs the Apostles.*

[Apostleship.] Not only the function of an Apostle, but the abilitie from God, worthily to execute it to the edification of the Church, Rom. 1,5. *By whom wee haue receiued grace and Apostleship*: that is, the free gifte of being an Apostle, and of ability to discharge it.

[To appeare.] To come before one, to bee present to answere vnto matters obiected. Thus men appeare before men.

2. Not onely to be present, but to bee enquired into, and laide open, and made manifest to our selues and others, what we haue beene, and what wee haue done. 2. Cor. 5,10. *We must all appeare.* Thus we shall appeare before God.

3. To present ones selfe as an Aduocate or spokesman, by his intercession to appease God for vs, so often as we doe any sinne of weakenesse, Heb. 9,24. *He is entred into the Heauens, to appeare in the sight of God for vs.* Thus Christ daily appeares before his Father, for the elect beleeuers.

4. To shew a thing that it may be seene, Actes 2,3. *There appeared vnto them clouen tongs.* Thus things visible and sensible appeare to our eyes and senses.

5 To come into Gods presence in his Temple to worship him, Exod. 23, 15, 16. *None shall appeare before me empty*, ch. 34,23.

[In the appearance of a man.] One in shape and forme of a man, Dan. 8,15. *stood before me as the appearance of a man*: This was *Gabriel* the Angel. See ver. 16. and chap. 10. verse 16.

[Appearance of euill.] That which in it selfe is not euill, yet beareth

beareth a shew of euill, and seemeth to be a sinne, 1 Thess. 5. 22. How much more ought Christians to auoyde euill it selfe, when they must shun the very shaddow of sinne?

[Appearing of Christ.] The manifestation of Christ, either at his first comming in the flesh 2 Tim. 1. 10. or at his second comming in glory, Titus 2, 13.

[To appoint.] To decree, wil, or purpose a thing certainly from euerlasting, 1 Thess. 5. 9. *We are appointed not to wrath, but to obtaine saluation.*

2 To set apart to some Office, as Deacons. *Acts* 6. 3. *Which we may appoint, &c.*

[Duly appointed.] One prepared, as by certaine arguments and demonstration: or by nurture and chastisement, *Gen.* 24. 14.

[To approue.] To declare & shew himselfe indeed to bee such an one as hee is taken for and should be, 2 *Cor.* 6. 4. *In all things wee approue our selues as the Ministers of Christ.*

[To approach to none nere of kinne.] To marry or take to wife none which are within the degrees expresly forbidden, or by comparison and proportion from them be found vnlawfull, Leuit. 18. 6. *None of you shall approach to any neere of kinne to him.* Whether Cosingermanes be of that kin which one may not approch vnto, it is a question which hath not onely exercised the pens of the learned, but the consciences of the vnlearned and weake: for my part, howsoeuer I cannot see it to be prohibited either expresly or by analogy, and it seemeth to be warranted by that example of *Zelophehads* Daughters marrying the vncles sonnes by Gods appointment, Numb. 36. 11. Also sundry learned men iudge it lawfull, and godly persons haue done it as a thing lawfull: yet it were expedient to keepe further off, and to lanch our ship into the channell, where there is sea-roome enough: for it is *vicinum malo.* *August.*

[Aram] *Syria*, as *Mizraim*, *Egypt* and *Cush Æthiopia.* Gen. 22. 21. and often elswere.

[Are] Representing, or betokening, or being like; *Gen.* 41, 26, 27. *The seuen good Kine are seauen yeares of plenty, &c.* the like phrase in *Reuel.* 17. 10. and *Reuel.* 1. 20.

[Archangell.] Prince of Angels (as *Archipaimen* the Prince of Pastors) *Iude* 9. *Yet Michael the Arch-angel.* This is Christ Iesus, who is strong as God: as also, the doubling of the Greeke Article doth declare.

[Archers.]

[Archers] *Iosephs* enemies, as his brethren that hated him, and sold him into Egypt: also his Mistresse which tempted and falsely accused him, and his Master that imprisoned him, Genesis 49, 23. Gene. 39, 7, 17, 20.

[Arke] A Chest or Coffer, wherein to keepe things sure or secret, Exod. 2, 3.

2. The great vessell or ship wherein *Noah* and his family liued safe, during the flood, *Hebrewes* 11, 7. Genesis 6. 14.

[Arke of the couenant or testimony] A Chest, wherein were put the two Tables of the Law, containing the articles of the couenant betweene GOD and his people, *Exod.* 26, 33. also *Exo.* 25, 21. This Arke with the Mercy-seat vpon it, did represent Christ, being made man; both because the Godhead was after a sort inclosed in him (as in an Arke,) and at the beholding of him, GOD is become propitious to vs: and, lastly by him, the Couenant with all the articles thereof are established.

[Arke couered] Exodus 40. 21. that is, hid, with the veile, hanged before it, a figure of Christs flesh veiling the diuine thing in him, Heb. 10, 19, 20.

[Arme] That part & member of the body, which is strongest and readiest to doe things withall. It signifies also great warlike forces, as in Daniel 11, 22, 31. Also vertues, wisdome, patience, chastity, by which *Ioseph* resisted all his enemies. Genesis 49, 24. Psalme 18, 33, 35.

[Arme of the Lord] The mighty power of God especially working in the Gospel, for the conuersion of the Elect, *Esay* 53, 1. *To whom is the arme of the Lord reuealed?*

2. The great power of God generally vttered, either for sauing the good, or destroying the wicked, *Psa.* 93, 13. *Mighty is thine arme, and strong is thy right hand*, 1 *Kings* 8, 42.

[Arme of flesh] Most feeble and weake helpe, such is all helpe from man without God: *Ier.* 17, 5. *Cursed be he that makes flesh his arme.*

[Armour] Weapons or warlike furniture for our owne defence, and offence of our enemies: 1 *Sam.* 17, 38. *David* put on *Sauls* armour.

2. Those strong and peruersell lusts of sinne, wherby Satan conquereth naturall men, & holdeth them fast vnder his Banner and Dominion. *Luke* 11, 21. *When a strong man armed keepes his Pallace &c.*

[Armour of God] Spirituall furniture or weapons, giuen vs of God alone for our defence,

defence, against our spirituall Enemies, Eph. 6, 11. *Put on the Armour of God.*

[Armour Compleate] All manner or kindes of spirituall weapons, seruing to fence the Christian souldier on all sides, and to all purposes, *Ephe.* 6, 11, 12, &c.

[Armour of Light] The graces of the New man, such as accompany the effectuall preaching of the Gospell (which is like vnto light:) and these graces are called [*Armour*] because they are our defence against the assaults of sinne and Sathan, *Romans* 13, 12. *Put on the Armour of Light.* What these graces bee, and what defence they affoord vs in our spirituall warfare, See Ephesians 6. verse 11, 12, 13, 14, 15, 16, 17.

Note, graces of the Spirit are offensiue & defensiue both, as weapons & armour be.

[Armour of Righteousnesse] Vprightnesse, or integrity of conscience, which is like armour or weapons, wherewith the godly Apostle *Paul* and other his companions in labour, did defend themselues and their functions against slanderers, 2 Cor. 6, 7. *Armour of righteousnesse on the right hand and on the left.*

[Arrowes] An instrument of warre, which shot out of a bow, wound and pierce deepe into the body: and generally the instruments of Gods wrath and iudgement, either to afflict his children, or to wound his enemies, *Psal.* 38, 3. *Iob* 6, 4. *Psal.* 45, 6. and 64, 8.

2 Deepe and most grieuous calamities, which like sharpe Arrowes, pierce euen the godly to the quicke, for the probation and tryall of their faith & patience. Also, for chastisement, *Iob* 6, 4. *Thy arrowes are in me*; expounded, verse 2. *Psalme*, 38, 2. *Thine Arrowes light vpon me.*

3 The effectuall working of the Gospell, piercing mens consciences, either to their killing or quickening spiritually, *Psal.* 45, 5. *Thine Arrowes are sharpe to pierce to the heart, &c. Reuel.* 6, 2.

4 Malicious slanderous tongues, which woundeth and pierceth like arrowes. Psa. 120 3, 4. and 64, 3. *And shot for their arrowes bitter words.*

5 The heauy iudgements of God vpon the wicked for their destruction, Psalme 64, 7. *But God shall shoote an arrow at them, &c.* There be arrowes of pestilence, Psal. 91, 5. and of famine, Ezec. 5, 16.

[As] Likenesse in qualitie, and not in quantity. Matthew 5, 48. *Be perfect as your Father is perfect.*

[As

[As by fire,] Noteth no true fire, but that which hath resemblance with fire, that is, to make a thing certainly knowne like to fire.

2 Equally, Iohn 5.21. *All should honor the Sonne, as they honor the Father.* This particle [*As*] signifieth 1. the likenes of a thing, but not the trueth of that thing, Math. 26. 55. 2. the truth of a thing, but not the likeneſſe, Iohn 1,14. Epheſ. 5,8. 3. both the likeneſſe and truth of a thing, Heb. 2. 7. 4. the quality but not the equality, Luke 6. 36. Mat. 22. 39.

3 Becauſe, Iohn 15,12. and 17,2.

Note: As is ſometime a ſure affirmation. Gen. 27. 22. As a deceiuer, i. a very deceiuer or mocker, Nehe, 7. 2. 2 Ioh, 1,14.

[Aſcention.] Chriſts going vp into heauen in his manhood: or an action of Chriſt as he is God, remouing his manhood vp into the third Heauens, there to reigne in moſt excellent glory and power, for the good of his Church, Epheſ. 4,9, 10, 11, *Being aſcended that he, &c.*

[Angels aſcending and deſcending,] The Angels miniſtering to Chriſt in his doing of ſtrange workes, and vnto the Church for Chriſt his ſake, Ioh. 1,51.

[Aſcending Lampes] Exod, 40,v,25, to burne and ſhine, as v,4, repreſenting the ſeuen ſpirits of Chriſt wherby his word ſhineth to his Church.

[To aſcend into heauen.] To goe vp into heauen bodily and viſibly, Acts 1,9,10. Ephe. 4,9. 10. *When he aſcended.*

2 To bee perfectly indued with light of ſpirituall vnderſtanding, Iohn 3. 13. *No man aſcendeth vp, &c.*

[Aſcending., Gen. 28. 12,] The Angels looking with deſire into the myſteries of Chriſt 1 Pet. 1,12, miniſtring to him, and through him to his people, Marke 1,13, Heb. 1. 14. v. now in ſpeciall garding *Iacob* from all perils in his iourny, ſee Gen. 32,1. 2.

[Aſcending into heauen, and going againe into the deepe.] That righteouſneſſe and ſaluation cannot any more be in vs by the works of the Law, then either we are able to climbe vp into the heauens to fetch a thing which is there, or to goe downe to the bottome of the deepe ſeas to fetch ſomething that is there, Rom. 10. v. 6, 7.

[Aſhes,] A thing vile & brittle, being the remainder of ſome better matter, as wood or other ſtuffe conſumed by fire, 2 Pet. 2,6.

2. The frailty and extreme vileneſſe of man, being conſidered in compariſon with his Creator,

Creator, Gen. 18, 27. *And behold I am but dust and ashes.* Iob. 13, 12. Your memories may be compared to ashes, that is, they shall be most vile, neuer to bee remembred but with loathing.

[**To eate Ashes**] To bee cast downe into a base and miserable condition, so full of sorrow as for excessiue mourning, bread did relliſh no better then ashes, Psal. 102, 9. *I haue eaten ashes, &c.*

[**To repent in Ashes**] To mourne and lament grieuously in the sence of some sinnes against God, and for some deserued Iudgement, Ionas 3, 6. the King of *Nineuy* sat in ashes, Math. 11, 21. they had repented in sackcloth and ashes. It was the custome of Iewes and Gentiles in any deepe heauinesse to declare their griefe by putting on sackcloth & sprinkling of ashes on their heads, or sitting in them; and after this fashion Gods people did witnesse their great abiection and vilenesse, when by fasting and prayer they extraordinarily humbled themselues before God to turne away some vengeance; which of some was done in truth and sincerity, as Dan. 9, 3. and of others in shew onely, and in hypocrisie, as *Ahab.*

[**Ashur**] First, the man so called, Gen. 10. Secondly, the posterity of Ashur or Assyrians. Thirdly, the Region or countrey so called. Fourthly, the King of Ashur with his armie, Esay 10, 5.

[**To aske**] To put a question, Lu. 20, 8. *I also aske you, &c.*

2 To mooue a petition, or to desire something in prayer. Matth. 7, 7.

[**To aske amisse**] To pray they know not what, nor as they ought, without referring their prayers vnto Gods glory, and charity toward their neighbour, Iames 4, 3. *Yee aske amisse.*

[**Ashamed**] Abashed, or one which is waxen pale and wan, as when the colour fadeth and withereth: it noteth both disappointment of hope, and confusion or destruction, Psalm. 6, 10. *Let mine enemies be ashamed, &c.* See Iob 6, 20. and Ier. 48. 1, 20. Esay 1, 29. When wee looke for helpe from whence we obtaine none, then followeth shame: as Idolaters from their Idolles, and superstitious formes of worship: which in the euil day being not only vnable to help, but pulling down much hurt and punishment, it caused such persons as trusted therein, to be ashamed of their temerity, impiety, and obstinacy, especially if they haue bin fore-warned.

[**To consume to ashes**] That the

the Sacrifice which Christ offered of himselfe, prefigured in those of the Law, was most gratefull and acceptable vnto God, Psal.20,4. *And turne thy burnt Sacrifices to ashes*, Leuit. 6,10. The turning of the sacrifices to ashes, was a signe of acceptation, that it had a sweet smell, as turning of the sacrifices to our vse.

[**Assembly**] A place for solemne meetings, either Ciuill, or Ecclesiasticall, Matth.23,6. *The chiefe seats in assemblies*, Esay 4,5. where it signifieth sacred ministeries and meetings: it is also vsed for a multitude of people, Gene.28,3. Ezekiel 23,24.

[**Pasters of the Assemblies**] Pastors or teachers which gouerne assemblies, Eccle.12,11.

[**To assist**] To minister aid or helpe, as it were to stand to one in his danger, 2 Tim.4,16, 17. *No man assisted, yet the Lord assisted me.*

[**Assurance**] That infallible certainty which an elect soule hath by faith of her owne saluation, and of the promise of grace, that it is true, and belongeth to her selfe, Heb.10, 22. *Draw neere in assurance of Faith.* Rom.4,21. *Being assured, &c.* The Papists are enemies to this assurance: they grant a probable and coniecturall, but deny infallible assurance, because mans will (say they) is mutable; whereas our assurance depends vpon the vnchangeable will of God.

2 Charitable persuasions of other mens saluation, 2 Tim.1, 5. *I am assured it is in thee.*

[**Full assurance**] A certaine and strong perswasion of our owne saluation by Christ, *Rom.* 4,21. *Being fully assured, Col.2,* 1. A speech borrowed from ships which be carryed with full sailes.

[**To attaine**] To lay hold on, or receiue, Rom.9,30. *They attained righteousnesse*; a Metaphor or a speech borrowed from a bodily hand apprehending a guift offered, so faith apprehends Christ as he is giuen of the Father.

2 To hold out till one come to the marke or goale, Rom.9, 31, *They attained not the law of righteousnesse*: a Metaphor or speech borrowed from such as runne in a race, and faint or faile in the middle course ere they come to the end; so did these Iewes faile of righteousnesse, whereunto they stroue (as runners) to come, because they could not exactly keepe the Law, and withall contemned the grace of Christ, being puffed

puffed vp with pride of their owne good workes.

[To Attend] Earnestly to bend the minde vnto a thing taking great care of it, & heed vnto it, *Acts* 20,28. *Attend therefore to all the Flocke, whereof the holy Ghost, &c.*

[To make attonement] To declare one to be purged from his sins, & reconciled to God, *Levit.*5,10. *The Priest shall make an attonement for.*

A. V.

[Author] The beginner, or first Inuenter and maker of a thing, *Heb.*12,3. *Iesus the Author of our Faith.*

[Authority] Good estimation and opinion, gotten by wisedome and wel-doing.

2 Lawfull power enabling to doe some publike workes, Luke 20,2. *Tell vs by what authority thou dost these things, Mat.*20,25. *Luke* 7,8.

3 Maiesty, power, and efficacy, *Marke* 1, 22. *Hee taught them as one that had authority.*

4 Iurisdiction, dominion, or power, both lawfull and vnlawfull. 1 *Cor.*15,24. *All rule and all authority, and all power.* Some interpreters doe largely construe these words of all good and lawfull degrees, distinction of orders, dignities and authorities in this world, whether œconomicall, politicall or ecclesiasticall: all which shal cease at the last resurrection, and be wholly abolished; there shall be no more any difference of husband and wife, master and seruant, father and children, King and subiects; doctors, pastors, shall no more beare such office as now they doe in the Church: like is to be said of all officers and gouernours, of all honors and powers, which serue onely for the preseruation of this life, and therefore be temporarie. Yea, it may reach vnto the principality of the good Angels and their office, so farre forth as they be our Ministers to looke vnto priuate persons, or whole states; yea the powers of heauen, to wit, Sunne and Moone, and Stars, and other celestiall creatures, at the end of the world shall loose their functions which now they haue, as to chase away darkenesse, to cherish and comfort inferiour bodies, to expell colde, &c. Howbeit (though all this bee true, and the place by this generall exposition may comprehend all lawfull powers & authorities ordained of GOD) the fittest interpretation is to vnderstand it more strictly of all rule, authority and power which is contrary to Christ; namely, of tyrants, persecutors, heretike,

Note.

heretikes, wicked enemies, yea of sin, Sathan, death: all which now wrastle & rise vp in armes (as it were) against the kingdome and glory of Christ, at whose comming (their substances still remaining) yet their power and authority shall bee quite taken away, as they shall neuer be able any more to assaile and hurt the people of Christ: and thus to expound it, I am induced by comparing the verse 24. with verse 25, 26. where *Paul* limiteth these authorities and powers to the enemies of Christ, naming death as the last; either for that at the fall of *Adam*, death came in the last of all, Sathan tempting, man consenting, sinne acted going afore, and death following after, as a stipend of sinne: or else it is said to be last, because of his continuance and durance in respect of the rest of the externall enemies of Christ, who by raising vppe the bodies of the Saints from bodily death, did so ouercome death in the last place.

A. W.

[**To Awake**] To come, or get out of sleepe, Mat, 8, 25.

2 To come out of the sleepe of sinne by repentance, as hee that comes out of bodily sleep by awaking. Eph. 5, 14. *Awake thou that sleepest, and arise from the dead.*

3 To bee prompt and ready with a godly watchfull minde to performe good duties; *Psal.* 108, 2. *I my selfe will wake right early. Psal.* 139, 18.

4 To minister and giue present succour after it hath beene long kept from vs, as though God had beene asleepe, and forgotten vs. *Psal.* 7, 6. *Awake for me O Lord.*

5 To rise from death as from a sleepe, *Psal.* 17, *verse* 15. *Daniel* 12, 2.

[**To stand in awe**] To bee mooued with the feare of the anger of God, who is wrathfully displeased with all vniust dealers, Psal, 4, 4. *Stand in awe.* Some Interpreters thinking this to be spoken to the godly Israelites, take this to be the meaning, that in their anger against wicked persecutours they should not exceede measure, least they sinned; and indeed the translation of the Septuagint is, *Be angry and sin not*; which *Paul* followed, Eph. 4, 26. following not the genuine sense, but the common Greeke version, as *Piscator* iudgeth vpon this reason, because the course and order of *Dauids* words shew this speech to be directed to the counsellers and Courtiers of *Saul.*

A. X.

[Axe] An instrument to hew or cut downe trees withall.

2 The word of God, which (as a spirituall Axe) cutteth downe spiritually wicked men and hypocrites, like rotten and barren trees. This is it which is elsewhere meant by plucking vp, destroying, hardning, binding, retaining sinnes, making the eares heauy, and the heart fat, &c. Math. 3. 10. *Now is the Axe laide to the roote of the trees, &c.* Some expound this, not of spirituall iudgements threatned in his word against vnrepentant sinners; but of the power of the Romanes, which were the instruments of God, to destroy vtterly the vnfaithfull and wicked generation of the Iewes, with a worldly destruction. The former is the better exposition.

3 King of *Assyria* who was an axe in the hand of God, to vse as hee would; yet was stout and spake proud things against God, Esay 10. 14. 2 Kings 19. 22.

B. A.

[Baal] A Lord, a Master Husband, or Patron: it was a common name wherby the heathens called their god, 2 Kings 1,2. Iudg. 8,33. and so Israel also called their true God, Hos. 2, 16. But for the shamefull abuse of Gods worship, the Scriptures turn (*Baal*) a Lord into (*Bosheth*) a shame, *Psa.* 106,28. *Hos.* 9,10. and so *Ieremy* calleth Idols a shame, or confusion, Ier. 3,24, and 11,13.

[Baal-zebub] The Lord of flyes, so called, either of contempt of his Idolatry: or rather of the multitude of flyes which attēded the multitude of his sacrifices, or for that he was their larder-god to driue away their flyes; or for that forme of a flye in which he was worshipped: at *Acaron*, a city of the Philistimes he was adored for their God, 2 King. 1,2. By this name the Prince of diuels (to whom all impure spirits, are subiect as the elect be to Christ the head) is called, Mat. 12,25. Hee was to them of Ekron their *Æsculapius* or phisicks God, as appeareth in 2 King. 1, 2. For the King sent to consult with him for his sickenesse.

[Balmes] All tokens of mourning, Esa. 15,2. Esa. 3,24.

[Babes] Infants, whilest they be yong and tender, vnweaned from the breast, *Mat.* 2,20.

2 Such as be weake in faith and knowledge, whether they be newly regenerated, or long since, 1 *Cor.* 3,1. *Euen as vnto Babes in Christ, Heb.* 5,13. *Euery one that vseth milke, is a Babe*; that is, one who is not ripe in knowledge.

3 Insolent, reproachful, and scornefull men, *Esay* 3,4.

[Babylon] A famous City in *Assyria*, whence *Peter* wrote his first Epistle, 1 *Pet.* 5,13.

2 *Rome*, euen the Ecclesiasticall *Rome*, where the Pope sits as head. *Reuel.* 18,2. *It is fallen, Babylon that great City.* In *Rome* are found the vices which were in *Babylon*: Therefore by resemblance beares the name of *Babylon*. *Metaphor.* Be fallen.

The Papists in their *Testament* printed at *Rhemes*, (to proue *Peter* to be at *Rome*) doe take *Babylon* in 1 *Pet.* 5, 13. to be *Rome* (mystically) for resemblance

blance to *Babylon* in Idolatry and crueltys yea, and confesse also, that *Rome* is meant by *Babylon*, in the 16, and 17. of *Reuel.* Therefore must needs bee the Sea of Antichrist, euen by their owne confession.

[**Backe**] That part of mans body wherin consists the chiefe strength, especially in his thighes and loynes adioyning to the backe.

2 The spirituall might of the soule, the power of GOD, enabling both reason and will to conceiue and choose good things; also the Temporall strength of good lawes, Magistrates, ciuill Authority, and whatsoeuer else is famous, or flourishing, or of force in the Common-wealth, to make it glorious and strong or vnconquerable: all this the Iewes lost for their vnbeliefe & contempt of Christ. Rom. 11,10. *Bow their backes alwayes. Psal.* 69,23.

[**Backs parts**] So much of Gods glory, as in this life wee are able to see, Exod. 33,23. *Thou shalt see my backe parts, but my face thou shalt not see*; that is, (saith *Luther*:) Here we behold God in his words, and in his creatures, and in the face of Christ Iesus our Mediatour: *But when this body is dissolued by death, then we shall see him face to face, & know him as we are known.* 1 *Cor.* 13,9,10,12.

[**Backebiters**] Them which by false, or true reports, hurt the credite of their Neighbour in his absence, and behinde his backe, Rom. 1,30. *Back-biters &c.*

[**Bagges which wax not old.**] Heauenly creatures, which perish not as earthly goodes doe, but endure alwayes, Luke 12, 33.

[**To put Wages in broken Bags.**] To bee vnable to keepe what one earnes or gettes, no more then one can keepe what he puts in a bag which wants a bottome, or is full of rents and holes, Hag. 1,6. *Yee put your wages in a broken Bag.* It is a prouerbiall speech, to signifie, that ones substance wasteth sodainly, in a moment.

[**Banquet.**] Gen. 23. and 29. 22. It is a word which cometh of drinking, both in Hebrew and Greeke, because large drinke is vsed in Banquets. Heereupon, it is called, *the Banquet of Wine*, Ester chap. 5. verse 5. and chap. 7. verse 7. *And the King and Haman came to drinke with Queene Hester*, that is, to Banquet, Ester chap. 7. verse 1. and Chap. 3, verse 15. Such we call a Bride-ale: a marriage is sometime vsed for a banquet or feast; Luk. 14,8. so *Syriak* turneth it.

[**To be baptized with the holy Ghost**] To receiue the gifts

of the holy Ghoſt, which ſometime were in a viſible manner beſtowed in the Primitiue Church, before or after baptiſme, *Acts* 1,5. *Acts* 10,44. and 19,5.

[To Baptize] To dippe in to water, or to plunge one into the water.

2 To plunge into afflictions or dangers (as it were into deepe waters.) Matth. 20, 22. *Can ye be baptized with the Baptiſme wherewith I am baptized?* that is, Can yee ſuffer afflictions?

3 To ſprinkle or waſh ones body Sacramentally. Thus the Miniſter baptizeth. Matth. 3,11. *I baptize you with water*, that is, outward Sacramentall waſhing.

4 To waſh the Conſcience ſpiritually, purging it from the guilt and corruption of ſinne, by Iuſtification and Sanctification, that it neither reigne nor be imputed. Thus Chriſt baptized, Matth, 3,11. *Chriſt ſhall baptize you with the holy Ghoſt, and with fire.* This is inward ſpirituall waſhing.

Note. Chriſt is ſaid to baptize with the holy Ghoſt generally, becauſe Baptiſme is made effectuall by his holy Spirit: but more ſpecially theſe two wayes both by the extraordinary guifts of his Spirit, which hee miraculouſly in a viſible manner powred downe vpon his Diſciples on the day of Pentecoſt, *Acts* 2, 2, 3, 4. and vpon others, as *Acts* 10, on *Cornelius*. and *Acts* 19. Alſo by effectuall regeneration of the Spirit in the ordinary Miniſtery of the Church, whereby the Father and the Sonne, by the Spirit, which proceedeth from them both, doth worke effectually to the ſaluation of the elect.

Note. The Miniſter baptiſeth by ſprinkling with water, GOD baptiſeth by beſtowing the guifts of his Spirit. The baptiſme of *Iohn* and Chriſt were all one for Ceremony, Action, Subſtance, and effect: difference was in the perſons; Chriſt being man and God, who could from himſelfe giue the thing betokened in baptiſme; ſo could not *Iohn*, to whom did appertaine the adminiſtration of the outward ſigne.

Note. Where the word is truely preached, and baptiſme purely adminiſtred, wee may be ſure there is a Church; there is alſo Chriſt, remiſsion of ſinnes, the holy Ghoſt, and eternall life; and none of all theſe be where the purity of the word and Sacraments be not: for Chriſt and his things are no where to bee ſought or found, but where hee doth manifeſt himſelfe in his word and Sacraments. To ſay there is no Church where theſe bee

bee receiued, is to say, it is not day where Sun shineth, or no man where the body is quickned with a soule. For baptisme is a Simbole and pledge of Christ and his benefits, remission of sinnes, regeneration, and eternall life, *Marke* 1,4. Therefore *Iohn* saith, that hee *came baptizing, to manifest Christ to Israel*, viz. to the lost sheepe of Israel. *Ioh.* 1,31.

[**To be Baptized for dead**] Not for the dead, or ouer the graues of the dead, but as dead euen to destroy & mortifie sin, which is the true end of Baptisme, and necessarily proueth the hope of the resurrection; for it were lost labour to crucifie sinne if no resurrection. 1 *Cor.* 15, 29. *Which are baptized for dead.*

Theoderet. Beza. Parcus.

There is another signification, as if washing or ablution of dead bodies were heere meant: it is certaine that baptizing is put generally for washing. *Mark.* 7,4. And that mortuall ablution was common to Iewes, out of charity and hope of resurrection, and Gentiles out of superstition; yea, and that it was already receiued of Christians. *Act.* 9,37. Now if no resurrection, this ceremony and labour had been in vaine. The opinion of Baptisme ouer the graues of Martyres: also that it is vnderstood of such as were baptized at the point of death, or instead of the dead; or vpon profession of the article of the resurrection of the dead, be not to be liked of; lesse for mortall sinnes, or prayer for the dead.

Luther. Epiphan. Ambrose. Aquinas. Stapleton.

[**To be Baptized into the death of Christ**] To receiue Baptisme as a Testimony of mortification, and as an instrument of the Holy-ghost, for the extinguishing, and the killing of sinne by the death of Christ. Rom. 6,3. *Haue beene Baptized into his death.*

[**Baptisme**] Is to bee two wayes considered, either as it is the seale of Iustification and remission of sinnes, *Acts* 2,38 or of sanctification and inherent righteousnesse, Rom. 6,3, 4. but our whole Sanctification is giuen in this place of *Paul*, not to Baptisme, which is but the seale of it, but to the death and resurrection of Christ.

[**Baptisme, what it is**] The Sacrament of our Initiation or first entrance into the Couenant of grace: not that then we first begin to be of the Couenant, but our being in it, is thereby sealed and assured, Ro. 4,11. *Circumcision as a seale of the righteousnesse of faith.* It is an errour in Popery, to hold, that in Baptisme wee are first made partakers of the Couenant, or that naturall concupiscence is

taken away, not only touching guilt, but touching corruption too, to be no sinne.

More fully thus: it is the solemne dipping into, or washing in water at the commandement of Christ, in the name of the blessed Trinity; by this outward signe of washing with water, to assure vs of our entrance into fellowshippe with Christ, for our Iustification and Sanctification by his death and spirit, vnto eternall saluation in heauen, Rom. 6, 23. 1 Corinth. 12, 13.

Baptisme, without faith in the party baptized, doth not worke grace, Acts 8, 36, 37. Neither doth it become effectual by any vertue inherent in the signe, or action, or Minister, but by the power of Christ who is made all things to the true beleeuers, euen without Baptisme as well as by Baptisme; for Christ being a most free agent, is not tyed necessarily to his owne ordinance, which we haue need of, and may not contemne vpon paine of damnation, but he may giue grace by it or without it, as he pleaseth.

[**Baptisme**] Dipping into water, or washing with water, 1 Pet. 3, 21. *Whereof Baptisme, &c.*

2 Pouring out, or shedding abroad the guifts of the Spirit, Acts 11, 16. *Ye shall be baptized with the holy Ghost.* Matth. 3, 11. Acts 1, 5. To baptize with the spirit, is to bestow the graces of the spirit.

3 Ministery and doctrine of *Iohn*, Acts 19, 3. *Vnto Iohns Baptisme.*

[**To bee Baptized in the Cloud, and in the Sea**] Their communion with Christ, sealed to the Israelites, by that extraordinary Sacrament of being vnder the Cloud, and passing through the Sea, as the same grace is sealed to Christians by Baptisme, 1 Corin. 10, 1, 2, &c. See Exod. 13, 21, 22. Num. 9, 19, 20, 21, 22.

[**Barbarian**] One rude and vnlearned, Rom. 1, 14. *To the Grecians and Barbarians.*

2 One which so speaketh, as he is not vnderstood, 1 Cor. 14, 11. *Shal be a barbariã to me.*

[**Barren**] Either a woman which hath no husband, nor child, or a forsaken City without a Prince and inhabitant: or the Church of the Iewes, being lesse fruitfull in begetting children to God, then the Church of the Gentiles, Gal. 4, 27. Esay 54, 1.

B. *E.*

[**To be**] To be made. Mat. 19, 5. *Shall be one flesh*, Iere. 32. *They shall be my people.*

2 To

2 To be knowne and apparantly seene, 1 Corinth. 15,28. *That God may be all in all.* Luk. 6. 5. 3 *Ye shall be the children of the most high:* that is, made known to be so: Rom. 14,9. *Might be;* viz. manifested and knowne to be; then a thing is said to bee, when it is made manifest.

3 To be esteemed & accounted something; as not to bee, signifies to be vile, & to be had in no account, 1 cor. 1,28. *And things which bee not, to bring to nought, things that are, or be.*

[**To be the Lords**] To consecrate or set apart as holy to the Lord, *Iudg.* 11,11. So was *Iephthe* his daughter dealt withall, as appeareth by verse 29. and not slaine, which the Law forbad.

[**To be with one**] To be present, not onely in generall, but with speciall presence of favour, for assisting and prospering one in the worke of his calling. *Iosh.* 1,9. *For I the Lord will bee with thee whither soeuer thou goest.* Gen. 39, 2. *The Lord was with Ioseph, and he prospered.*

That promise of God to *Iacob*, Gen. 28, 15. *I will bee with thee*, it is by *Iacob*, in Ge. 32,9. Anderstood I wil do thee good. See Exod. 33,15, 16. and Gen. 46,4. Mat. 28,20.

[**Not to be in the wind, earthquake, fire**] Iehoua not to have appeared and shewed his presence vnto *Eliah*, vntill the Earthquake, wind, & fire were ceased; to teach that weak men cannot abide the presence of God in his full strength and maiesty, 1 *King.* 19,11,12. *And Iehouah was not in the fire.*

[**Beame**] Either some crime and great sinne; or some lesser sinnes, neglected, often gone ouer, and long dwelt in, Math. 7,4. *And hast a beame in thine owne eye, first cast out the Beame, &c.*

[**A Beare**] The kingdome of *Persia*, called (a Beare) for the barbarous and sauage cruelty exercised in it, whence it is said to be like siluer, as being of lesse esteeme then the Babylonish Monarchy, which is likened to gold, Dan. 2, 32. This kingdome is said to raise it selfe, Dan. 7, 5. because out of ambition and restlesse desire to rule ouer others, it vnited to it selfe, first the kingdome of the *Medes*, and then of the *Babylonians*, forraging into the three coasts of the habitable world, as Dan. 8,4. which are tearmed three ribs, in Dan. 7,5. *Like to a Beare.*

[**To beare**] To take away sinnes, by suffering the punishment of them, 2 Pet. 3,24. *Hee did beare our sinnes in his body vpon the Tree.* Esay 53,4. *Hee did beare our infirmities,* Matth. 8,17.

2 To ſtay and keep a ſinner from falling, louingly ſupporting his weakneſſe by prayers, Counſels, and Exhortations, *Gal.6,2. Beare yee one anothers burden, Rom.15,1.* It is a Metaphor or ſpeech borrowed from a burden or weight ſuſtained by pillars or ſupporters.

[**To beare his Iudgement**] To haue puniſhment certainly and iuſtly laid on him by God, *Ga.5,10.* Iudgment or puniſhment for ſin, is often in Scripture compared to a load or burden, heauy and weighty, preſſing downe him that beareth it, as many ſheaues preſſe a Cart, or as a weight preſſeth downe the ballance. See Eſay 13,1. and 15,1. and oftentimes alſo *Dauid* in the Pſalmes complaineth hereof, eſpecially, Pſa. 38,4. The reaſon is, becauſe afflictions being grieuous in thẽſelues, *Hebrew* 12, 11. they alſo draw with them the conſcience and remembrance of ſin committed, (as in *Ioſephs* brethren) which is an heauier burden then the paine which commeth of it, as *Heb.*12,1.

[**To beare their names before God**] That Chriſt alwayes hath in remembrance his Church and all the members of it, euer appearing for their ſakes before God, Exod.28,12. Heb.7, 25. 26. & 9,24. The ſame thing ſignified by ſetting vs as a ſeale on his heart, Can.7,11. and by ſetting *Zerubabell* as a ſignet, Hag.2,23.

[**Beaſt, or beaſts**] All wilde creatures which are vpon the land, Pſal.8,7. *And the beaſts of the field.*

2 Some one rauenous or cruell beaſt, Gen.37,33. *Some euill Beaſt hath deuoured him.*

3 One of brutiſh vnderſtanding, hauing no more reaſon then a beaſt, Pſal.73,21. *I was a Beaſt before thee, &c.*

4 Men of brutiſh & beaſtly qualities, like vnto beaſts for fiercenes, vncleannes, and obſtinacy. 1 Cor. 15,32. *I haue fought with beaſts at Epheſus.* Some expound this place litterally, that *Paul* for defence of his life, did encounter with wilde beaſts, as Beares, Lyons, &c. by the ſentence of the Magiſtrate, to ſatisfie the cruelty of the people: for vnder the Romanes, as ſome were caſt to beaſts naked, *Daniel* by the Perſians, *Ignatius* by tyrants; ſo others were condemned to fight armed with Wolues, &c. Howſoeuer the Text be taken (figuratiuely or litterally) it ſignifieth the extreame difficulties which *Paul* did vndergoe for the hope of a bleſſed reſurrection, otherwiſe he had loſt his labour in ſtriuing. See *Acts* 19,9. *Titus* 1,12. A Metaphor.

5 Fierce,

5 Fierce, sauage, and vnpure heathens and Nations, Psal. 80, 13. *The wilde Beast of the field hath eaten it vp.*

6 Ciuill *Rome*, cruelly persecuting the Saints: also Ecclesiasticall *Rome*, treading in the steps of that barbarous cruelty, Reu. 17, 18. *The Beast which thou hast seene, was, and is not*, Reuel. 13, 1, 4, 17. In which place, it signifies *Rome*, as it is restored by the Pope, vnto the Idolatry and Tyranny of the superstitious persecuting Emperours, and made the seate of Antichrist.

7 Empires & kingdomes, raised vp and maintained after a beastly manner, with oppression, cruelty, warre and bloodshed, Dan. 7, 3, 17. *And foure great Beasts came vp, &c.*

[**Before God, or in his sight**] In his presence, 2 Cor. 5, 10. *We must all appeare before Christ*, Re. 20, 13. *I saw the dead stand before God.* It signifies before the Cloud, a token of Gods presence, Exod. 18, 12. 2 Kings 22, 19. Eph. 1, 4.

2 Sincerely, so as God doth allow of vs in mercy, Luke 1, 6. *They were both iust before God:* that is, vpright, though not perfit, Gen. 7, 1. *Noah an vpright man.*

3 Perfectly, so as God may allow of vs in his strict Iustice. Psal. 143, 2. *None liuing shall be iustified before thee, or in thy sight*, Rom. 3, 20.

4 As God can witnesse. Here it is the forme of an oath. Gal. 1, 20. *Before God, I lye not*; that is, I call God to witnesse, that this is truth. See **God**. Gen. 27, ver. 7. It signifieth in his presence, by his authority & power, and for euer: and being done a little afore his death, it was with more power, care and reuerence, & by his last Will and Testament, Gen. 27, 7. 1 Sam. 26, 19. Deut. 33, 1.

Note: All Teachers which make themselues or others the doore whereby to enter into the Church and Kingdome of God, these come before Christ. Therefore this concerneth not *Moses* and the Prophets, who made not themselues the dore, but rather shewed to the sheep Christ to be the only doore by whom we haue accesse and entrance to God.

[**Before one**] Without him *Ioh.* 10, 8. *All that come before me are theeues*; that is to say, without me, or not by me, who am the only dore; or without a calling, not sent of God: also in presence, Dan. 5, 1. also one being aliue & present. Ge. 11, 7, 8.

2 First, in order of time, *Ioh.* 8, 58. *Before Abraham was, I am.* Rom. 16, 7. *And were in Christ before me.*

3 Of greater dignity and more

more honourable place, then in time he be after me, *Iohn.* 1. 27,38. Also before one, signifieth, with one, as a Leader & Protector, *Gen.* 24. v. 7,40. Also free for him to chuse where he liked, and to possesse it, *Gen.* 13. 9. and 20. 15. and 34. 10.

[**To beget**] To perform to his childe all things belonging to his education, Gen. 25,19. *Abraham begate Isaak*; see the like in Gen. 50, 23. also in *Gen.* 3, 16. Conception (by a Synecdoche, the part put for the whole) the whole care of a mother in bearing, birth, bringing vp is contained.

[**Beginning**] The time whence any thing hath his first being, *Gen.* 1,1. *In the beginning God created the heauens and the earth*, Iohn 1,1. that is, not from the first point or instance of the creation (but) from before the creation, and therefore eternally.

2 That which is chiefe or most excellent, as *Prou.* 1,7. *The feare of God is the beginning of wisedome*, *Prou.* 4,7. *Wisedome is the beginning*, that is, the chiefe thing, *Psal.* 105,35. *Euen the beginning of all their strength*, that is, their chiefest strength.

3 A Principle of Religion, or Catechising Doctrine, *Heb.* 6,1 *Leauing the beginning of the doctrine of Christ*, that is, the plain familiar manner of teaching Christ.

4 An entrance into a thing. *Gal.* 3, 3. *Are yee so foolish that after you haue begun in the spirit? &c.*

[**Beginning of my strength**] The first effect of the strength of my body, *Gen.* 46, 3. so are all the first-borne called, *Deut.* 21,17.

[**In or from the beginning**] Euerlastingly, before all time, Iohn 1,1. See Prou. 8, 22,23, 24. &c.

2 From the first Creation of man, Ioh. 8,7. for before the time that man was, Satan could not be a man-killer.

3 From the time that marriage was first ordained, Math. 19,8. *From the beginning it was not so.*

This phrase or kinde of speech when it is referred eyther to Gods ordinances or creatures, doth include time, and doth poynt out the verie point of time when such things did begin, as Math. 19,8. Iohn 8,7. but when it is applied to God, or any person in the Deity, then it doth exclude al moments of time, and leade our thoughts backe vnto eternity, beyond the world and all space of time, as Iohn 1,1. 1 Ioh. 1, 1. which places are by *Paul* and *Peter* expounded, to note euerlastingnesse, Ephe. 1,4. 1. *Pet:* *Note.*

Pet. 1, 20. Therefore *Seruetus*, *Arius*, and other heretickes, which appoint vnto Christ a beginning in time, and will not haue him to bee eternall, or more ancient then the world, or thē *Mary* (as *Ebion* & *Cerinthus* thought) they doe great wrong to the Sonne of God, who was, and had a being, ere he did appeare in his worke of creation, or was manifested in the wombe of his Mother; hee was alwayes (*Intus*) in the Diuinity (as in a bosome, Iohn 1, 18. before hee shewed himselfe (*Extra*) in his operations or Incarnation.

[**Behind**] To come after one, also that which is done already, Philip. 3, 13, 14.

[**To behold**] To looke vpon a thing with our fleshly or bodily eye, this is the proper signification.

2 To thinke vpon a thing, with consideration and due regard, *Romans Chapter*, 11, *verse* 22. *Behold therefore the bountifulnesse and seuerity of God*, Looke (See.)

[**Behold**] A wonder worthy the beholding (as some thinke) or (as others thinke) a thing commonly knowne, well may be, or should be knowne, *Psal.* 51, *verse* 5. *Behold, I was borne, &c.*

[**To behold**] To consider diligently: and is referred either to God or men, *Romanes* 11, *verse* 22: *Psalme*. 10, *verse* 14.

[**To beleeue**] To know the Scriptures to be true, barely and speculatiuely, *Iam.* 2, 19. *The Diuels beleeue and tremble*, *Exodus* 4, 31. Thus the diuels beleeue.

Also it signifieth to know a thing experimentally, Iohn 17, 21, 23.

2 To assent willingly, and with some kind of Ioy to the truth of the Scripture, when we reade or heare it, because it comes from God, and brings glad tydings, *Acts* 8, 13. *He beleeued & did cleaue vnto Philip.* *Act.* 28, 27. *Mat.* 13, 20. *They receiued the word with Ioy.* Thus Hypocrites beleeue.

3 To put confidence in the Doctrine which we know and assent vnto, making application of it vnto our selues. *Marke* 16, 16. *He that beleeueth shall be saued. Iohn* 3, 18. *Hee that beleeueth in the Sonne, shall neuer be condemned.* Thus the regenerate beleeue, Galat. 2, 20. *Christ loued me, and gaue himselfe for me.* Papists deny application of the doctrine, to be any part of beleefe in God.

In holy Scripture, true beleefe or faith is put two wayes; first, absolutely as it is occupied about the word of God in generall; or in particular (excepting

ting the word of promise, touching forgiuenes of sinnes for the merit of Christ:) and being considered as it is absolute, so there are three things belonging vnto it, 1 Knowledge. 2 Assent. 3 Perswasion, and certainty, as appeareth by *Rom.* 14. where that which is called beleeuing, in verse 1. *One beleeueth, &c.* is in the verse 14. of the same Chapter, expounded by these two words, of (Knowledge and perswasion) *I know and am perswaded.* Therefore in the language of the Apostle, such doe truely beleeue as vnto knowledge of the thing beleeued, doe ioyne assent with perswasion.

Secondly, true beleefe or faith is put and vsed with relation to the promise of Saluation by Christ, as in the Epistle to the Romanes, chap. 3, 4. & 5 and often elsewhere; and then it is by Diuines called Iustifying faith, which beside the 3. former, hath a fourth thing belonging vnto it, & that is Confidence (*Pepoithesis*) *Ephes.* 3, 12. Hereof it is plaine, that corrupt and false is that definition of *Bellarmine lib.* 1. *cap.* 5. *de Iustif.* defining faith to be an assent only to the word written, (and to the word vnwritten, traditions of the Church) vnto Apocryphal word, as wel as to Canonicall, denying knowledge and full assurance to appertaine to faith; so as with Papists hee is a beleeuer which only assenteth to the doctrine of the Church, though he be ignorant of it, whence ariseth their implicit faith.

To beleeue, signifieth either to begin to beleeue, *Rom.* 13, 11. or to grow in beleefe, *Ioh.* 2 11. Heere the increase, not the beginning of faith is meant: & in the former place beginnings of faith be compared with the increasings. So in *Iohn* 11, 15. that yee may beleeue, i. that your faith may be strengthened and encreased, for they were beleeuers already.

[**Belial**] Wicked. *Deut.* 13. 13. *Iud.* 19. 22. *Men of Belial, or wicked men.* The word in the Hebrew noteth extreame wickednes, and most mischieuous wicked men: 1 *Sam.* 1, 16. and 25, 25. *Nah.* 1, 15. It is also applied to speciall sinnes and sinners. *Pro.* 19, 28.

2 The Diuell, that wicked one. 2 *Cor.* 6, 15. *Christ with Belial.* **With Satan**, saith the Syriacke.

[**Bel a contract of Bebel, which commeth of Bahall**] A Lord: it was not onely the particular Idoll of the Babylonians, but a generall name to the Idols in the East, agreeing to all the Idols of the Gentiles, as some write, Ier. 19. 5. 1 Kin. 18. 25.

[**Beloued**] One most deare to God, by a most speciall loue, for whose sake others be loued of God also: thus is Christ only beloued, Mat. 3, 17. 1 Pet. 2, 17. Col. 1, 13. Ephes. 1, 6. Also very deare to his seruants. Esay 5, 1.

[**Belly**] Carnall pleasures, and all lawfull honest pleasures of life, being inordinately loued, *Philip.* 3, 19. *Whose belly is their God*, So are all pleasures, when men too much loue them and with immoderate affections follow after them, as if all their felicity were placed in enioying of them.

2 The heart, as in Psal. 4, v. 8. also Ioh. 7. v. 38. Out of his belly shall flow &c. an Hebraisme.

[**Benevolence**] Good will, or readines of will, to help such as we may helpe, 2, Corinth. 9. 5. *And come of benevolence, not of nidgardnesse.*

2 The gift or Almes which comes of benevolence, and is freely bestowed. 2 *Cor.* 9, 5, *To finish your benevolence appointed before.*

3 All Coniugall or Marriage duties, but especially bed-company betweene man and wife for iust ends, in chaste and sober manner. 1 *Cor.* 7, 3 *Let the husband giue vnto the wife due benevolence, &c.*

[**Beside thee**] Not after that forme and manner of gouernement, which God had prescribed in mercy and trueth; but with cruelty and iniustice. *Esay* 26, 13. *Other Lords beside thee haue ruled ouer vs.*

[**Bethel**] The house of God for the religious house of that place at first, Gene. 28. v. 17. which God himselfe approued of, Gen. 35, 1. afterwards called of the Prophets *Bethaven*, i. the house of iniquity vpon the monument of strange worship set vp by *Ieroboam* there. Hos. 4. 15 1 Kings 12, 28, 29, 30.

[**Better**] Lesse vnconuenient. 1 Cor. 7, 28. *Better to marry then to burne.*

2 More conuenient. 1 Cor. 7, 38. *He that giueth not his virgin in marriage, doth better.*

3 More good and profitable. *Phil.* 1, 23. *Hauing a desire to depart, and to be with Christ, which is much better.*

[**To Bewitch**] To kill and destroy with the cast of the eye. That some witches haue such force in their eyes to kill, both *Virgil Georgicks.* 3. and *Pliny, lib. 7. cap.* 2. witnesseth, and by examples proues.

2 To deceiue and beguile the soules of men by cunning, that they should beleeue lyes in stead of trueth, to their spirituall destruction. *Gal.* 3, 1. *Who hath bewitched you?*

[Binding on earth] A solemn denunciation of Iudgement by the Minister, against impenitent sinners, according to the word of God; which is as a binding him in the fetters of his sinnes. *Matth.* 16,19. *Whatsoeuer thou shalt binde on earth, shall be bound in heauen.* And *Matth.* 18,18. Papists by binding, vnderstand not only censures of the Church, but corporall paines and corrections, the inflicting whereof, belongs not to Ministers, but to Magistrates Rom. 13,3.

[Binding and loosing] In Mat. 16. and Ioh. 20. A ministeriall power to pronounce those bound or loose, whom the Lord before by the preaching of the word, had bound or loosed. This was giuen no lesse to other Apostles then to *Peter*, or to other Ministers, then to the Bishop of Rome, and it is the same that the power of the keyes be.

[Binding the broken] The whole cure or healing of sorrowful sinners, both by forgiuenesse of the guiltines, and mortifying their corruption. *Esa.* 61 1. *He hath sent me to bind vp the broken hearted.* In Lu. 4, it is called, *The healing of the broken hearted.*

[Bishop, or Bishops] Any that hath the charge to ouersee and prouide things necessary. [Bourreiour] It was a name at first, giuen to Clearkes of the Market, to such as were ouer-seers of things to bee bought & sold, as a learned man writeth. And in this large signification is noted any man that hath charge and office for any businesse ciuill or ecclesiastike: the word in Greeke is *Episcopos*, in Hebrew, *Pakid*. It is the word which is vsed, Num. 31, 14. 2 Ki, 11, 16. 2 Chr. 34, 12. for ciuill ouer-seers: so among the Priests and Leuites, Numb. 4, 16. Neh. 11, 9, 14. and 1 Tim. 3, 1. 2.

2 A spirituall ouer-seer, or one that hath charge and ouersight of soules, by the word to instruct and rule them. 1 *Tim.* 3, 1. *If any man desire the office of a Bishop, he desires a worthy worke:* See *Acts* 20, 28. The inspection into, and charge ouer the flock for Doctrine and manners, doth (by Gods commandement) belong to a Bishoppe; whereof the Greek name [*Episcopos*] doth admonish vs. It is the name of a function & office, ioyned with care of inspection and visiting.

3 Pastors, Teachers, Elders, euen whosoeuer had in the primitiue Church any Ecclesiasticall power, either for Doctrine or regiment of the Church. *Phi.* 1, 1.

1,1. *To the Bishops and Deacons of Philippi.*

4 Christ Iesus, who because he hath chiefe care, charge, and ouer-sight of the Church, for feeding and ruling it, and hee only hath vpon him the charge of saving soules by his Mediation, is therefore (by an excellency) called the Bishop of our Soules, 1 *Pet.* 2, v. last. *Ye are returned to the Bishop of your soules.*

B.

[Blacknesse] Afflictions, or Persecutions, which diminish the outward beauty and glory of the Church. *Cant.* 1,4. *I am blacke O Daughters of Ierusalem.* Of blackenesse in Canticles.

[Blasphemy] An hurtfull word, or any euill speech.

Note. Albeit the word [Blasphemie] in the vsuall acception of the word with approued Greeke Authours, doe signifie any euill speech or calumniation (as *Beza* notes,) yet by a phrase peculiar vnto sacred writers, the penmen of the holy Ghost, it importeth alwayes an vngodly speech, which though it be vttered against men, yet reacheth and is carryed to the contumely of God himselfe, as in Rom. 14,16. Math. 9,3. Tit. 3,2. and it is twice vsed by *Plato* in this ecclesiasticall sense, first in *Alcibiade posteriore.* 2. in *libro de republ secundo.*

L.

2 Euery reproachfull word, tending to the hurt and disgrace of any other mans name and credite. Titus 3, 2. *Speake euill of no man.* In the Originall, it is, [*Blaspheme no man.*] Likewise in 1 Pet. Pet. 4,4. *Therefore speake they euill of you.* This is blaspheming of men. *Marke* 7, 22. *And blasphemies, where-with they blaspheme.*

3 A word vttered vnto the reproach of God, of his Religion, or his Word, Ordinances, Creatures, or Workes Rom. 2, 24. *For the name of God is blasphemed amongst the Gentiles through you.* 1 *Tim.* 6, 1. Examples of this kinde of Blasphemy, we haue in Acts 14, 11. and 25, 19. where *Festus* called Gods religion, Superstition, 2 Kings 18, 35. This is the blaspheming of God.

4 A malicious reproachfull word, vttered against ſ known truth of the Gospell. This knowledge of the Gospell, because it is had by the effectuall enlightening of the Spirit: therefore the sinne of one who maliciously reproacheth this truth once knowne, is named blasphemy against the Spirit, that is, not against the person, but against the worke of the Spirit in man, illuminating his soule to see the truth of Saluation. *This is Blaspheming against the spirit.*

A more ample description of that sinne against the Holy Ghost, for help of weake tempted Christians.

Blasphemy against the Spirit, is a sinne not in deeds and actions, but in a reprochfull word (*Mar.* 3,30.) vttered not out of feare, nor other infirmity, as *Peter* did, and sicke and frantick persons may doe; but out of a malitious hatefull heart. 1 *Corinth.* 16, 22. and *Hebr.* 10, 26. Not by one that is ignorant of Christ, as *Paul* was being a blinde Pharisie; but by one enlightned thorough the Holy-Ghost with the knowledge of the Gospel (*Heb.* 6.4.) Not of rashnesse, but of set purpose, to despite Christ his knowne Doctrine & works, *He.* 10,29. Being accompanied with an Vniuersall defection or falling away from the whole truth of God, *Heb.* 6, 6. Also with a generall pollution and filthinesse of life. *Matth.* 12,45. 2 Pet. 2, 20. Finally, being vnremissible, because such as commit this sinne, cannot repent, Matth. 12,32. Hebr. 6,6. How are the Papists out of the way touching this point, in that they will haue this blasphemy to haue sixe parts or signes? whereof the chiefe is finall impenitency, which doth accompany euery sinne in the wicked. See their note on Matt. 12,45. yea and teach that it may be forgiuen.

Note: When the Scripture speaketh of this sinne, that it is neuer forgiuen, and that it is impossible they should repent that commit it; the Papists write that it is hardly forgiuen and repented of. A most absurd interpretation. *Note.*

[To Blesse] To giue thanks or to praise God in a solemne manner, *Matth.* 26, 26. *And when he had blessed*, that is, when he had giuen thankes, as it is in *Luke* 22, 19. 1 *Cor.* 11, 24. And in all places where the Saints are said to blesse God, there it is meant, of their thanksgiuing and of speaking well of God.

Wee blesse God when wee praise him: GOD blesseth vs, either when he sendeth good things vnto vs, or remooueth euill things from vs, or turneth all to our good: we blesse one another by our mutuall prayers Eph. 1, 3. Rom. 12, 14.

The Papists, by blessing, vnderstand not a solemne blessing, by giuing thanks to God, to the consecrating or preparing the creatures to an holy action; but an operatiue blessing of the bread, making it to be the body of Christ substantially and corporally; See the Annot.

Annot. on Matthew 26, 26.

This word (Bleſſe, or Bleſſing) when it is ſpoken of God toward men, it ſignifies a plentiful beſtowing of good things earthly or heauenly, Gene. 24, 35, Deut. 28, 2, 3, 4. Pſal. 13, 9. Ephe. 1, 3. Gal. 3, 8. But when it is ſpoken of men towards God, it betokeneth praiſe or thankſgiuing by word or deed, Deut. 8, 10. Pſal. 103, 1, 2. Luke 1, 64. and 2, 28. And when it is ſpoken of men toward men, it ſig. ſometime ſaluation, as Gen. 47. 7. 1 Samu. 13, 10. Sometime a gift or beneuolence, as 1 Samu. 25, 27. 2 Cor. 9, 5. 2 Kings 5, 15. Sometime a pronouncing (by way of Prayer or Propheſie) of good things in the name of God, as Ge. 14, 19, 20. Num. 6, 23, 24. In this ſignication, the leſſe is bleſſed of the greater, Hebr. 7, 7. Hebr. 11, 21. And note further, that the ſolemne bleſſing in Num. 6, 23, 24, &c. did figure that bleſſing of Chriſt, and laying on of hands whereof we reade, Luke chapt. 24. ver. 50.

Gen. 12. 2. Gen. 22. 17. Heb. 6. 14. Where the promiſe of eternall life is meant. Pſal. 54. 1.

Gen. 24. 60.

2 To wiſh and pray for good things to others, Gen. 48, 20. *Iacob bleſſed the ſonnes of Ioſeph.* Such was the Prieſts bleſſing the people in the Law, and parents bleſſing their children, euen their good prayers to God for their welfare: in Miniſters with ſhewing forth Gods promiſes. Numb, 6, 22. Bleſſing put for ſaluting. Gen. 47, 7: Numb. 6, 23, 24. for praying and for thankſgiuing. Mat. 26, 26, Luke 22, 19.

3 To encreaſe that which is little, and to make it much, as when God is ſaid to haue bleſſed the widdow of *Sarepta* her Oyle and meale in her Cruſe. 2 Kin. 17, 16. And when Chriſt bleſſed the fiue loaues and two fiſhes in the Goſpell, this bleſſing was operatiue indeed, and wrought a ſenſible multiplication of the Loaues and Fiſhes; ſo was there not a ſenſible mutation of the Bread and Wine, into the body and bloud of Chriſt, by that bleſſing, Matth. 26.

4 To giue good things vnto vs, and to doe vs good in proſpering our affaires and labors, Pſalme 67, verſe 1. *God bee mercifull vnto vs, and bleſſe vs: and verſe 6.* Prouerbs Chapter 10, verſe 22. *The bleſſing of the Lord maketh rich.* Thus the word *Bleſſe* is taken in good part.

5 To flatter and pleaſe ones ſelfe, and to boaſt of his doings to others, Pſalme 10, verſe 2. *The couetous bleſſeth himſelfe.* Heere it is taken in euill part.

6 The contrary; namely, * curſing, an *Euphemiſmos*, when vnſeemely things are ſpoken in

* This is vſuall in other tongs. as in Greek, *Euonyma*, & *Eumenides*, good Names, for worſe things, as *Furies, &c.* old Latines for *Nothing* would ſay *Well*: Italians call loathſome diſeaſes, Gods diſeaſe.

seemely words, Iob 1, 5, *Lest my sonnes haue blessed God*, (so it is in the originall) that is, Blasphemed, 1 Kin. 21, 10. *Hee hath blest God and the King* (so it is in the originall) for, hee hath Blasphemed. Here also it is taken in ill part.

7 To salute, or wish health vnto, Gen. 47, 7. 1 Sam. 13. 10, and 25, 19. In all which places, the originall hath blesse.

8 The endow and furnish one with an heroicall and valiant spirit, also with extraordinary bodily strength, Iudg. 13, 24. *The child* (Sampson) *grew, and the Lord blessed him.*

9 To doe one good by filling them with earthly and spirituall gifts, as *Abraham* was, Genesis 12, verse 2. See Rom. 4, 11, 12. and Gen. 13, 2. and 14, 14, and 24. chap. verse 35.

[**A Blessing**] Also a gift, or a bounteous liberality, Gen. 33. 1 Sam. 1, chap. 25. and 27, and 30, 26.

[**To blesse abundantly**] To heape benefits plentifully vpon one, Heb. 6, 14. *Surely I will abundantly blesse thee.*

[**Blessed**] All them which be in the estate of an happy life, which consists in Gods loue & fauour. Some be such by nature, as *Adam* in Paradise had naturall happinesse: Some are blessed by grace, as all the godly, euen heere in this life. Matth. 5, 2, 3, 4. Some are blessed by glory, as the glorified Saints in heauen, Reuel. 14, 13.

2 It signifies God, Mar. 14. 61. Matth. 26, 63.

[**With my blessednesse**] A blessed and happy one as I: meaning that her child was borne with her felicity, Gen. 30, 13. Others counted her blessed.

[**Blesse and curse not**] Well wishing and speaking, Rom. 12, 14. *Blesse and curse not.* The repetition of this precept by the contrary shewes that this duty cannot be done without difficulty; namely to an enemy which shall curse vs: and also that it ought to bee done with constancy, not once or twice, or by fits, but alwayes as occasion is offered.

[**To blesse themselues**] By faith to apply to themselues the blessednesse promised by Christ *Isaaks* seed, Genesis 22. verse 18, Galat. 3. 8. 16.

[**To blesse the Cup or Bread**] Thankesgiuing to God for the gift of his Sonne with a request to blesse the Creatures to such end as God ordained them,

[**Blessednesse or felicity**] The happy condition of such as are in the fauour of God, hauing their sinnes forgiuen them by faith in Christ, Rom 4, 6. *Blessed is the man whose sinnes are forgiuen.*

2 The

2 The happy estate in which the *Galathians* once tooke and said themselues to be, by the comming & preaching of *Paul* the Apostle, Galat. 4, verse. 15.

Blessed of the Lord, was a title of honour in those times vsed of many. Gen. 24, 31. 26, 39. it noteth the fountain of blessings & eternall life in heauen, because it is the free benefit of God, it is therefore called blessing in the Psalme. 24. verse 5.

[**Blessing**] Gods prospering of vs, and of our affaires and labours, when all haue good successe and turne to our good. Psal. 3, 8. *His blessings is vpon his people.*

2 All good things, be they spirituall or bodily, earthly or heauenly: They are in Scripture phrase called Gods blessings, euen euery good guift from God to men. Ephes. 1. 4, *Blessed be God who hath blessed vs with all spirituall blessings.* Deut. 28, 2. *All these blessings shall come vpon thee; blessed shalt thou bee in thy Cattle, &c.*

3 A gift from man to man. Gen. 33, 11. *I pray thee take my blessing.*

[**Blessing of Abraham**] The redemption from the curse of the Law by forgiuenesse of sins, and receiuing the promise of the spirit (or the adoption of children and sanctification) thorough faith in Christ, Gen. 28, 4. Gal. 3, 13, 14. 9, 29, Rom. 4. 7, 8, 13. And as *Iacob* is made heire of this blessing, so all true Christians be, 1 Pet. 3, 9.

[**Spirituall Blessings**] Such guifts as come from the Spirit of God, and doe belong not to this earthly, but to our spirituall celestiall life, Ephe. 1, 3.

[**To blesse the seuenth day**] To sanctifie and ordaine it to an holy vse, euen for diuine worship, by meditation of his works and words, and by other godly exercises: also by ceasing from seruile and sinnefull workes. Gen. 2, 3. *God blessed the seauenth day & sanctified it.* The sacred rest of a seauenth day, both in olde & new Testament is of Diuine institution. *Acts* 1. 3. & 20, 7. 1 *Cor.* 16, 2 *Rev.* 1, 10. Else there were not tenne but nine Commaundements, if it were but a bare policy, or humane constitution, or Ecclesiastical tradition, as Rhemists say. *Rhemists on Mat. 15. sect 3.*

[**Cup of Blessing**] Cup of Thanksgiuing, which we take with giuing of thankes to God for the gift of his Son. 1 Cor. 10, 16.

[**To be a blessing**] The certainty of Gods blessing of *Abraham*, that he should surely be blessed and prosper.

2 The excellency and greatnesse of the blessing in that it is said (not) thou shalt be blessed, but a blessing.

3 A publike forme & example of blessing, as to say, God blesse thee as *Abraham* was blessed.

4 To be the meane and instrumẽt of blessing to others, to whom Gods gifts should come by him, Gen. 12, 2.

[**Blind**] Such as by birth or casualty lack their natural sight.

2 Such, as be ignorant and lacke knowledge, which is the eye of ỹ mind. Ro. 2, 20. *A guide to the blind.* Mat. 15, 14. *The blind leade the blind,* 2 Pet. 1, 9. One ẅ perceiueth earthly things ẅ bee neere him, but not heauenly ẅ are out of this world & far off.

[**To make blind**] To keepe men from seeing the trueth, when the light of it is set before them. Psal. 69, 23. *Let their eyes be blinded.*

3 To increase Ignorance for the abuse of former knowledge, as happened to them spoken of, 2 Thes. 2, 11. and Esay 6, 10.

[**Blindnesse**] Want of knowledge; or ignorance in matters of Saluation, either in whole, as in all naturall men, Ephe. 4, 18. *Thorough the ignorance that is in them:* or in part, as in men regenerate, who do see & know but in part, 1 Cor. 13, 12. *We know in part, we see as in a glasse.*

[**Bloud**] Death or slaughter, Psal. 51, 14. *Deliuer me from bloud,* Mat. 27, 24. *I am innocent of the bloud of this man.* Gene. 4, 10. *Will I require his bloud.*

2 Reuenge or punishment due for the shedding of bloud. Mat. 27, 25. *His bloud be vpon vs and our children.*

3 Cruelty, Habak. 2, 12. *Woe vnto him that buildeth a City with bloud,* Esa. 1, 15. *Your hands are full of bloud.* It signif. oppression of poore, Ez. 4, 4 Ch. 1, 15.

4 The slain mã. Ios. 20, 5. *If the auenger of bloud pursue after him.*

5 The price of bloud. Acts 1, 13. *The field of bloud, that is purchased with the price of bloud.*

6 Cause of their own destructiõ, Act. 18, 6. *Your bloud be vpon your owne heads,* Acts 20, 26.

7 The vnpure beginnings of our birth & conception, Ioh. 1, 13. *Not of bloud.* Ezek. 16, 6. In ỹ place of *Ioh.* 1, 13. it is (blouds) in the plurall number; & besides ỹ beginnning of our cõception, ẅ is vnclean, it reacheth further and importeth the order of nature, or naturall generation, together with ỹ force of stocke & kinred, wherin ỹ Iewes gloried much: especially in their long cõtinued succession, ỹ they could fetch their pedegree from the Patriarks, *Matth.* 3. Vnto ẅ *Iohn* had respect, whẽ he saith, *We are not borne Gods Children of blouds:* as by ỹ wil of flesh & of man he vnderstãdeth whatsoeuer in nature is most strong or excellent, most desired, or desirable, it no whit conferres or helps to new birth; be it strength, beauty, riches,

Blouds in the plurall number, fig. slaughter with cruelty, as *Gen. 4, 10. Psal. 5, 7. & 51, 6 Esd. 26, ve. last.* Bloudy and fierce slaughter.

ches, prudence, morall vertues, good inclinations or good nature (as wee ſpeake) or power of will, our regeneration is not from them in whole or in part; but from God alone: cauſing it (by his Spirit according to his good pleaſure.

Note further, that when (Bloods) is vſed in the plurall number, it vſually noteth murther or ſlaughter with the guilt following. As Gen.4,11. 1 Chron. 22,8. Pſalm. 9, 13. and 106,38. and 51,16. Sometime it ſignifieth naturall vncleanneſſe, as we are borne in ſinne deſeruing death, Ezek. 16,6,9. as Ioh.1.13.

[**A man of Blood**) One defiled with much bloud and many ſlaughters, or giuen thereto, as 2 *Sam.*16,7. *Pſal.*26,9. and 55, 24. and 59,3. and 139,19.

[**To ſprinkle blood**] To giue force and power to the bloud of Chriſt from his God-head for purging of ſinnes. *Leui.*1,5, 11,15. 1 *Pet.*1,2. *Acts* 20,28. 2 *Cor.*5,19.

8 The firſt man, of whom all men came as of the firſt ſtocke. Acts 17,26. *God hath made of one bloud all mankinde.*

9 The iuyce of the Grape, Gen.49,11. *And his Cloake in the bloud of Grapes.*

[**To betray innocent blood**] To deliuer by Treaſon, an innocent perſon vnto death, Mat. 27, 4. *Betraying the innocent bloud.*

[**Blood of Chriſt**] The death and whole ſufferings of Chriſt, one part of his ſufferings being put for all. Ephe.1,7. *By whom we haue redemption through his blond.* And often in the *Romanes* and *Hebrewes*, and thoroughout *Pauls* Epiſtles, is the bloud of Chriſt (one part of his ſufferings) put Synecdochically for the whole ſufferings viſible and inviſible. Therefore it is abſurd to ſticke to the Letter, concluding from thence, that Chriſts outward viſible ſufferings were ſufficient. For from the Letter of Scripture, it wil follow, that if this blood-ſhedding was enough, therefore his fleſh might be ſpared, and all the paines felt therein; alſo his ſoule, with the heauines and ſorrow thereof, whereof there was as great need as of the reſt. For Chriſt ſuffered nothing in vaine, and our ſoule hauing ſinned, yea, and that principally, it was therefore to be redeemed no leſſe then our bodies, euen by the proper ſoule-ſufferings of Chriſt, elſe the acceſſary had bin more hardly handled then the principall.

Becauſe the bloody ſacrifices of the Iewes figured Chriſt his death, hence ſo much mention of blood in the new Teſtament.

[**Blood of the Couenant**] The bloud of Beaſts ſacrificed vnder the Lawe, as a ſigne and pledge of the Old Couenant,

which was administred in figures, prefiguring or beeing a type of the blood of Christ, wherewith the New Couenant is ratified, Exod. 24.8. *Then Moses said, Behold the blood of the Couenant.*

[**To Blow vpon**] To scatter and driue away, as a thing that is driuen away by a violent winde, Hag. 1,9. *I did blow vpon it.*

B. *O.*

[**Body**] That part of man which is made of flesh & bones, 1 Cor. 15,43. *The body is sowne in weakenesse.*

2 The whole man, Rom. 6, 12 *Let not sinne reigne in your mortall bodies*; that is, in your selues which be mortall. **A Synecdoche** Rom 12,1.

3 Pith and substance, Col. 2,17. *But the body is in Christ.*

4 The vnregenerate part of man, 1 Cor. 9,27. *I beat down my body*; that is, the Old-man.

[**Against the Body**] The body not onely to be the Instrument in committing fornication (as it is in theft, robbery, murther, &c.) but the obiect of this sinne; whereas other sinnes haue an obiect without, which is abused, as the theefe abuseth other mens goods, a drunkard, wine; a glutton, meate; a murtherer, the person of another; but a fornicator abuseth his owne body, which also contracteth a blemish and speciall spot by the acte of this sinne, 1 Cor. 6, 10. *A fornicator sinneth against his body.* Learned *Paræus* well addeth another cause why fornication is said to bee against the body. Because it coupleth the body to an Harlot, as in verse 16. whereas theft doth not couple the stealer to the thing stollen; nor murther ioyneth the killer to the person slaine, &c.

[**Without the Body**] The obiect of other sinnes (beside fornication) to be put without or externall; as the good name of another is the obiect of slander; prosperity, of enuy; goods, of theft, &c. 1 Cor. 6, 18.

[**Bodily**] Substantially, or personally, Col. 2, 8. *In him dwelleth the God-head bodily.* Note, God dwelleth in the Saints by the operation of the Spirit, working in them sundry gifts: but in the man Christ, by hypostaticall vnion of the humane nature vnto the diuine, to become one Christ.

[**Body of Christ**] The one part of Christs man-hood, distinct from his soule, *Heb.* 10,5. *A body, &c.*

2 Whole Christ with all his good things, Matth. 26,26. 1 Cor. 10,8. *This is my body*; that is, a Sacramentall signe of mee, and

and of all that is mine. Christs body is not made of bread, as Romanists dreame.

3 His Church, which is his mysticall body, consisting of the faithfull onely, Eph.1,22. *Head to the Church,* which is his body, Col.1,18. *He is the Head of the body of the Church.* The wicked are not of this body. Also it signifies a visible Congregation which outwardly professe Christ, as 1 Cor,12,17. Rom.12,5.

Ephe.2,15. 1 Cor.12,27 Ephe.5,23.

4 The man-hood of Christ onely, 1 Pet.2,24. *Who bare our sinnes in his body.*

Note. *Paul* according to the common speech of men, calling assemblies of many a body, as a company of Citizens in a City, or Students in a Colledge, or Souldiers in a Campe, or Subiects in a kingdome: in like sort doth he very often call the Church, or company of Christians a bode, as 1 Cor.12. Ephes, 4.Rom.12.5. By which comparison the Apostle admonisheth vs of three things: First, that in the Church, the same guifts are not granted to all men, as in the naturall body the selfe-same strengths are not granted to euery member.

2 That no man ought to thrust himselfe into another mans calling; for no member of the body taketh vpon him the office of another member.

3 Whatsoeuer bodily members doe, they doe it all to the common profit: so Christians must referre their actions to the vtility of all. The obseruation of these things in the Church, would haue held out all ataxie and confusion, euen that Babyloniſh confusion and Romish tyranny, which grew vp to this height by neglect or contempt of these things.

[**To discerne the Lords body**] With reuerence to vse those most holy signes and pledges, where-with wee are assured of the Lords body, putting difference betweene common bread and this bread, which by reason of the vse and office of assuring is made holy, and so likewise the wine.

[**Body of death, and body of sinne**] Sinne being (as it were) a body, hauing many lusts as members annexed to it, and a deadly thing, deseruing & leading to death such as serue it. *Rom.*7,24. *Who shall deliuer mee from the body of this death.* Rom. 6,23. *The wages of sinne is death.* *Rom.6,6.*

[**Body of flesh**] The humane nature of Christ. *Col.*1,22. *That body of his flesh.*

2 The Old-man and masse of corruption, *Col.*2,11. *Putting off that sinfull body of the flesh.*

[**Same Body**] The most streit or neere communion and

fellowship of beleeuing Iewes and Gentiles, which thorough Christ beleeued in, are become not onely sonnes of one Father, ioynt heires of one celestiall inheritance, but members of one and selfe-same body mysticall, (to wit, the Church of Christ, vnder him their head) *Ephes.* 3. 6. *That the Gentiles (hould be fellow heires of the same body.* This was not reuealed to the old Prophets (who did very obscurely fore-tell the vocation of the Gentiles) as touching the time when, the manner how (to wit) without being circumcised; yet to be one body with the Circumcised beleeuing Iew. In this knowledge, the Apostles and Prophets vnder the Gospell, had the prerogatiue aboue the Ancient Prophets.

[**This is my Body.**] That in the Supper of the Lord, we are put in remembrance and assured of his body, as it was crucified, and his bloud as it was shed, Matthew, Chapter 26. verse 26.

[**Booke**] The whole Scripture, or some part of it, written together in one Volume. *Reuel.* 22 18. *The booke of this Prophesie,* Luke 4, verse 17. *Hee tooke the Booke.* The Booke of Scriptures.

2 The rehearsall of ones Pedigree, or off-spring. Matt. 1, 1. *The Booke of the generation, &c.*

3 Euery mans conscience or knowledge that hee hath of his owne doings, good or euill. Reuel, 20, 12. *Then the Bookes shall be opened.* Booke of conscience.

4 Gods prouidence, or his fore-appointment of all things. *Psa.* 139, 6. *For in thy Booke were all things written.* Booke of prouidence.

[**Booke of Moses**] A Booke of the Law of the Lord, by the hand of *Moses,* Marke 12, ver. 26. 2 Chron. 34, 14.

[**Booke of life**] The decree of Gods election, chusing some men freely to life eternall in Christ. This is called a Booke, because the elect are as certainly knowne to God, as if he had their names written in a Booke. *Reuel.* 21, 27. *In the Lambs booke of life.* Phi. 4, 3. *Booke of Predestination.* Exodus 32, verse 32. Esay, 4. 3.

[**Booke of Remembrance**] A Chronicle or Booke of Story, wherein the names and acts of men are remembred. Esther 6, 1. *The King commaunded to bring the Booke of Remembrance; and the Chronicles.*

2 The speciall loue and care of God, minding such as feare him in such sort, as if hee had their names before him in a Book. Mal. 3, 16. *A Booke of Remembrance was written before him.*

[**Bokes**

[Bookes opened] Acts and deedes wrought and done by the fourth beast, brought forth to be knowne, examined and iudged of God. Dan. 7, 10. *The Bookes were opened*, Reu. 20, 12.

[By the Bookes] By the prophesie of *Ieremy*, where the yeares of captiuity were mentioned by other Chronicles and Records, Dan. 9, 2.

[Boldnesse] Courage or liberty of speech or of action. Acts 4, 13. *When they saw the boldnesse of Peter.* Acts 28, 31. *With all boldnesse.*

2 Authority which made *Paul* bold and free to command *Philemon*, verse 8, of his Epistle to *Philemon*.

[Bondage] Slauery & thraldome vnder some Tyrant outwardly oppressing, Exod. 20, 2. *The house of bondage*: thus is the land of Egypt called, because there the Israelites were intreated cruelly like seruants and bondmen.

2 Subiection vnto the Ceremoniall law, to be obliged and bound to the obseruance thereof, is called bondage, as *Paul* termeth the freedome from the same, liberty. Ga. 2, 4. And surely it was no small bondage to be tyed (as the Iewes were till the time of the Gospell) vnto Ceremonies and Rites so many in number, so diuers for variety, so chargeable for cost, so full of painfull labour in performance: but thus it seemed good vnto God, for wise and iust ends to traine vp his people by such meanes, till the time of reformation came, as the Scripture calleth the dayes vnder Christ.

[Bonds or bands] The crafty deuices and mischieuous plots of wicked men, wherewith (as with bonds) they hold the righteous. Psal. 116, 16. *Thou hast broken my bonds asunder.* Heere it is taken in ill part.

2 Sin, which is a spirituall bond to tye men to Satan. Acts 8, 23. *Thou art in the bonds of Iniquity*, that is, held fast of Iniquity, which is like a Bond. Here it is vsed in euill part also.

3 Gods Ordinances and Lawes, which are (as bonds) to tye vs to our duties, and to fasten vs to God. Psalme 2, 3. *Let vs breake their bonds.* It is the speech of Gods enemies, scoffingly speaking of Gods Statutes, as of a seruile and shamefull bondage.

Bandes were signes of subiection, Ieremie Chapter 27. verse 2, 3, 6, 7. and thus in Psalm. 2. verse 3. Kings and Nations speake of Gods Doctrine and Lawes, refusing to be subiect vnto, & to serue Christ, though his yoke be easie. Matthew 11, verse 29. 30.

4 Gods benefits (which are also as Bondes and Cordes of loue)

loue) to linke vs to himselfe. *Hosea* 11,4. *Euen with bonds of loue.* Heere it is put in good part.

5 Imprisonment, or other afflictions, suffered for the name of Christ. *Acts* 26,29. *Except these bonds.* Hebrewes 13,3. *Remember them that are in Bonds.*

[**Bone**] Kinseman: Gen. 29. ver. 14 See Iudg. 9. 2. 1 Chron. 11,1. 2 Sam. 19,12,13.

[**Unto bonds**] So greatly afflicted as he was cast euen into bonds for Christ. 2 *Tim.* 2,9. Yet he preached freely to such as were with him and did visit him.

[**Bondman**] One taken prisoner in warre, or bought with money, to serue and be at the will of him who tooke or bought him: this is the proper signification.

2 One cast out of Gods family and inheritance, being slaue to Satan and sinne. *Gal.* 4, 24,25.

[**Bondwoman**] *Agar* who figured the old Testament, and her sonne such as be vnder the workes of the law, Gal. 4,29.

[**Bones**] A mans chiefe bodily strength, or that wherein his chiefe outward strength lyeth.

2 His inward spirituall courage and comfort of mind. *Psal.* 51,8. *That the Bones which thou hast broken may reioyce*: that is to say, that so much comfort may be restored to me, as I haue lost by my fall. *Lam.* 3,4. *Prou.* 14,13.

[**Bone of bones**] The neareste coniunction that may be, as of Kinsfolkes, 2 *Sam.* 5,1. Also of the husband and the wife, *Gen.* 2, 23. Of Christ and his Church, *Ephe.* 5,30. The two former be naturall coniunctions; the third is mysticall.

[**To be borne or brought by vpon the knées**] To take little Babes into the bosome, armes, or vpon the knees, as the custome and manner of fathers and grandfathers was, out of a delight in the blessing of God, Gen. 50,23.

[**Bosome**] Lawfull company with a woman, *Gen.* 16,5. 2 *Sam.* 12,8.

[**In the bosome of the Father**] That Christ is priuy to al Gods secrets (not as a peece cut off from the substance of the Father) but as one that is in the inward part of his Father, or as one in him. *Ioh.* 1,18. *Which is in the bosome of his Father, &c. Ioh.* 17,21. *As thou (O Father) art in me, and I in thee.* A threefold most neere coniunction of the Father and the Sonne, is signified by this being in his bosome.

First, of persons in one Nature.

Secondly, the infinite loue of the

the Father towards Christ his Sonne.

Thirdly, the communication of his secrets to him: for seeing hee doeth exist together with his Father in one and the same essence, hee must bee priuy to all his counsels. Mathew 11, 27.

[**Abrahams bosome**] The most blessed comfortable life, which they (that die in that faith that *Abraham* did) shall enioy after this life in heauen. *Lu.* 16,21. *And was carried by the Angels into Abrahams bosome*: Or it is the society and communion which the faithfull (who beleeue as *Abraham* did) shall haue in the kingdome of heauen. A Metaphor or speech, borrowed of the Easterne people, which at their repast leaned each on anothers breast, or bosome, *Iohn* 13,23.

2 *Abrahams* bosome, is interpreted by Papists in *Rheimes* Testament, to be a part of hell, called *Limbus Patrum*, wherein such as dyed before Christ his time, did rest, feeling no paine, nor yet any ioy and pleasure, (contrary to the 25. vers. of the sixeteenth Chap. of *Lukes* Gospell, *Now Lazarus is comforted*) from whence Christ deliuered them after his death, when hee went downe into Hell to harrow it, and to pull soules out of it into Heauen; which (they faigne) to be shut against men, during the time of the Old Testament, contrary vnto that Scripture, *Eccle.* 12,9. *The spirit returnes to God who gaue it*: and to plaine reason; for such as were beleeuers in Christ to come, they had saluation of their soules as the end of their faith.

[**Bountifulnes**] The infinite clemency of God, and his exceeding great readinesse to pleasure and doe good vnto men, *Rom.* 11,21.

2 The faith of the Elect springing from Gods bounty and goodnes, and relying thereon: *Rom.* 11,21. *If thou continue in his bounty*: A Metonimie of the cause.

[**To bow**] To bend the body in token of ciuill reuerence, Gen. 23,12. *Then Abraham bowed himselfe before the people of the Land*, Gen. 18,1,19, that is, *He bowed himselfe to the ground*.

2 To giue eare vnto our praiers, by granting that we aske: Psal. 116,2. *He bowed or inclined his eare*.

3 To shew submission and religious reuerence, in the offering vp of our prayers, Ephe. 3,14. *I bow my knees, &c.* For in prayer or other seruing of God, the worshippers of God vsed to bow downe their bodies in signe of reuerence and honour: Also to kneele sometime is to bend

bend the head and knees, or to proſtrate themſelues.

4 To teſtifie by this outward geſture, our inward piety and worſhipping of God: Exodus 4,31: Or of Idols, Rom. 11,5.

[To bow the backe] To breake or diminiſh the ſtrength of the body, minde, and eſtate, Rom.11,10. Thou ſhalt bow their backes, or thighes and loynes; the chiefe ſtrength lyeth in the loynes or backe; the breaking of the backe is the ſpoyle of all might, that they ſhould not bee able to attaine what good things they chooſe and deſire.

[To bow vnder the priſoners] To become more miſerable and ſubmiſſe, then priſoners vſe to be to their Lords and Conquerours, and more vile then dead rotten corps, Eſay 10.4. *They ſhall bow vnder the Priſoners, and fall vnder the ſlaine.* Some thinke this fulfilled in 2 Kings 18,4.

[To bow himſelfe vpon the beds head] That old feeble *Iacob*, leaned and ſtayed himſelfe vpon the top of his ſtaffe till he might erect and ſettle his body vpon his bed more commodiouſly. Gene.47,31. Thus expounded in Hebr.11,21. How then dote the Papiſtes, imagining ſome Image at his beddes head, to which hee might bow, in fauour of their Idolatry?

This bowing of himſelfe to God, was with thankefulneſſe, becauſe after other bleſſings God had giuen him this aſſurance by *Ioſephs* promiſe and oath, that he ſhould be carryed to *Canaan*, the figure of the Kingdome of heauen: Therefore this particular is reported, Heb.11,21. as a teſtimony of *Iacobs* faith. *Ioſephs* bowing, Gen.48,12. was in reuerence and thankefulneſſe to his father for adopting his ſonnes.

[To bow himſelfe in the houſe of Rimmon] In officious ſort and ciuill dutie, to bend his body that his Lord might leane vpon him when hee went into the Temple of the Idoll Rimmon to adore; heereof *Naaman* craueth to be pardoned, of zeal without knowledge, as M. *Iunius* ſaith, it being no ſuch thing as ſhould trouble his conſcience, 2 Kin.5,18. Some reade it in the preterperfectenſe, *When he had bowed and gone, &c.* It no way fauoureth time-ſeruers and neutrals.

[Bowels] The moſt ſecret thoughts and cogitations of the mind. Pro.20,27. *The light of the Lord ſearcheth all the bowels of the belly.* A Metaphor, or ſpeach from the body to the minde.

2 The moſt feeling compaſſions

passions of the heart. Col,3,12. *Bowels of mercy*, that is, most tender mercies, Luke 1,78.

3 Inward deepe griefe and heauineſſe, Lam, 1, 20. *My Bowels are turned within me.*

[**A bow**] An inſtrument of warre; and ſometime is vſed to ſignifie the whole furniture and force of warre, Pſal. 44,6. *I doe not truſt in my bow. Gen.* 48.

2 The ſtrength of the wicked, which they vſe to the hurting of the godly. Pſal. 7,12. *He hath bent his Bow, and made his arrowes ready*, Pſal: 11,2.

3 The tongues of the Miniſters, whence proceed words (like arrowes) to ſtrike the very hearts of men, either for their conuerſion if they be [*Elect*,] or hardening if they be [*Reprobate*] Reu: 6,2, *He that ſate on him had a Bow.*

[**To breake the bow**] To deſtroy and bring to nothing the greateſt ſtrength and power of the enemies of the Church, Pſa: 76,2, *There he brake the bow, the Sword, &c.*

[**Bow of ſteele or braſſe**] Singular and very great ſtrength, Pſal: 18,34. *A bow of braſſe is broken with my armes.*

[**Deceitfull bow**] Falſe helpe, which faileth in time of neede; or vnfaithfull men, in whom there is no truſt, Hoſ: 7,16. *They are as a deceitfull Bow.*

[**To ſhoot with a bow**] To be an Archer, and conſequently a Warriour; for ſhooting with the bow was vſed in battels with men, Gene: 21, 20. Gene: 49, 23, 24. and 48, 22.

B. *R.*

[**Braſen ſerpent**] Chriſt ſtrong, mighty, able perfectly to deliuer his, Iohn 3, 14, 15, 16. The lifting vp of this Serpent by *Moſes*, ſignified Gods giuing of his Sonne to death of the Croſſe, as it is expounded, Iohn chapter 12, verſe 32, 33. The biting of the Serpent, ſignifieth the deadly ſting of the Diuell. And the looking vp to the Serpent lift vp vppon the pearch, ſignifieth their beleeuing in Chriſt crucified; that ſo by faith in him, confeſſing their ſinnes, they might be healed to euerlaſting life.

[**Branch**] A part of a Tree: alſo mighty men which are ſtrong and of power, Eſay 9,14.

[**Branch of the Lord**] Chriſt, whom the Lord brought forth of the Royall ſtocke almoſt dead, (as a Branch ſpringeth out of a dead root,) Eſay chapter 11, verſe 1. *A Branch ſhall grow out of his rootes.* Ieremy chapter 23, verſe 5. and 33, 25. Zacharie chapter 3, 8, and 6. 12. The truth of Chriſts humane Nature budding (as a branch) out of the family of *David*, who was the Son of *Ieſſe*.

2 The

2 The remainder of the Iewes which ſhould eſcape out of the Babyloniſh captiuity and baniſhment, of whom God promiſeth to gather a greene and flouriſhing Church. Eſay 4, 2. *The branch of the Lord ſhall bee beautifull, &c.* Some expound this of Chriſt; but the 4. verſe will not ſuffer that ſenſe.

[**Branch of righteouſneſſe**] Chriſt that iuſt one, and iuſtifier of the faithfull, which keepeth promiſe with his people, & executeth righteouſnes and iudgment. Ier. 33, 15.

[**Bread**] Food made of corn, as of wheat or any other corne to nouriſh this Naturall life. This is materiall bread. In this ſenſe *Manna* is called bread. Ex. 16, 4. Pſal. 78, 10.

Bread is vſed for all meate, *Gen. 3, 19, and 21, 14.*

2 All things neceſſary for this life (by a Senecdoche) as in the Lords prayer, and elſewhere very often in Scripture, as Exodus 23, 25. *I will bleſſe thy Bread.* Which commeth hence, becauſe (of all neceſſaries for life) bread is moſt common & moſt needfull. Mat. 4, 4. Mat. 6, 11. *Giue vs this day our daily bread,* Prouerbs 20, 12. Ge. 3. 19. Gen. 28, 20. bread put for food and raiment, which things *Iacob* prayed for, and with which all men ought to be content. 1 *Tim.* 6. 8. alſo it is vſed for fleſh. Reu. 3, 11. Numb. 28. 2. Leu, 3. 11, and 21, 6.

3 Chriſt himſelfe, who to thē that eat him by faith, hee is to their ſoules, the ſame ẏ bread is to their bodies; bread being no more needfull to our bodies, then Chriſt is to our ſoules for ſpirituall ſtrength, comfort, and refreſhing, Ioh. 6, 50. *I am that bread that came downe from heauen.* This may be called celeſtiall and ſpirituall bread. A Metaphor.

[**Except the bread which yee eate**] Either that *Potiphar* cared for nothing but to eate and drinke, leauing all the trouble of his houſe vpon *Ioſeph*: or elſe that he excepted his meate and drinke, becauſe the Egyptians would not eate with the Hebrewes, Gen. 39, 6. and 43, 32.

[**Their owne Bread**] Bread and other victuals gotten by their owne labour, 2 Theſ. 3, 12.

[**Bread broken**] Our Communion or fellowſhippe which we haue with Chriſt crucified, and with all his merits, 1 Cor. 10, 16. *The bread which we break, is it not the Communion of his body?* That is, Doth it not ſignifie and ſeale this vnto vs?

[**One Bread**] The vnion and ſociety of the faithfull, which partake in one bread, 1 Cor, 10, 17, *Wee that are many, are one Bread.*

[**Staffe or ſtay of bread**] The ſtrength which the bread hath to feed vs, by the bleſſing of God

God, Esay 3,2, *Stay or Staffe of bread & water, &c.* This threatned Leuit, 26, 26. example of it in Hag, 1, 6; Mich, 6, 14, 15.

[**Unleauened bread**] Bread which is without mixture of Leauen, or sweet-bread, Ex, 23, 15.

2 Sincerity and truth, without mixture of iniquity and hypocrisie, 1 Cor. 5, 8. *Let vs keepe the Feast with vnleauened bread of sincerity, &c.*

[**To eat Bread**] To celebrate or keep a Feast, as was wont to be at offering of Gratulatory Sacrifices, Exod. 18, 12, *Came to eate bread with Moses Father in Law.* See 1 Sam. 1, 19, 1 Chro. 16, 23.

Eccl. 10. 19. Dan. 5 1. Gen. 25. v. 24.

2 To take meat or eat ordinarily, Acts 2, 46,

[**Common bread**] Bread appointed to vse of common life, and not to holy vse, 1 Samuel 21, 5.

[**Shew-bread**] Sacred and holy bread, set foorth and shewed vpon the Table before the Lord, 1 Sam. 21, 7, Marke 2, 26, *How he eate the Shew-bread.*

Note. Shew bread or *bread of faces or of proposition*; so named, because xii. Cakes in 2 rowes, were set vpon a Table, before the face, or in the presence of God, continually from Sabbath to Sabbath. This Table with the twelue Cakes, signifieth the multitude of the faithfull, presented vnto God in his Church; or the spirituall repast which the Church hath from & before God, who feedeth them with Christ the bread of life.

[**Bread of deceite**] Substance or goods gathered by vnlawfulnesse or wile, Prou. 20, 17. *The Bread of deceit is sweet to a man.*

[**Bread of teares,**] Teares were in stead of bread to feed on, Ps. 80, 6, *Thou hast fed vs with the Bread of Teares.* Ps. 42, 3. *Teares haue bin our bread to eat.*

[**Bread of sorrowes**] Sustenance & food either got with sorrowfull labour, as it is enioyned, Gene. 3, 19: or eaten with griefe, as is the fashion of frugall men and great sparers, which by parsimony and paines looke to grow rich, yet all in vaine without Gods benediction, Psal. 127, 2.

[**To breake in pieces**] Vtterly to destroy one without hope of recouery (as a vessell of earth or glasse) which being once broken, cannot be made whole, Psal. 2, 9, *Thou shalt breake them in pieces like a Potters vessell.*

[**To breake off sinnes**] To repent and change his life by becomming iust and pittifull, whereas hee had beene vnrighteous and cruell, Dan. 4, 27, see chap. 5, 19. Heere is no footing and strength for their Popish merits, by almes and workes of mercy, which be the meet fruits of

of repentance, but not meritorious causes of pardon and Gods fauour.

[**Breaking bread**] Participation and fellowship in ỹ Lords Supper. Acts 2, 42. *And breaking of bread.* The Iewes made their bread thin, and therefore they did but breake it.

[**To make a breach**] To part or cut the kingdome in 2 parts, the one (king of *Syria*) to haue the one halfe, and the king of *Israel* to haue the other halfe, Esay 7, 6. *Let vs make a breach, &c.*

[**To breake vp the fallow ground**] To repent and amend, Ier: 4, 3. Mans heart is like to ground vntilled and thorny: & repentance is like an Harrow and hooke to grub vp.

2 Participation and fellowship, in common repast, and eating their meat at home. Actes 2, 48. *And breaking bread at home, they did eate their meat together, &c.*

[**Breath**] A liuing soule by the vertue of the eternall spirit, inspired into an elementary body, to vse it as an instrument. Gen: 2, 7. Psal, 150, 6, *Whatsoeuer hath breath.* viz. Let euery person which liueth, praise God with the whole soule: Whereas in the second of Gen; verse 7, it is in the Hebrew, the breath of liues in the plurall, it doth intimate one spirit or soul to be in man, which hath sundry faculties and operations.

2 The effect of the soule, to wit, power to breathe or to draw in winde, and to puffe it out againe, Acts 17, 25. *Which giueth life, and breath, and all things.*

3 Infirmity and great weakenesse of mans life, w̄ is quenched by stopping the breath, Esay 2, 22. *Whose breath is in his nostrils.*

4 The great easines wherewith Diuine power worketh vpon his creatures, in water and land, Psal: 18, 15, *At the breath of thy nostrils*; as if hee should haue said, O God: there was no need thou shouldest command, when thou diddest but breathe vpon them, it was enough to make the dry land appeare.

[**Breath of his lips, and rod of his mouth**] The word or preaching of the Gospell, by w̄ the Spirit of Christ is effectuall and mighty to quicken or conuert the elect, and to harden and kill the reprobate with the terrors of ỹ soule; euen to consume Antichrist and heresies, Esay 11, 5. 2 Thess. 2, 8.

[**Broad way**] The way of sinne, or a sinfull course of life, such as most men walk in, Mat. 7, 13, *Broad is the way that leadeth to destruction.*

[**Bruite**] Rumour, fame, or report of a matter. Matthew 9, 26.

26. *This bruite, &c.* verſe 31.

[**Bride**] The Church or company of true beleeuers, ſpiritually ioyned in marriage with Chriſt, as a Bride-groome and Husband, Reuel. 21, 9. *I will ſhew the Bride the Lambes wife.* Reuel. 22, 27. *Iohn* 3, 29. *He that hath the Bride, is the Bridegroom.*

[**Bridegroome**] Chriſt betroathed ſpiritually, and ioyned to the Church, as to his Bride or Spouſe, Mat. 25, 5. Marke 2, 20. *While the Bridegroome is with them.*

[**Bridegroomes friend**] One who is ioyned with the Bridegroome, to ſee that all be well done at the keeping of the wedding. Iudg. 14, 11. Such were *Sampſons* Commpanions.

2 *Iohn Baptiſt*, who by his Miniſtery and life did greatly further the ſpirituall wedding or coniunction betweene Chriſt and his Church. Iohn 3, 23. *The friend of the Bride-groome reioyceth greatly, &c.* See Luke 1, 16. 17. Euery faithfull Miniſter & helpeth forward this myſticall marriage, is the Bride-groomes friend.

[**Broken or loſed**] Violated, made voide, or falſe, as Marth. 5, 17, 19. Iohn 10, 35. or deſtroyed, as Iohn 7, 23.

[**Brother**] One who is born of the ſame parents, as *Iames* the brother of *Iohn*, Mat. 10, 2. This is a naturall brother.

2 One which marrieth our Siſter, or our wiues Siſter: thus was *Iſaac Labans* brother, Ge. 24, 29. This is a legall brother.

3 A neere kinſman, Gen. 13. 8. *Let vs not ſtriue, for we are brethren.* Rom. 9, 3. *For my brethren that are my Kinſmen according to the fleſh.* Thus Nephewes and Cozen-germaines are called brethren. Thus Chriſts kinſmen are called his brethren, Mat. 12, 47. Gen. 29, 5.

4 Euery one that knoweth and profeſſeth together with vs the ſame Chriſtian Religion, holding the ſame God for their Father, and the ſame Church for their Mother, Rom. 12, 1. *I beſeech you Brethren.* And in moſt places where Chriſtians are called brethren. This is a Chriſtian Brother.

[**Brethren**] Sonnes of the ſame Father or Mother, as *Reuben* and *Iudah*, *Iſaac* and *Iſmael*, *Iacob* and *Eſau*.

2 True beleeuers, they that be ſuch indeed, & before God, not in name and profeſſion onely; euen Chriſts whole ſpirituall kindred, which are knit to him by the bond of Faith, and amongſt themſelues with vnfained loue, Heb. 2, 11. *Therefore he is not aſhamed to call them Brethren.* Col. 4, 9. Mat. 12, 50. Romans 8, 29. This is an inward ſpirituall Brother-hood.

3 Ministers of the word, who for their common function and work sake, are called brethren, 2 Corinth. 8, 23. and else-where often.

4 Such as with one minde agree together in any act, good or euill, Gen. 49, 5. *Simeon* and *Leui* Brethren. They were so called heere, not for their common parents sake, but for that they did consent in an euill act, the killing and spoiling of the *Sichemites*. They were companions in a wicked worke: and so brethren in conditions and in nature.

5 Such as partake with vs in common Nature, beeing men as we are, Gen. 29, 4. *My brethren, whence be ye?*

[**Brotherly kindnesse**] That inward affection of loue, wherby wee embrace the Christian Brethren, more neerely then we do all others, 2 Pet. 1. 7. *And vnto loue ioyne brotherly kindnesse.* Loue reacheth to all men to whom it may do good, but brotherly kindnesse onely to Christian brethren. Loue is as the Hall, whereinto all commers are receiued; but brotherly kindnes is as the Parlor, whereinto more neere friends & speciall acquaintance are receiued and admitted.

Note.

[**Brotherly Fellowship**] The society which the Brethren haue amongst themselues, communicating their gifts for mutual strength & comfort, 1 Pet. 2, 17. *Loue brotherly fellowship.*

Brotherly Fellowship what it is.

Brotherly fellowship, is the Communion of brethren, when all Gods blessings, both inward and outward, as occasion and need requireth, are communicated by charity, to the mutuall helpe one of another. It consists not onely in reioycing and being merry together (though in a religious manner,) much lesse in such wordly mirth as they delight in, which are commonly called good fellowes: but in the right vse of all good gifts, being applied to the good of the brethren absent from vs, as well as present with vs, according to our opportunities and meanes.

[**Separate from his brethren**] A choice and chiefe man separated of God vnto excellency aboue his brethren. Gen. 49, 26 The hebrew hath a *Nazarite* frō his brethrē, for a *Nazarite* hath his name of separation, Num. 6, verse 2.

[**Bryers and Thornes**] Malicious and wicked deedes, such as offend and displease God, as Bryars doe sting and pricke those which touch them, Esay, 27, 4. *Who would set Bryars and thornes against mee, &c.* Esay chapter 5, verse 6. and chapt. 9, verse 18. Also it signifies the *Assyrians* pricking the *Israelites* like

like thornes, Esay chapter 10, verse 17.

[**Bricks, hewen stones**] Houses made of Bricke, or hewen stone, of Sycomore tree, and houses of Cedar: thus the wicked Iewes boast against God; Wee will restore our ruines, and what God hath wasted, we will euen in despight of him repaire it, and that more magnificently then before, Esay 9, 10. *Bricks are fallen downe, &c.* Compare it with Mal. 1, 4.

B. V.

[**Buckler**] A weapon for defence, in time of fight.

2 The mighty defence of God which is a Buckler to them that trust in him. Psalme 18, 1. *Thou art my Buckler (or Shield.)*

[**Bud**] Christ, in respect of his meane estate amongst men. Esay 11, 1. *A graft, or a Bud shall grow out of his roote.*

2 The Church of Christ, springing vp out of the remnant of *Israel*, as a bud out of the earth, Esay 4, 2. *In that day the bud of the Lord shall bee beautifull and glorious.*

3 It signifieth the people of Israel with their whole glory and prosperity: it shall bee for their sinnes as a slender Bud, or leafe which vanisheth in ſaire, Esay 5, 24.

[**Buffeting**] Some shamefull temptation inward or outward as a buffeting to abase vs, 2 Cor. 12, 7. *The Messenger of Satan to buffet me.*

[**Buggery**] Vncleanneſſe against nature about generation, 1 Cor. 6, 10. Leuit. 18, 23.

[**Building**] Making, framing, Gen. 2, 23. *Hee built woman of a Rib.* 2 Cor. 5, 1.

2 Teaching and instructing: hence, Ministers, called builders, 1 Cor. 3, 10. *How hee buildeth.*

[**To Builde the house**] To maintaine the family, with encreaſe of the good estate of it, Prou. 14, 1. *A wise woman buildeth her house.*

2 To increase the family in number of children and largeneſſe of issue, Ruth 4, 11, *Thus men build the house.* Gen. 16, 2. and 30, 3. So *Rachel* & *Leah* are said to build the house of Israel, by bearing children: and God promised a seed to *Dauid*, vnder the similitude of building an house, 2 Samuel, chapter 7, verse 11, 12, 27.

3 To preserue and prosper all affaires priuate and publike, of family and kingdome, Psal. 127, 1. *Except God build the house:* this is the building of the house of God.

[**Built together**] Christians knit together by the Spirit, and laid as liuing stones vpon Christ

the head-corner ſtone to bee an habitation of God, Ephe.2,22. *In whom ye are built together.*

[**Burden**] Some heauy thing, which doth loade or grieue vs with the weight of it, Ierm.17, 27. It ſignifieth labour and ſeruitude, Exod.2,11.

2 The Doctrine or Commandements of Chriſt, Mat.11. 30. *My burden is light.* So it is to the regenerate, to whom the commandements of Chriſt are not grieuous, becauſe they are led by the Spirit, and haue their ſinnes forgiuen them; but to the vnregenerate, they are as a grieuous burden.

3 Propheſies, and fore-telling of grieuous calamities (as it were) heauy burdens to come vpon a people for ſinne, Eſa.13, 1. *The burden of Babell.* The burden of *Egypt.*

4 All heauy and hard things, Pſal.55,24 *Caſt thy burden vpon the Lord.* Eſay 9,4. Matth.23,4. Acts 15,28.

5 Imperfections and wants which appeare in our duties, Gal.6,4. *Beare ye one anothers burden*; that is, ſeeing yee are all ſubiect to infirmities, ſupport & vphold one another through loue. All ſinnes are burdens, Pſ. 38,4. *For with their weight they preſſe vs downe.* Heb.12,1. and are grieuous and burdenſome to others which know and diſlike them.

6 Euery trouble or griefe, euen to the leaſt. Eccleſ.12, 5. *Graſhoppers ſhall be a burden.*

[**To bee burnt without the Campe**] That Chriſt ſhould ſuffer without the Citty, bearing his reproach as vnworthy to liue in the company of men, Heb.13,10,11,12. The bodies of beaſts were burnt without the campe: wherefore euen Ieſus ſuffered without the gate.

2 That Chriſtians muſt be ready to beare their reproach, willing for his cauſe to be caſt out of their earthly dwellings, ſeeking an heauenly and better. Heb.13,13,14. *Let vs therefore go out of the Campe, bearing his reproach, for we haue heere no continuing City.*

[**To beare his owne burden**] To giue account to God of his owne deeds. Gal.6,5. It behoueth euery one to bee much more carefull to get his owne workes approued of God, then condemne others: becauſe euery man muſt reckon for his owne deeds.

[**Buls of Baſan**] Properly, fat buls, ſtrong, powerfull, & cruell enemies. Pſa.22.12. *Many yong buls haue encompaſſed me.* Baſhan of excellent paſture. *Deut.32 14* Baſan was Ogs Countrey, & became the Iewes by Conqueſt. *Deut.3.1,2*

[**Buriall**] The putting of a Corpes into the graue, to bee couered with earth, which is the proceeding of natural death Acts 8,2. 1 Cor.15,2,3. *Dead buried:*

buried: alſo preparation of the corps for buriall, Ioh. 12, ver. 7.

2 The waſting of ſinne by mortification, as a dead corpes waſteth in the graue. *Rom.* 6, 3. *We are buried with him.* This is the proceeding to the death of ſinne, which is one part of our ſanctification, and is effected by the vertue of Chriſt buried.

[**To be buried with Chriſt**] To be partaker of Chriſt his death and buriall, for a further mortification of ſinne. Col. 2, 12. *In that ye are buried with him.*

[**Buſh burning, and not conſumed**] The Church of Iſrael afflicted in Egypt yet not deſtroyed, thorow the good will of God who dwelt in the buſh, Ex. 3, 2. Deut. 33, 16. See Gods promiſe to Iſrael, Eſay, 43, 2. It agreeth with the viſion, Gen. 15, 13, 17.

[**Burning**] Earneſt deſire & luſt after Sexe, which is, when one hath an vnconquerable army of vnruly and vnchaſt deſires and thoughts in him, diſhonouring him and his body, 1 Cor. 7, 9. *It were better marry then burne.* Rom. 1, 27.

[**Burnt offering**] A Sacrifice wholly giuen vp to God by fire; therefore by the Greekes called (*Holocautoma*) that is, an hole burnt offering. Leu. 1, 3, 9, 13. It commeth of an Hebrew word ע which ſignifieth an Aſcenſion, becauſe it went all vp in fire burned vpon ſ alter. Gen. 22. 2.

[**Spirit of burning**] An hoſtile and angry minde, deſirous to take out of the way & conſume the enemies, ſinnes and perſons, which hurt the ſaluation of Gods Elect, and ſought to hinder the glory of his mercy. Eſay 4, 4. *By the ſpirit of burning.* This is it which elſewhere is called the zeale of the Lord, and the indignation of God, his Iealouſie, &c. Or an operation of the ſpirit (as fire) burning vp and taking away the wicked out of the Church, and ſinnes out of the Elect. See Malac. 3, ver. 23. Eſay 1, 25. Matthew 3, 11.

[**To Build**] To ſet vp or make an houſe where none was before, Mat. 7, 26.

2 To encreaſe, or to enlarge a family and ſtocke by multitude of children, Ruth 4, v. 11. *Rahel & Leah did build the houſe of Iſrael.*

3 To ſtrengthen and encreaſe others in the knowledge and faith of Chriſt, 1 Corinth. 3, 10. *I haue laid the foundation, and another buildeth thereon.* Iude 20.

4 To proſper and bleſſe the Gouernour and gouernement of a family, Pſalme 127, verſe 1. *Vnleſſe the Lord build the houſe &c.*

[**Building**] A materiall houſe ſet vp with hands.

2 The Church and people of God here on earth, 1 Cor.3,9. *Yea are Gods building.*

3 A place of eternall blisse and glory, 2 Cor.5,1. *We haue a building giuen of God.*

[**To be builded**] To haue children by whom the family is conserued & propagated, Deu. 25,9, Ruth. 4,11. 2 Sam. 7, 11, 12,27. Gen. 16,2.

[**Builder**] One which of nothing maketh something to be. Heb.11,10. *Whose builder is God.*

2 A faithfull Minister of the Gospell, who doth lay the elect vpon Christ (as builders do lay one stone vpon another) 1 Cor. 3,10. *As a skilfull master builder.*

3 Any Gouernour of Citty or family, Psal.127,1. *The builder buildeth in vaine.*

[**Wise builder**] One who layeth a sure foundation; that is, one who beleeuing the promises concerning Christ, endeuoreth to doe his commandements, Mat.7,24.

[**Foolish builder**] One who neglecteth a good foundation, hauing the knowledge and profession of Christ, without faith and repentance, Mat.7,26.

[**To buy**] To get some commodity, by giuing the due price of it, Gen.49,30. Ruth 4,5.

2 To obtaine, or get a thing by our endeuour, prayer, or other good meanes, Prou. 23,23 *Buy the truth.* Esay 55, 1. *Come and buy without money.*

[**By which**] After or according to which, *Iames 2, 7. That worthy name by which yee are called.* As wiues are called after the names of their husbands, and children beare the names of their fathers, Gen.48, 16. Esay 4,1. So Christians beare the name of Christ.

[**But**] Opposition of things contrary in that sense in the which things are opposed. Ioh. 6,27. Mat.6, 19, 20. Ephes. 5, 17,18.

[**Butter and honey**] Not only such kinds of meat, but all other kindes within the place where *Esay* liued, were accustomed foode wherewith children are vsually nourished and educated. Esay 7, verse 14. *Immanuel* the sonne of the Virgin (*Mary*, daughter of *Abraham* and *Dauid*) is proued to be a very man-like vs, by three signes or properties of humane nature 1. is like education: the 2. like ignorance for a time; the 3. like discretion after the time of infancy was ouer. See Luke 1,80. and cha. 2,42. and 52.

C. A.

C. A.

[To Call.]

TO inuite sinners vnto Repentance, by the outward preaching of the word, or otherwise by afflictions and benefits. Mat, 20,16. *Many called, few chosen*, Prou. 1,24. *I haue called, but you haue refused.* A common and outward calling, Gal. 5,13.

2 To draw effectually the elect vnto Christ to beleeue in him, by the inward worke of the Spirit, thorough the word, Rom. 8, 28. *To them which are called of his purpose.* An inward and speciall calling, 2 *Thes.* 2, verse 14.

3 To appoint and chuse vnto some worke, and to giue fitnesse thereunto, Exod. 31,2.

Inward calling what it is.

A speciall and free worke of Gods Spirit, singling & drawing the elect from among the Reprobates, making them to become that which before they were not, euen true beleeuers, members of Christ, Saintes, Sonnes and Heires of GOD, Rom. 8,30. *Whom he predestinated, them he called*, 1 Corint. 1,2. *Saints by calling*, Romans, chapt. 4, verse 17. *God calleth those things which be not, as though they were.*

[Called a Nazarene] Christ so to be named, not of the rite and order of *Nazarites*, and by vow after the Law, but of the City *Nazareth* where he dwelled for a time, Mat. 2,23. *Hee shall bee called a Nazarene.* If Christ had beene thus called of the rite, then should it haue bin written by (*Zaijn*) whereas it is in the *Syriack* written by *Tsadi*. There is a double *Nazarite*, one by vow, as *Sampson* the type: another by perfect holinesse, as Christ the truth of that type, & not the type it selfe; as it must be, had he by the order beene a *Nazarite*.

[To Call vpon God] Sometime both to pray to God, & to praise; and the whole worship of God is contained vnder the phrase, because no duty of godlinesse is more pleasing to God, nor any sacrifice taken in better part then prayer, Gen. 4,26. Also 12,7,8. See Psalm. 50, 23. and 51,19.

[To Call his Son out of Egypt] That God in the person of the Messias had now the

second time begotte̅ a Church: for out of Egypt the Church came in her Head Christ; as the whole body was tofore thence brought forth and deliuered. Mat. 2, 15.

Osea. 11, 1.

[**Calling**] A lawfull and warrantable estate of life, 1 Cor. 7, 10. *Let euery man abide in his calling.*

2 The estate and condition of Christianity, Eph. 4, 1. *Walke worthy of your calling*: also the glory of heauen to which we are called, 2 Thes. 1, 11.

3 The Action of God translating men into this estate. 2 Pet. 1, 10. *Make your calling sure.*

Gal 5, 8.

[**Calling vpon the Name of Iesus**] Either the whole worship of God by a Synecdoche of the part for the whole; or else it signifieth prayer vnto Christ, for necessarygraces Acts 9, 14. *To binde all that call on thy name.* Acts 7, 50. *Stephen* called on, & said; *Lord Iesus receiue my spirit.*

Gen. 12, 7, 8. Gen. 13, 4, 18. and 26. 29. Calling put for prayer.

[**To Call vpon the name of Iehouah**] Publikely & solemnly (not priuately as before in the family of *Adam*) but in open assemblies, after the birth of *Sheth*: Gen. 4, 26. *Then began men to call vpon the Name of the Lord.* Some (as *Luther*) reade, by the name of the Lord they began to be called: but it is all one in sense and scope, which is, that *Adam* obseruing the manners of ȳ world, corrupted much by *Cains* posterity, & the worship of God also, from that time began to gather the godly into a Church (as into a fold) and collected men thither by preaching the word, holy prayers and exercises of religion, to preserue them vnspotted of common and grosse corruptions of the world; thereby getting to themselues the name & appellation of the Sonnes of God, Gen. 6, 1. Such as translate the name of God, began to bee prophaned, do erre from the nature of the phrase: see Gen. 12, 8. and 13, 4. And consider not, that not a Nowne but a Verbe followes the Hebrew Particle.

[**Cannot**] Either not to bee able for want of power: or may not in right and equity, Gen. 29 8. and in the latter sense it is vsed, Gen 34, 14 and 43, 32, and 44, 26.

[**Called**] As much as named, or one knowne by such a name, as Christ called *Peter*, *Cephas*: and Luke 1, 60. *Hee shall be called Iohn.*

2 One partaker of an effectuall vocation, when the mighty God (as it were) by the speaking of a word, doth make one to be that, which hee is named and called, (to wit) a Saint, and holy, as God the caller is holy. Rom. 1, 7. *Called to be Saints.*

3 To be ȳ in deed and truth, which

which one is said and named to be, Esay 1,26. *Thou shalt be called a faithfull City.* Luke 1, 23. *Hee shall be called the Sonne of the most High*; that is, be so indeed, and declared to the world to be so, Rom. 9, 25, 26.

[**Canaan**] Either a man so named, Gen. 10, 16. or his posterity the *Canaanites*, Gen. 9, v. 22, 25.

2 Canaan a land so called of the first inhabitant. Ge. 10. after named *Israel* of *Iacob*, till the diuision of ỹ ten tribes, & then the two other tribes, the kingdome of *Iuda*, after the captiuity named *Iewes*, now *Israelites*.

[**Candle**] A materiall light, shining in the darkenesse of the night, Luke 15, 8.

2 The light of knowledge, or the word of GOD rightly knowne, seruing as a Candle to shew vs our duties and our sins, and to direct both our selues & others. Mathew 5, 15. *No man lighteth a Candle to put it vnder a Bushell, but on a Candlesticke.*

3 Gladnesse and Ioy, by benefits or deliuerances out of trouble. Psal. 18, 28. *God will light my Candle.* Prou. 13, 9.

Note. The word and Scripture of God is the onely and all-sufficient Candle and Candle-light of the Church. 2 Tim. 3, 16, 17. It teacheth all truth of saluation, it conuicts all errour, it enstructs in all righteous workes, it reprooues all sinnes. The Church and Doctors are but ỹ Candlesticke, nor that neyther, except they beare out this light.

[**Candlestick**] A frame of wood Iron, or Brasse, or other mettall, wherein to sticke a Candle being lighted, to giue light to them who are in the house.

2 Some particular Churches or company of men, professing Christ, & bearing out the truth of the Gospel in their Doctrine and liues, as the Candle is set foorth and shewed by the Candlesticke. Reuel. 1, 20. *The seauen Candlesticks which thou saw-est, are the seauen Churches*: the Church holds foorth the Lanthorne of the word, as Psal. 119. verse 105.

[**Twelue Cakes**, Exod. 25, 30.] And representeth the twelue tribes, that is, all beleeuers presented pure to God in Christ.

[**Captiue**] One taken Prisoner and held in bonds. Captiuity is the estate of such persons, 1 King. 8, 26, 47, 48. *In the Land of their enemies, which led them away captiue.*

2 One who is bound or become prisoner to Sathan and sinne. So are the regenerate in part, & the vnregenerate wholy. Rom. 7, 23. 2 Tim. 2, 26. *In which they are held captiues at his pleasure.*

Captiuity

[**Captiuity Captiue**] A multitude of prisoners, which in *Dauid* the type, were the Philistims and other enemies of the people of Israel: but in the time of Christ (ỹ truth of that type) they were sinne, death, graue, diuell, hell, and damnation (spirituall enemies) which held others captiues, and by Christ, themselues are subdued, Psal. 68,18, (how captiuity is put for captiues, see Psal, 14,7.) It setteth foorth *Dauid* his victories by foure effects: 1 Demonstration of diuine Maiesty. 2 Captiuation of his conquered enemies. 3 Spoyling of them. 4 The collection of Rebels to the people of God: see the application of this to Christ, Ephe. 4,11. Where the Apostle changing the words, reteineth the sense, putting *giuing of gifts* for *receiuing*; because Christ receiued gifts to this end, to giue them to his members, See Iohn 1, ver. 16. Captiuity is put for a company of captiues, Num. 21, 1. Deut. 21,10.

[**Captiuity of Syon**] The Church and people of God, (meant by Syon the most eminent place in Ierusalem, where the Temple was built, and God worshipped) being Captiues and prisoners in Babylon, Psal. 126,1. *When the Lord turned againe the Captiuity of Syon.*

[**Care**] A taking thought to please God in our owne persons, by doing his will, 2 Cor. 7,11. *Yea, what care?*

2 A thought-taking, & study for the welfare of others, 2 Cor. 8,6. *The same care for you*, Phil. 2,20. *Who will care for your matters.*

3 A taking thought for the things of this life. Which when it is moderate without distrust of God, it is good & commendable; if it be otherwise, it is euill, and forbid. Mat. 6,34. *Care not for to morrow.*

[**Carnall**] A fraile and transitory thing, which vanisheth at the comming of Christ. Heb, 7. 16. *After the Law of the carnall commandement.* Thus he calleth the Leuiticall Law.

2 One wholly infected with sin. Iohn 3,6. *That which is borne of the flesh, is flesh, or carnall*; that is, fleshly and sinfull.

3 One, who hath more sin then grace; more flesh then spirit, 1 Corint. 3,1. *But as vnto carnall, euen as vnto Babes, &c.*

4 One, who is in part corrupted by sin, yet hauing more grace then sinne, Ro. 7,14. *The law is spirituall, but I am carnall.*

[**Cart-rope**] See Cords.

[**Not to cast out**] To holde most deare, to regard and embrace louingly as his owne for euer. Iohn 6, 37. His speciall loue, and perseuerance in the same by the faithfull, is noted in this phrase. [Ca-

[**Catholicke**] Signifieth Vniuerſall or generall, that which concernes not one perſon, or place, or people, but reacheth vnto all people, of all places, times, ages, ſex and conditions. Thus the Church of Chriſt in our Creed, is intituled [*Catholicke*] And the Epiſtles of *Iames*, *Peter* & *Iohn* be ſo called, [*The Epiſtle Catholicke of Iames, &c.*] Becauſe they were ſent not to one Church, as that to *Corinth*, to *Philippi*, *&c.* or to one perſon, as to *Philemon*, to *Titus*, *&c.* but to all Iewes beleeuers, euery where diſperſed, or to al (beleeuing) both *Iewes* and *Gentiles*, in the world. How this Title can agree vnto the *Romane* Church, being but a particular Church (if ſhee were as ſound, as ſhe is rotten) let reaſonable men iudge. To ſay, the *Romiſh* Catholicke Church, is, aſmuch as to ſay, the whole Engliſh-Brittiſh-Nation, which were an abſurd ſpeech.

[**Cauillation forged, or falſe accuſation**] Falſe and vniuſt accuſation, a malicious inuention to trouble a man. Luke 19,8. *If I haue taken from any man by forged Cauillation.* *Zaccheus* being a Publican, or Collector of Tribute, and hauing wronged many, vnder pretence and colour of the Weale-publicke; did therefore charge all ſuch for enemies vnto the Commonwealth, whoſoeuer found fault with his robberies and harmes. This was his forged Cauillation. A ſpeech borrowed from ſuch as told out, who tranſported Figs from *Athens* (contrary to a Law made in that behalfe) to ſcrape ſome money from ſuch as (being accuſed by them) were found guilty.

[**Cauſe**] Suite, action, controuerſie. Eſay 1, 23. *The widdowes Cauſe comes not before them.* Pſal. 43, 1.

2 The matter or crime wherwith one is charged. Actes 25, 27. *And not to ſhew the Cauſes which are laid againſt him.*

[**Caſtle**] Dwelling houſes, ſo named of being ſuite & high built in a row or order, Gen. 25 v. 16.

C. E.

[**Centurion**] A Captaine, ſet ouer an hundred ſouldiors, Act. 10, 1. Mat. 8, 5.

[**Cephas**] A Stone or Rock, Iohn 1, 42. Note that the Hebrew (*Cephas*) and the Greeke (*Petros*) and (*Rupes* or *Saxum*) in Latine, be all one inſignification: Alſo that this name was put vpon *Peter* the Apoſtle, not for this cauſe to teach that *Peter* ſhould be the rocke & foundation on which the Chriſtian Church muſt be builded; as the Papiſts groſly ſuppoſe, who to that

that end expound those words in Matth. 16,18. of the person of *Peter*, which are necessarily to bee vnderstood of his worthy confession of faith which hee had made, vpon which the Church indeed was to be founded, euen vpon Christ whom he confessed, there being laid of God, none other fundamentall Stone then he. 1 Cor. 3,11, But hee was called (*Cephas*) therefore, that by this new name (as a token) Christ might seale and assure vnto him the better that promise which is hidde and couched vnder the imposition of this name, to wit, that he should bee stable and firme in faith, like a Rocke w cannot be remoued out of his place; which promise was in part fulfilled before, but more fully after Christ his death and ascension into heauen. See Acts 9,8,9.

C. *H.*

[**Chaffe**] A reprobate, like vnto Chaffe for his vilenesse, vnconstancy, and barrennesse. Mat. 3,12.

2 False Prophets, with their false Doctrine, Ier. 23,28. *What is the Chaffe, &c.*

[**Chaine**] A Collar of Siluer or Iron, to weare about ones necke, either for ornament or punishment.

2 The grace of heauenly wisdome, which is as a Chaine, to decke and adorne one withall, Prou. 1,9.

3 The crosse, or afflictions for the Gospell. 2 Tim. 1,16. *He was not ashamed of my chaine.* Whereof one end was tyed to the right hand of the prisoner, and the other to the left of a Souldier.

[**To binde in Caines**] Victory and dominion which the Church should get ouer the greatest enemies, euen Kinges and Princes, not by a temporall sword (as some thinke) but by force of that spirituall sword ruling both high and lowe, according to the word, without adding or taking away, as in Psalme 149, verse 8. *To binde their Kings in chaines, &c.* The Lawes of Christs Kingdome are like Bands, Fetters, and Chaines, to subdue and hold to his obedience.

[**Euerlasting Chaines**] The power of GOD holding downe the wicked Angels and men.

2 Their owne guilty consciences vexing and tormenting as heauy Chaines: which are called (Euerlasting) because of their torment there shall neuer bee any end, nor their tormentors (diuels and consciences) shall neuer be weary, Iude.

6. *Reserued in euerlasting chaines vnder darkenesse.*

[**Chambers**] Some secret place in an house, Mat. 6,6, *Enter into thy Chamber.*

2 The protection of God, Esay 26,20. *Enter into thy Chamber*, viz. rest quietly on Gods promises by faith, and in his gracious protection.

[**Chambering**] Vncleane & wanton behauiour, Ro. 13,13. *Not in chambering and wantonnesse.*

[**Chaire of Moses**] The doctrine which God deliuered to *Moses*, and was taught by them that succeeded him in the office of teaching, Mat. 23,1. *The Scribes and Pharisies sit in Moyses Chaire, heare them* : that is to say, so long as they teach *Moyses* Doctrine, obey them. Papists are herein deceiued, interpreting this, of place and succession of persons, and not of truth of doctrine.

Note, *Moses* Chaire, signifieth *Moses* doctrine, as *Peters* Rocke signifieth *Peters* Faith & Confession.

[**To be changed**] To be translated from mortality and corruption, to immortality and incorruption of a sudden, 1 Cor. 15,51.

[**To change times & seasons**] Either to distinguish moneths, dayes and yeares ordinarily, or extraordinarily to turne Winter into Summer, and Summer into Winter: or to alter times contrary to the course of nature, as to cause the Sunne to stand or goe backe, as in *Iosuah* and *Hezekiahs* time: or to dispose of mans age and life, in generall, shortning mans life after the flood: or particularly, as *Moses* and *Iosia*. Daniel 2 verse 21.

[**This word, Chance**] Such occurrences and euents as doe fall out to men beyond their skill and counsell, through Gods prouidence, but to vs by happe or chance, Luke chapter, 10, v. 31.

[**Charge**] Commandement, Matth. 9, ver. 30. *Iesus gaue them charge.* 2 Tim. 4, 1. Genesis 26, 11.

2 Cost. 2 Thess. 2, 8. *Because we would not be chargeable to others.*

3 Gouernment or function, 1 Kings chap. 2, 3. *And take heed to the charge of the Lord thy God.*

[**Charity**] That affection of loue which mooues vs to holde our Neighbours deare, and to desire and seeke their good in euery thing which is deare vnto them, and that for Christ his sake, according to the will of God, 1 Corinthians, chapt. 13, verses 4,5,6,7. where you haue the properties of Charity at large described.

The

Note this against the Papists.

The habite of Charity infused, is not the iustification of a sinner before God: first because one vertue cannot be our whole righteousnesse: secondly, because it is a fruit of iustification.

Note.

Whereas Charity is said, Ro. 13,10. to be the fulfilling of the Law, it is to bee vnderstood of perfect and compleat Charity, which is contained in all parts and precepts of the Law, as appeareth by *Rom.* 13,9. but it will not follow in any good consequence, that because perfect Charity is commanded in the whole Law, therefore it is performed perfectly by the Saints: for as our knowledge is in part, so is our Charity: we can loue no further then wee know.

Note also that Charity is put not alwayes for the affection of loue, but for the actions and duties of loue, as 1 Tim. 1, 5. according to that in 1 Iohn 3. *Let vs loue not in word, but in deed and truth*: See also Iames 2,15,16.

[**Chariot**] A carriage wherein were fighting men of warre. Iudg. 1,19. *Because they had chariots of Iron.*

2 Captaines and strength, 2 Kings 2,12. *Chariots of Israel.*

3 Angels. 2 Kings 6, 17. *Mountaine was full of Chariots.* Hereof Angels be called Cherubins, betweene which and the Hebrew word which signifies Chariot there is great affinity, Psalme 104,3. 1 Chron. 28,18.

[**Chaste**] One borne with some naturall impediment. This is naturall Chastity.

2 One gelded or made chast by the art of man. This is artificiall Chastity.

3 One fitted by God, for the guift of continency. This is Christian Chastity. Matthew 19,12. **See Geld.**

[**To chasten**] To correct in loue for our profite, as a father doth his child, Heb. 12,6. *Whom the Lord loues, he chastiseth.*

Also it signifieth to beat or strike on the face to the making of a bloody wound, as Wrestlers vsed to doe to master their mates: Lastly to master and keepe vnder the body of sinne within vs by beating and wounding it through abstinence from those things vvit naturally desired. 1 Cor. 9,27.

[**Chastity**] An abstinence & forbearing, not from marriage, but from all strange and rouing lusts, about the desire of Sexe. Titus 2,5. *To be wise, chaste, &c.*

[**Cheerefulnesse**] A readines and willingnesse of minde, in the doing of any good thing. Rom. 12, 8. *Hee that sheweth mercy with cheerefulnesse.* 2 Cor. 9,7.

9,7. *God loues a cheerefull giuer.*

Note. Cheerefulneſſe in giuing eyther generally by all Chriſtians, as 2 Corin. 9,7. or particularly by Deacons (the ſtewards of the common almes of the Church, as Rom. 12,8.) doth containe hilarity or gladneſſe of heart, gentleneſſe in wordes, pleaſantneſſe in countenance; alſo it ariſeth from reſpect of God, who loueth a cheerefull giuer. 2 Of the poore, who being afflicted haue neede of being heartened by cheerefull giuing, the contrary adding griefe to griefe. 3 Of the common condition of man-kinde, all beeing ſubiect to the ſame miſeries, and as wee would bee done to, ſo muſt we do to others Laſtly, of our ſelues, whoſe workes of mercy cannot pleaſe God, nor profit vs, if they be ſeuered from willing cheerefulneſſe.

[**Cherubins**] Properly Images of men with wings & comly faces, ſuch as young men haue; or any figure of man, oxe, or birde: ſee Ezek. 1,9,10. But improperly it noteth Angels repreſented by ſuch winged ſhapes at the Arke of the Couenant, whereunto *Moſes* had relation, Ge. 3,24. *And he placed Cherubims*: for theſe were knowne to the people, but inuiſible Angels were not.

[**Chiefeſt of theſe three**] Charity to excell faith and hope in three reſpects: 1 For continuance, becauſe it remaineth in heauen, where the other two graces depart; ſeeing there the things beleeued & hoped for, are fully enioyed. Thus *Chryſ. 1 Cor. Hom.* 34. Faith and Hope paſſe away at the ende of this life, Charity continueth, therefore is greateſt. So *Auguſt. de doct. Chriſt. Lib. 1. Chap.* 39. Charity ſhall continue in heauen more encreaſed, and more certaine. Secondly, the fruite of Charity reacheth to the Saintes with whom we liue; but the benefit of faith and hope reſteth in the beleeuing and hoping perſon; thus M. *Beza*. Thirdly, the obiect of Charity is larger, euen God, Chriſt, Angels, Saintes; whereas our Faith and Hope lookes onely to God in Chriſt. In theſe reſpects it is chiefeſt; and not as Papiſts affirme, becauſe it iuſtifieth vs before God as well, or rather then faith: whereas faith it ſelfe iuſtifieth not, but in regard of Chriſt our Iuſtice, whom it apprehendeth: and ſo cannot loue, which being a conſequence and fruite of Iuſtification, cannot bee any cauſe thereof, it ſurely ſerueth as a ſigne onely to know a iuſtified perſon, as 1 *Ioh.* 3, ve. 14. *Hereby wee know wee liue becauſe wee loue the Brethren.* Thus is *Iames* to be vnderſtood, chapt.

2,24. *By workes a man is iustified.* viz. declared to be iust before men.

[**Children**] Young ones, as Infants or others which bee of tender yeares. Marke 10,13. *Forbid not children to come vnto me.* Also men who be vnskilfull and ignorant, like children, Esay 3,4. and Eccle. 10,16, 1 Cor. 14,20.

2 All inferiors, which loue and obey their superiours, as Fathers. Prou. 4,1. *My children hearken.* Thus in Hebrew their seruants were called children. Gene. 18, 7. And often elsewhere.

3 All truly humbled Christians, Math. 18,3,4. *And become as children.*

4 Such as take themselues to bee very weake and vnable to doe great things, Ieremy 1, verse 6.

5 Rude as yet. Galatians, 4,3.

6 Such as descend & come of the Kings Linage and stock, and belong to his family, Mat. 17,27.

7 A Preacher and Minister of the Gospell like a childe, being weake, simple and vnarmed, farre from worldly wisedome and power. Iere. 1,6.

[**Child**] A yong man, Gene. 21,14.

[**Children of God**] The Elect before their new birth, because GOD hath purposed to make them his children, which by Nature are not so; they are therefore called his Children, as if they were already; as in Iohn, chap. 10. verse 16, they are called Sheepe, whom God before appointed to call to the fold. Iohn 11,52. *To gather together into one fold, the children of God.* Children by grace of Election.

2 Such Elect, as beeing begotten anew by the immortall seed of the word, doe beare Gods Image in holinesse, endeuouring in all things to doe their Fathers will. Luke 6, 24. *And you shall bee the children of the most Highest.* Ephe. 4,24. 1 Pet. 1,14,15. Children by grace of regeneration.

3 The Holy and Elect Angels, which are the children of God by creation. Iob 1,6. *The children of God came and stood before the Lord.*

Note: Some vnderstand *Iob* to speak of the children of God assembled to heare the word, not without shew of reason, because such an vnholy creature as Satan could not enter into heauen where the Angels stand and minister to God.

Note. There bee children of God by vocation onely. Esay 1. 2. also by diuine election and regeneration, Iohn 12. Rom. 1. 16,17.

Againe,

Againe, the word children or ſonnes, is put ſometime for the elect onely, as in Iohn 8. *The Sonne abideth in the houſe for euer.* Sometime for the whole body of the Church, conſiſting of good and euill, as Exod. 4. *Iſrael is my firſt borne childe.* And ſometime for the wicked alone, and hypocrites, which be the greater number, as in Eſay 1, 2. and in Matth. *The children of the kingdome ſhall be caſt out.*

[**Generation of Gods Children**] The ſucceſſion and race of the godly, continuing ſucceſſiuely from age to age, by the mercifull prouidence of God preſeruing them. Pſal. 73. 15.

[**Children of wiſedome**] Wiſe children; that is, all the godly which are taught, hauing wiſedome from aboue, and are ſtudious of that true wiſedome reuealed in the word, louing & practiſing it. Luke 7, 35. *Wiſedome is iuſtified of her children.*

[**Children of the day, and of the light**] All ſuch as are enlightned by the Spirit, to the ſound & diſtinct knowledge of God in Chriſt, through the Goſpell. 1 Theſ. 5, 5, *Yee are the children of the light, and of the day*; that is, ſuch as know God ſoundly.

[**Children of Abraham**] Them that came of *Abrahams* loyns, though they did not beleeue. Iohn 8, 37. Matth. 3. 9. *To raiſe vp children vnto Abraham.*

2 Them that beleeue & liue as *Abraham* did, treading in the ſteps of his faith and loue; ſuch be the children of *Abraham*, though they be no Iewes, but Gentiles. Galat. 3, 7. *They which are of faith, the ſame are the Children of Abraham.* Iohn 8, 37. *If you were Abrahams Children, ye would doe the works of Abraham.* Romanes 4. verſe 11. 12.

[**Children in malicioufnes**] Such as be like little Children void of malice, and vnharmeful, 1 Corinth. 14. 20. *But as concerning malicioufneſſe be yee children.*

[**Children of the Eaſt**] Eaſterne people dwelling in *Meſopotamia*, which laye Eaſtward from *Canaan*, Geneſis 29. verſe 1. Iob 1. 3.

[**Little Children**] Lowly perſons, which bee little in their owne eyes, like vnto children. Matth. 18, 4. *Whoſoeuer ſhall receiue one ſuch little childe.*

[**Children of Iſrael**] The *Iſraelites*, which ſprung and came out of *Iacob*, who was called *Iſrael*, Exod. 14, 1. *Speake to the children of Iſrael.*

[**Child of promiſe**] One that is born by vertue of Gods promiſe, & not by ordinary courſe of generation, as *Iſaac* was, Rom. 9, 8. *The children of the*

promise are counted for the seede. [*Note*] that all § elect which bee born anew by faith, in the promise of grace, they are the children of the promise, to whom alone belongeth the promise of Christ, Gal. 4, 28.

[**Children of the flesh**] Such as are borne by naturall generation, as *Ismael* was of *Abraham*, Rom 9.8. *Which are the children of the flesh.*

[**Children of the Diuell**] Such as beare the Image of the Diuell, and resemble him in malice and subtilty, as children do their father, in all things doing his will. Iohn 8,44. *Ye are of your father the Diuell, and his will ye will doe.* Acts 13, 10. *O thou child of the diuel, ful of all subtilty.*

[**Children of Disobedience**] Disobedient children, which are giuen to disobedience, Eph. 5,6. *The wrath of God commeth vpon the children of disobedience.*

[**Children of the night, and of darkenes**] Such as remaine in ignorance and sinne, 1 Thess. 5,5. *Yee are not children of the night, neither of darkenesse.*

[**Children of Fornication**] Eyther Bastards, to wit, children begotten in fornication; or Idolaters, which imitate others in false worship, *Hosea* 2, 4 *They are the children of fornication.*

[**Childe of perdition**] A lost person, appointed to destruction, and running headlong thereunto. So is *Iudas* called, in Iohn 17, 12. *None of them is lost but the child of perdition*: see Acts 1, 16 and 4,27,28. *Iudas* not onely destroyed, but ordained to destruction in Gods eternal counsell.

[**Childe of wrath, of death, of hell**] One guilty of, and through desert of sin subiect to wrath, death, and hell, Ephe. 2,3. 2 Sam. 2,5. Mat. 23,15.

[**Choise**] The best, the fairest; because men vse to choose the best things. Genesis chapt. 23.6.v.

[**Christ**] One annointed with materiall Oyle, by the Commandement of God: as the High-priests, Prophets, and some Kings were vnder the Law. 1 *Sam.* 16,13.

2 One annointed of GOD with the holy-Ghost, and power; that is, with speciall gifts aboue measure, and authority, to execute for vs men the Office of a perfect Mediator with God: that is, of a Priest. Prophet, & King. Act. 10, 38. *Him hath God annointed with the Holy-Ghost, and with power.* And ve. 36. Papists robbe him of all his Offices, especially of his Priesthood, by the abhominable order of Sacrificing Priests, and Priest-hoode; as of his Kingly Office, by giuing Lawes which should binde the Conscience; and

and of his Prophetship, by vnwritten Traditions. Christ, also signifieth the Doctrine concerning Christ. Ephes. 4,9. Acts 8,35.

3 The whole mysticall body of the Church, comprehending both head and elect members. 1 Cor. 12,12. *As all the body is one, and hath many members, euen so is Christ.* Here (Christ) by a Synecdoche of the chiefe part for the whole, is put to signifie the holy Catholicke Church, that mysticall body, consisting of head and members, whether Iewes or beleeuing Gentiles, as Gal. 3, Also the visible Church. Iohn 15, v. 6.

[**To put on Christ**] To bee through faith spiritually cloathed and couered with Christ his perfect Innocency and Holinesse of nature and actions, (as with a garment) to become holy and vnblamable before God, without spot or wrinkle. as Eph. 5,27. Of this our most neere mysticall coniunction with Christ, Baptisme is a Sacrament or pledge, not to work it by force of the Sacramentall action, but to confirme, encrease, and continue it according to the ordinance and promise of Christ, faith being the inward instrument to knit vnto Christ. Galat. 3,27. *All ye that are baptized into Christ, haue put on Christ.*

Note.

2 Not onely our incorporation into, and possession of Christ, to be couered with the long white robe of his righteousnesse, but to be decked and adorned also with the guifts & fruits of Sanctification, as with rich Iewels and ornaments, such as be reckoned vp. Ga. 5,22,23 Colos. 3, 10, 11. especially with charity, sobriety, chastity, and peace. Rom. 13,14. *Put on the Lord Iesus Christ.* This place would rather be expounded of the workes of Sanctification, (because of the opposition betweene the vices named in ver. 13. and § putting on of Christ) then of putting on Christ to Iustification, whereof *Paul* doth not purposely intreate heere, but of sanctity and holinesse of life.

Note.

[**As Christ Iesus**] In stead and place of Christ, whose Minister and Ambassadour *Paul* was, Gal. 4,14.

[**Christs things, not their owne**] The glory of Christ, not their own glory and gaine, Phil. 2,21.

[**Worke of Christ**] The duty which was done to Christ being bound and poore in the person of *Paul*, Phil. 2, 30. and 4,18. which expounds the former Text.

[**Christians**] Persons spiritually annointed to be members and worshippers of Christ,

Acts 11, 26. *The Disciples of Antioch, were first called Christians.* 1 *Iohn* 2. 20. *Yee haue an oyntment.* This is the best and ancient name, Iames 2, 7. The Iesuites renounce the name of Christ, as they doe the doctrine of Christ.

What a Christian is.

A Christian is one, who beeing sometime both most base and prophane, a vassall to Satan, and seruant to sin, through *Adams* sinne, and his owne: Ephes. 2, 3. *Children of wrath*; is annointed now, and endowed through Grace, with faith and the holy Ghost, that hee may become a Priest, and a King vnto God, to serue him in righteousnesse and true holinesse all his dayes, as a person dedicate to Christ, Rom. 5, 6. 7, 8. 1 Pet. 2, 9. *Yee are a royall Priesthood.* Or thus: A Christian is one whom Christ hath loued and washed in his blood, making him a king and Priest vnto God, Reuel. 1, 5.

[**Christ to be made to vs, wisedome, righteousnesse, sanctification, and redemption**] Christ to be giuen to the faithfull, not empty, but with most large treasures of wisedome, by being teacher and master to vs of celestiall wisedome, wiping out and curing our foolishnes: which floweth out of his Propheticall function, of righteousnesse and sanctification, by iustifying vs through his obedience actiue and passiue, and by sanctifying vs to a new life through his Spirit: which benefits spring from his Sacerdotall office: lastly of redemption by a perfect freedome from all sinne and misery, and restoring to life eternall; which commeth from his regall office, and is named last because it is in the last place conferred after all the rest.

[**Chronicles**] A briefe note of things done, with the time expressed, 2 Kings 24. 5. *Are they not written in the Booke of Chronicles?*

[**Church**] A company of men, selected, gathered, and called out of the world, by the Doctrine of the Gospell, to know & worship the true God in Christ according to his word, 1 Cor. 1, 2. *To the Church of GOD at Corinth. Reuel.* 2, 3. *Heare what the Spirit saith to the Churches.* This is the visible Church, which is not alwayes eminent and glorious to the eyes of flesh, as our Papists doe auouch too confidently; the Church being like the Moone subiect to mutations, Reuelations 12, verse 1.

2 The whole company of the elect, which in all ages and places, haue, or doe, or shall beleeue in Christ, through the calling of God the Father, by the

Of this Church, vnderſtand theſe following places, Cant. 4.12. Reu. 3 12. Heb. 11. 10. Reue 1. 12, 27. Can. 5, 2. & 6, 8. 2 Cor. 6, 16 Mat. 7. 25, & 16. 18, 1 Tim. 3, 15 Rom. 1. 7. 1 Cor. 1, 2. & 9, 10.

the operation of the holy Spirite. This is the inuiſible Catholicke Church, Col. 1, 18. *He is the head of the body of the Church*: which comprehends the faithfull of all times, countries, conditions, yeares, and ſexe. How then can the Romiſh Church, which began but ſince Chriſts time, be the Catholick?

3 The faithfull of ſome one family, Philem. 2. *And to the Church that is in thy houſe.*

4 The lawfull gouernours of the Church, to whom the cenſures of the Church doe of right belong. Mat. 18, 17. *If hee will not heare them, tell it to the Chruch.* This is the Church repreſentatiue.

5 A material Temple, 1 Cor. 14, 34. *Let women keepe ſilence in the Churches.* 1 Cor. 11, 18.

[**Before the Church**] In the ſight, preſence, and knowledge of that Church and Company of Chriſtian profeſſors, where *Iohn* the Apoſtle then liued, when he wrote this Epiſtle, 3 Iohn 6. *Which haue witneſſed thy loue before the Church.*

C. *I.*

[**To Circumcile**] To cut off, or to pare away the fore-skinne of the fleſh, to witneſſe thereby an entrance into the Couenant of mercy with God, for forgiueneſſe of ſinne, and newneſſe of life, Geneſ. 17, 10, 11. This is to Circumciſe Sacramentally.

2 To mortifie and ſubdue the fleſh, with the luſts thereof. Iere. 4, 4. *Be circumciſed to the Lord, and take away the fore-skin of your hearts.* This is to circumciſe ſpiritually; and thus much is meant in all places where circumciſion of the heart is called for: euen a correcting of ſinfull nature, and the corrupt deſires thereof.

3 To haue the foreskin of the fleſh cut or pared away, with this opinion of obtaining righteouſneſſe and eternall life by Circumciſion, being yet in force as ſome Iewes thought. Gal. 5. 2. *If yee be Circumciſed, Chriſt ſhall profite you nothing.* There be two reaſons giuen in Scripture, why Circumciſion could not iuſtifie ſinners: one becauſe Chriſt is the end of the Law for righteouſneſſe to the beleeuer. Rom. 10. 5. The ſecond becauſe *Abraham* was in order of time iuſtified, long before he was circumciſed, Rom. 4. 10, 11. And theſe reaſons are ſtrong againſt Iuſtification by al works of the law vniuerſally; for a man muſt firſt be iuſtified, ere he can doe a good worke: alſo the perfect righteouſneſſe commanded in the Law, is no where inherent or ſubiectiue, but in the manhood of Chriſt,

who imputeth it to all such as beleeue in him, without any workes required thereunto, but onely that faith which worketh by loue, Gal. 5, 6.

[**Men of Circumcised eares, lips, and hearts**] Such as haue the inward spirituall effect and grace of Circumcision, together with the signe: as on the other side, vncircumcised lips, eares, and heart, be affirmed of such as haue the outward signe onely, without the signified grace, Acts 7, 51.

[**Circumcision**] A person circumcised, or a Iew; as vncircumcision signifieth a person vncircumcised, a Gentile, Rom. 2, 28. and Rom, 15, 8. Where Christ is called the Minister of circumcision: that is, of a people circumcised, and in Couenant with God; to wit, of the Iewes, Gal. 2, 7, 9. Tit. 1, 10.

2 The whole legall ceremonious worship of God, by a Synecdoche of the part for the whole, Acts, 15, 1. *Except ye be circumcised ye cannot be saued*, Gal. 5, 2.

5 Those which bee truely godly persons, spiritually circumcised in their heart, forsaking their owne corrupt reason and will, Phil. 3, 3. *Wee are the Circumcision, which worship God in the Spirit.* This is *Circumcision made without hands, of the heart, and in the Spirit, not in the Letter.* Romanes, Chapter 2, verse 29.

Note.

Circumcision assured to the Iewes (as Baptisme doth to vs) their engrafting into Christ, & therefore the forgiuenesse of the guilt, fault, and punishment of their sinnes, yea the putting off the sinfull body of the flesh: at a word, it signified and sealed their regeneration, iustification, and sanctification thorough Christ. See Gen. 17, 10. Rom. 4, 11, Col. 2, 11. Deut. 30, 6. This Sacrament being set vpon the shamefullest part of the body, where lust rageth most, did liuely represent the whole naughtinesse of our nature, that it is pardoned throgh Christ: and that by him the Elect are sanctified from their fowlest and most vncleane offence.

As Circumcision to the Iewes was not their righteousnesse, but a seale of it: so is baptisme to vs.

[**Circumcision made without hands**] Sanctification or renewing of the minde, which because Christ alone worketh inwardly by his Spirit, thence called Circumcision of Christ, and without hands, as Iewish Circumcision was not, Col. 2, 11.

It is a Sacrament of the olde Testament, signifying and sealing vp to the people of ỹ Iews their entrance into Couenant with God, for the remission of their sinnes, and mortification of their lusts by faith in Christ to

Circumcision what it is.

to come, Rom. 4 11. *Hee receiued the signe of Circumcision*, Ge. 17, 10, 11, 12.

[**City**] A place compassed with wals for people to dwell in, Matth. 9, 25. *And Iesus went to all Cities and Townes*, Gen. 19, 25. *And ouerthrew those Cities and Inhabitants.*

2 The people which dwell in such a place, Acts 19, 29. *And the whole City was full of Confusion.* **A Metonymie.** Esay 14, 31.

3 The Church of God vpon earth, Cant. 3, 2, 3. *The Watchmen which went about the City.*

4 Heauen, Heb. 11, 16. *Hee hath prepared for them a City.* Eph. 2, 19. **A Metaphor.**

5 Publike administration & gouernement. Psal. 127, 1.

[**A City of righteousnesse**] A people which loueth and practiseth righteous and faithfull dealing in administration of Iustice, doing that which is iust and in commerce or bargaines imbracing fidelity and equity with incorruption, Es. 1, 26. *A City of righteousnesse, a faithfull City.*

[**City of God**] Ierusalem, whither the people of God, citizens of Gods Church came to worship him, according to his law, Ps. 46, 4. *Whose streames make glad the City of God*, Psal. 48, 1, 8. Hence called the City of the great King, viz. of God, who was solemnly worshipped there: and, holy City, because it was the seate (as it were) of diuine worship, Mat. 5, 35. and 27, 53.

[**City of the liuing God**] The Church or Company of the Elect, beleeuers which liue not after the lawes, manners, customes of this wherein they be soiournours: but after the lawes and ordinances of GOD set downe in his word. Hebr. 12, verse 22.

[**They cannot goe into the City**] Such extreame folly to be in some inconsiderate persons (whose danger he shewed in v. 8, 9, 10, 11. by foure excellent similitudes) as they cānot rightly mooue one foote, or direct themselues the high way into their owne City, Ecclesiast. 10, ver. 15.

C. L.

[**To Clap hands**] To reioyce and be glad, whereof clapping of hands is a signe. Psalm. 98, 8. *Let the flouds clap their hands, & let the hils reioyce.* **Prosopopoia.**

[**Myry Clay**] Great distresse and dangers which must presse a man, as Clay and myre which be waighty, and sticke fast to one, Psal. 40, 2. *Hee brought mee out of the miry Clay.*

[**To Cleanse**] To pronounce

one cleane, from legall pollution, Leuit. 13, v. 7. *And cleanse him.* Thus Priests cleansed.

2 To take away guilt and corruption of sinne, 1 Iohn 1. 7. Thus Christ cleanseth.

[**Cleansing**] Outward ceremonious washing of things or persons, as a Type of the inward, Marke 1, 40, 41. *Bee thou cleane.*

2 Spirituall and inward holinesse, when the heart is kept cleane from the spot of sinne. Matt. 22, 26. Iames 4, 8. Of this cleansing the Spirit is Author, the Word is the Instrument, Iohn 15, 3. *Yee are cleane thorough the word.*

3 Forgiuenesse of sinnes, by the imputation of Christs blood to the beleeuer. Psalme 51, ver. 2. *And cleanse mee from my sinne.*

Vessels and other things vnder the Law, being legally vncleane, must be broken, if earthen vessels; or be cleansed by putting in water till the euening, Leuit. 11, 32, 33. Which figured that we must cast from vs all instruments and prouocations of sinne, and to haue speciall care that they doe not defile vs: whereunto belongs that in Iude. verse 23. and in Mat. 5, 29, 30.

[**Cleane**] One who is holy and pure, free from the power of sinne, by the grace of sanctification, Ioh. 13, verse 10. *Yee are cleane.*

2 One free from the guilt and curse of sinne, by the grace of Iustification. Psalme 51, v. 7. *Purge me with hyssope, and I shall be cleane.*

3 That which is lawfull to vse, Tit. 1. 5. That meate which is in it owne nature cleane, becommeth vncleane two wayes: first by errour, whereby meate is thought to be vnlawfull. Secondly, by offence to the weak conscience of our brethren.

4 That which is without any such drosse as may make it lesse durable, and hath a power to mundify and cleanse others: thus the word is cleane, Psalme 19, 9.

[**To Cleane**] To sticke fast, and be neerely and straightly knit vnto God by the affections of the heart, Deut. 11, verse 22.

2 To be glued vnto one, or ioyned together most straightly, as man and wife. Matt. 19, 5. *And cleaue to his wife.* 1 Cor. 6. 16. Rom. 12. 9.

3 To continue with one. Act. 11, 23. Acts 8. ver. 13. *And did cleaue to Philip.*

[**Cleare**] Innocent and so discharged of the oath, Genes. 24, 8.

[**Cloake of Couetousnesse**] The doing of something out of Couetousnesse, with a desire of

of lucre, yet setting a faire shew and face vpon that Couetousnesse to cloake and dissemble it. 1 Thessalonians, Chapter 2, verse 5. *Neyther did we euer vse a Cloake of Couetousnesse, or coloured Couetousnesse.*

[**Cloake of Maliciousnesse**] A pretence or colour (by the liberty which the Gospell taught) to hide and couer sinne and wickednesse. 1 Peter, chapter 2, verse 16. *Not hauing your liberty as a Cloake of Maliciousnesse.*

[**To be Cloathed vpon**] That if we beginne reformation and sanctification in this life, wee shall be fully renewed and reformed in the life to come. 2 Cor. 5, 2.

[**Cloude of witnesses**] An heape or great number of witnesses, or holy examples. Hebr. 12. 1.

Heere is an alluſion to the Cloud that did in the day time guide Israel through the Wildernesse. As that bright Cloud did leade them to the land of *Canaan*, so should the examples of the faithfull, leade vs to the heauenly *Canaan*: and this honour we confesse to belong to the Saints departed, as *Augustine* saith, *Honorandi propter imitationem, non adorandi propter religionem.* Not to be religiously adored, but godlily imitated. They also are reuerently to be esteemed & remembred, and God is to bee praised for them, but no prayers to bee made vnto them to be our Intercessors to God; for they doe not know our desires and affaires particularly. Esay, chapter 63. verse 16. Iob, chapter 14, verse 20. 2 Kings 22. 20. *Si tanti Patriarchæ, & rex tam pius fuerunt ignari nostrarum rerum, quanto magis cæteri mortui?* saith *August. in lib. de cura pro mortuis.* That they generally pray for our deliuerance, wee haue warrant for it in Reuel. 6, v. 10. also that they thanke God for their own and our redemption, Reuelation, Chapter 4, verses 9, 10, and chapter 5. verses 9. 12. 13, 14.

[**Clouds without water**] Hypocrites, which make a fayre shew, & yet are empty and barren of all goodnesse, Iude 12.

[**Cloud couering the Tent**] Exod. 40, v. 34. Gods presence with approbation, and liking to dwell in his Tent among his people; but when Gods presence was with displeasure for sinnes, it was signified by smoak filling the Temple, Esay chapter 6. verse 4. Reuelation Chapter 15. verse 8. Smoake was a signe of anger.

C. O.

[**Command**] To enioyne, require, appoint, and send with power and authority, Psal. 42, 8. and 148, 5. Acts 1, 2. Forbidden by commandement. Gen. 2, 16.

2 To order, decree, execute, as Esay 10, verse 6. 2 Sam. 16. v. 11. Ier. 34, v. 22. God commandeth something by his manifest will reuealed in his word, eyther vniuersall to all, or singularly pertaining to some; or by his hidden will and secret prouidence. Also to command is effectually to procure a thing to be done. Gen. 50, 16.

[**To command a blessing**] The sending it effectually, Gene. 50, 16. Leu 25, 21. Deut. 28, 33.

[**Commandement**] Something giuen in charge: or the knowledge of the Law: or the doctrine of Christ, Rom. 7, 8. 9. Iohn 12, 50. Or the whole word whereof no part but either directly or indirectly requireth something, which is not in our choice to doe, or not to doe, Psal. 19, 8.

Note that there be two sorts of Commandements, one common to all, as to loue God, and to practise righteousnesse, &c. another particular to some only, according to some particular gift and calling of God, as to sel all, and to giue to ỹ poore, and to liue vnmarried, &c. This latter the Fathers call a counsell being indeed a precept.

[**To Commend**] To praise another for vertue, and commit them of trust to be pleasured, Rom. 16. 1.

[**Cold**] Such as be scarce indifferent, but meere careless in matters of God, and of their owne saluation. Reuelat. 3, 15. *I would ye were either hot or cold.*

[**Comming of Christ to vs**] The presence of his Spirit to conuert vs, that our hearts may be made his dwelling place. Reuel. 3, 20. *I will come in to him*, Ephe. 3, 17. also the time of his comming, 1 Thess. 2, 13.

2 Giuing new tokens of his spirituall presence, by comforting and strengthening vs, and encreasing his grace in vs, Ioh. 14, 18. *I will not leaue you Fatherlesse, but will come vnto you.* Also verses 23, 28. This is a comming in mercy and fauour.

3 Executing his Iudgements against Sinne and Sinners, Reu. 2, 15. *Repent, or I will come vnto thee, and fight against them.* This is a comming in wrath.

[**Comming of Christ from the Father**] Christ his beeing borne man, that hee might liue heere, and doe the worke of a Mediatour, by his obeying of the Lawe, and suffering the shamefull death of the Crosse.

Iohn

Iohn 15,27,28. *I am come out frō the Father.* 1 Tim. 1,15. This is a comming in infirmity & weakneſſe.

[**He Commeth**] Hee ſhall come, after the manner of the Prophets, which for certainty vſe the preſent time when they ſpeake of things to come, Iude 14.

[**Comming of Chriſt to the Father**] His leauing the world, and going vp to his Father, Ioh. 17,13. *And now Father I come to thee.* This is a comming in glory; as alſo his comming at the laſt day will be glorious.

[**Comming of his kingdome**] The erecting, enlarging, eſtabliſhing, and continuing of Gods kingdome here on earth, Mat. 6,10.

[**Our Comming to Chriſt**] Our beleeuing in him, Iohn 6, 36. *Hee that commeth to mee, ſhall neuer hunger, &c.* Faith, as it is the mouth, hand, and eye; ſo it is alſo the foote of the ſoule, whereby we come vnto Chriſt.

[**Comming of Satan**] His ſetting vpon Chriſt with great power and ſubtilty, Ioh. 14,30. *The Prince of this world comes and hath nought in me.*

[**Comming of Antichriſt**] His effectuall and mighty preſence and working, for ſome great hurt vnto others. 1 Iohn 2,18. *Yee haue heard that Antichriſt ſhall come.*

Note. Gods comming to men is to be taken according to the ſenſe of men whē they perceiue his diuine preſence and Maieſty, ſo as they plainely know they haue to doe with God, and are not deceiued by their owne fancies, or Satans deluſions, Ge. 20,3.

[**Comming vp to Heauen**] The following of ſinnes one after another, and ariſing one of another in ſuch ſorte, that they at length grow to ſuch an heape, that they came vp euen to Heauen, Reu. 18,5. *Her ſinnes are come vp to heauen.* Ionas 1, verſe 2.

[**To Come**] To vſe, or to be wont to come, Ephe. 5,6.

2 To returne as Ieſus did to *Iohn*, after Satan had tempted him, Iohn 1,29.

[**To come out**] To forſake all fellowſhip with the vngodly, in their wicked manners, but eſpecially with Idolaters, and Idolatry, 2 Cor. 6, 17. *Come out from amongſt them, and ſeparate your ſelues. Reue.* 18,4. *Come out of her my people.* This is a ſpirituall ſeparation onely, when the bodily and locall ſeparation cannot be had.

[**To come into the world**] To be born of a woman, and by naturall birth from his mother to enter into this world. Iohn 1,9. thus expounded by Chriſt in Iohn 18,37. *For this cauſe was I borne,*

borne, and for this cause came I into the world.

[**That which is committed to one**] A gage, stake, or pledge put in trust to be kept sure and safe, eyther on Gods part to men: thus is the Doctrine of the Gospell committed to the credite and trust of Pastors, 1 Tim.6,20.2 Tim.1,14.2 On our part to God, as the Saints by faith and hope, trust God with their saluation, 2 Tim.1,13. *Hee is able to keepe what I haue committed to him.*

[**To Commit the Gospell**] By authority and commandement to charge and enioyn the preaching and publishing of the Gospell to Iewes and Gentiles two seuerall people, but one Gospel to be declared to both, Gal. 2. 7. *The Gospell of vncircumcision was committed to mee.* 1 Tim. 6, 20. *The doctrine of Christ, as a gage, or pledge, is deliuered to Miuisters.*

[**Comelinesse**] That which hath in it grauity and modesty, and stirreth vp to godlinesse, 1 Cor.14,40. *Let all things be done in comelinesse.*

[**Common**] That which is common for the vse of it, and not in possession, Acts 4. 34. *They had all things common, and gaue to euery man as he had need.*

2 Vncleane, polluted, vnholy, and prophane, Math.15,11. Acts 10.14. The word in the original Text, is *Coinon, & coinoun: Common*, or to *make Common*. Meates forbid by Leuiticall Law, be therefore called common, because the prophane Gentiles commonly eate those meates which the Iewes being an holy people might not eate.

[**Common-wealth**] Ciuill society ruled by the same laws, and one common gouernement tending to the weale and good of all the members of that body politike.

2 The Church and people of *Israel* set apart for God by an holy couenant. Eph.2,12.

[**Common hands**] Vnwash-en hands, Marke 7,2.

[**Common saluation**] That safety and freedome from sinne and eternall death, purchased by Christ: which is called, *Common Saluation*, because all the faithfull haue equall interest in it, Iude 2. *To write vnto you of the Common Saluation*: that is, (saith the Bible note) of the things which belong vnto the saluation of vs all.

[**To Commune**] To talke together of some matter. Gene. 34,6. *To Commune with him.*

[**Communion**] A fellowship or agreement, when diuers ioyne and partake together in one thing, 2 Cor.6,14,16. *What Communion? What fellowship? What agreement?*

2 A Sacrament or Sacred signe

ſigne of our ſpirituall Fellowſhip with Chriſt, 1 Cor. 10, 16. It is a Sacramentall *Metonimie.*

[**Communion with Chriſt**] Our fellowſhip and partaking ſpiritually, and in deed, with Chriſt himſelfe, and all his merites, by faith, vnto ſaluation. 1 Cor. 10, 16. *The Bread which we breake, is it not the Communion of his body?* No wicked haue communion with Chriſt (whatſoeuer our Papiſts affirme:) otherwiſe then Sacramentally, by profeſſion, or in the opinion of the Church.

[**Communion with God**] Our being one with him, or being vnited to him, as a childe to the Father. 1 Iohn 1. 3. *If ye walke in the light, yee haue communion with God.*

[**Communion of the Spirit**] The fellowſhip which ỹ faithfull haue in the ſame graces and workes of the Spirit. Phil. 2, 1. *If any fellowſhip of the ſpirit.* 2 Co. 13. 13. *The communion of the Holy Ghoſt be with you all.*

[**Communion of Saints**] The fellowſhip which ỹ Saints haue with Chriſt and all his benefits by faith, and among themſelues by loue, which makes all their guifts touching the vſe, common to euery one. 1 Iohn 1, 4. *That yee may haue communion with vs, and that alſo our communion may be with the Father, and with his Sonne Ieſus Chriſt.* The Papiſts doe vntruely reſtrayne this communion to ſociety with their Church, which is no true Church.

[**Communication**] Speech, or talke, whereby we make our priuate thoughts common to others. Ephe. 4, 29. Good communication ſig. ſuch talke as is wholeſome and bringeth benefit to others.

[**A Woman ſhall compaſſe a man**] Eyther that the Church of God (which is compared to a woman or barren widdow, as Eſay 54. 1.) though ſhe were ſpoyled of her owne children for her rebellions, yet as a widdow, or barren woman ſhould compaſſe a man, and haue ſons and daughters elſewhere: Or elſe that a Virgine ſhould conceiue and beare a man in her womb, which is a ſtrange thing in earth, one to be borne of a woman without a man. Ier. 31, 22. See *Geneuas* notes & *Trem.*

[**Compariſon**] The putting or ſetting together in one ſentence, two equal or like things; by the one, to manifeſt & make plaine the other. Marke 4, 30. *With what compariſon, &c.*

2 Applying the words to the matter, that things taught, and the kinde of teaching may be like. 1 Cori. 2, 13. *Comparing ſpirituall things, &c.*

[**Compaſſion**] Suffering together, when two or three feele the

the ſame griefe: and properly, it is that motherly compaſſion, pittifulneſſe, feeling, and grieuing for the miſery of her child. Eſa. 49,15. This is natural compaſſion.

2 [*Being referred to God*] The mercifull nature of God, infinitely inclined to pitty and ſuccour the miſeries of his creature, namely of his Elect. *Pſalm.* 103,13. *The Lord hath compaſſion on them that feare him.* 2 Cor. 1,4. *God of all compaſſions.* This is diuine compaſſion.

3 [*Being referred to Men.*] That mutuall pitty, or fellow-feeling which Chriſtians haue of each others miſery, as if they ſuffered together. Luk. 10,33. *When hee ſaw him, he had compaſſion on him.* Heb. 13,2. *Remember them that are in bonds, as if your ſelues were in bonds.* This is Chriſtian compaſſion.

[**To Compell**] To enforce or offer bodily violence. Lu. 14. 23. *Compell them to come in.*

2 With vehement and earneſt perſwaſions to ouercome one. Luke 24,29. *They compelled him, ſaying.*

3 By ones credite and authority, to draw others to doe as he doth. Gal. 2,14. *Why compelleſt thou the Gentiles.*

4 By pretext of publike authority and power to driue and conſtraine ſome to doe ſomewhat which is not equall and reaſonable. Matth. 5,4. *If any compell thee to go a mile, &c.* Of the originall word (*Angareno*) came the Latine word (*Angari*) who among the Perſians (as *Eraſmus* and *Budæus* noteth) were ſuch as Poſtes be here in England: ſauing that the Perſian *Angari* were not limited to ſtates and ſtations as ours be; alſo they might take either men, or ſhippes, or horſes for diſpatch of publike buſineſſe, to beare burthens, or to runne in haſt about errands and meſſages. Theſe vnder colour of their office, and in the name of the Prince would wrong & vex men; whereupon by a Synecdoche, any vniuſt vexatiõ by ſhew of authority, is heere meant.

[**Compleate.**] Full, whole or perfect, Epheſ. 6,11. *Put on the compleat or whole Armo &c.*

[**To Comprehend**] To reach vnto a thing, to lay hold on it, to perceiue, or acknowledge. *Iohn* 1,5,10. *They comprehended it not. Phil.* 3,12. *That I may comprehend that, &c.*

2 To containe or holde all, this is the primary ſignif.

[**To bee comprehended of Chriſt**] To be laid hold on by Chriſt, ſhewing vs the way to heauen, and giuing ſtrength to walke in it, Phil. 3,12. *I am comprehended of Chriſt.*

[**Concord**] Agreement of heart and affections, when being

ing many, we haue one heart, & the same loue, 2 Cor. 6, 17. *What Concord, &c.* 1 Cor. 1, 10.

[**Conceiued in sinne**] That his sinne (to wit, originall sinne) was conceiued and borne with him. Psal. 51, 7. Ephes. 2. 3.

[**Concision**] Those false teachers (whom he called Dogges for barking against the truth of the Gospell) to bee of the circumcised Iewes, who boasting of circumcision, and the law, made a Concision, or a rent and schisme, cutting themselues & others from ỹ Church, whilest they ascribed saluation vnto Circumcision and workes of *Moses* Law. Phil. 3. 2. *Beware of Dogs, beware of Concision. Paul* writeth thus by an elegant alusion vnto Circumcision.

[**Concubines**] Women, which were as it were halfe wiues, as the Hebrew word signifies, King. 11, 3. And 300. Concubines.

Note. The Hebrew *Pilegesh*, in Greeke *Pallakis*, *Pellex* in Latine, signifieth a Concubine which is an halfe wife, she was a wife for the bed, and therein differing from a whore; but not for honour and gouernment of the family, as *Salomons* wiues were Princesses, but his concubines not so, 1 Kings 11, 3. Also children of Concubines had ordinarily no inheritance, but gift of their father, as Gen. 25, 5, 6. Such were *Agar*, *Keturah*: *Bilhah*, *Zilpah* and others.

[**Concupiscence**] The prauity or naughtinesse of our nature lusting after things forbidden of God. Iam. 1, 14. *But euery man is tempted when he is drawne away by his owne concupiscence.* This is our originall Concupiscence, which is the fountaine and roote of all wicked lustes and desires, and of all sinnes whatsoeuer, beeing it selfe also a sinne properly, euen after Baptisme, in the regenerate; contrary to the Papists, who deny this. See Rom. 7, 7. Also Rom. 7, 14, 15, 16, 17, &c.

2 Euill desires and motions, springing from the roote of this naturall concupiscence, whether they be consented to, or not. Rom. 7, 8. *Wrought in mee all manner of Concupiscence.* This is Actuall Concupiscence which is eyther vnuoluntary, as the first motions before consent of will; or voluntary, when consent of will commeth to the motion. Both the one & the other, be properly sinne, because they be the transgression of the Law, hindering that perfect loue of God and of our Neighbour, commanded in the Law, and drawing vs to things contrary to the Law, Rom. 7, 15, 16, 17, 22, 23, &c.

2 Actuall.
1 Vnuoluntary.
2 Voluntary.

[**Condemnation, or condemning**] The pronouncing of the sen-

sentence of punishment vpon any malefactor by some Iudge, Iohn 8,10. *Hath no man condemned thee?* This may be done either iustly or vniustly. Prou. 17, 15.

Note. Christ being no ciuill Iudge would not condemne the woman taken in adultery to ciuill punishment. But if she had beene for her adultery condemned, he would not haue acquitted her, because therein hee should haue beene contrary to his Father, and others by impunity of the offendour might haue been drawne to like leudnesse.

2 A pronouncing of sinners guilty, and adiudging them to punishment vpon the conuiction of a fault. Rom. 8,34. *God iustifieth, who shall condemne?* *Rom.* 8.1. *There is no condemnation to them which are in Christ*; that is, they are freed from the damnatory sentence of the Law, pronouncing a curse to euery sinne: Also the cause and matter of damnation, Ioh. 3,19.

3 The punishment it selfe, whereunto one is adiudged and condemned, 1 Cor. 11,32. *Because we should not be condemned with the world.*

4 The abolishing a thing, and vtterly taking it away, as if it were not. Rom. 8, 3. *Condemned sinne in the flesh.* 1 Pet. 4, verse 6.

5 Pronouncing of a sentence or censure, vncharitably, or rashly of other mens persons & doings. Luke 6. 37. *Condemne not, and ye shall not be condemned,* Rom. 14.4.

6 The conuicting or reproofe of ones wickednesse and fault, by the good example of another, or by words. Thus the *Niniuites* shall condemne the obstinate Iewes, Matth. 12,41,42. Rom 2,27. *Shall condemne thee, &c.* Thus *Paul* condemned not *Peters* persons eternally, but his sinfull fact in dissembling, Gal. 2,11.

[**Great condemnation**] More seuere punishment to belong to seuere arrogant censurers of other mens faults, neglecting their owne, Iames 3,1. *Wee shall receiue great condemnation.* Marke heere that there is difference of punishments as there is an inequality of faults. Secondly, wheras he takes himselfe into the number of proude reprehenders: (*Wee*) It is first to shew, that hee would not set a Law to others, to which hee would not binde himselfe: and secondly, because no man is wholly free from this disease of iudging others: vnto whose arrogancy the Apostle in verse 13. oppoſeth meeknesse of wisdome.

[**To Confesse**] To acknowledge vs as his owne; Thus Christ

Christ will confesse the faithfull at the day of iudgement. Luke 12,8. *Him shall the Sonne of man confesse before the Angels.*

2 To testifie, or beare witnesse of one, plainely and sincerely. Ioh.1,10. *Iohn confessed and denyed not, saying, I am not that Christ.* Luke 12.8. *Hee that confesseth me before men.* Thus we confesse Christ.

3 To vtter and speake forth ones praise, or to giue thankes. Heb. 13. 15. *Offer to God the Calues of your lips confessing his Name*; that is, acknowledge his benefits, & giue him thanks for them. And in the Psalmes very often, to confesse God, is put for to praise God. Psal.6.5. Esay 12.1.

This duty of confessing God, was figured by the shaking (of things offered) too and fro before the Lord, which signified the shaking of our lips in confessing and giuing of thankes; as appeareth by the words of *Hosea*, and by Hebrews 13.15, 16.

4 Frankely and boldly to tell foorth what wee holde and beleeue in matter of Religion, Rom.10.10. *With the mouth, man confesseth to Saluation.*

5 To lay open our sins and offences, eyther vnto GOD in priuate or publicke confessions; or to our Neighbor whom we haue wronged; or to some godly persons, at whose hands wee looke to receiue comfort, beeing cast downe by some greeuous sinne; or finally, to the whole Congregation, when our fault is publicke, 1 Iohn 1. 9. *Wee confesse our sinnes. Psalme* 32. 5. *I saide I will confesse my sins. Matthew.3.ver.6. Iames 5. verse 16.*

6 To acknowledge a crime before a Iudge. Iosh. 7.19. *Confesse what thou hast done.*

Touching popish confessing of our particular sins, distinctly for number and circumstances euery yeare, in the eares of a Massing-Priest, vpon necessity of saluation, there is no one word in all the Booke of God. For it is a meere deuice, inuented for aduancement of the apostaticall See of *Rome.*

[**To confesse Iudah**] To praise him. Gen.49,8. Meaning that his brethren should acknowledge the dignity of the first borne in respect of gouernment, and that Christ the King should come of him, 1 Chro.5. verse 2. Hebrewes, chapter 7. verse 14.

[**Confederacy**] A league or agreement betweene persons or peoples: it is eyther of peace for traffickes sake, or of amity; also for mutuall offence and defence: the former may bee made euen with Infidels, and

those of a contrary religion, as betweene *Abraham* and *Abimelech*, betweene *Israelites* and *Kenites*: the latter may not bee contracted; but with Christian Princes. Obad. 7. *The men of thy confederacy*. Esay 8. 18.

[**Confession**] Profession, or declaration either of the truth of Doctrine, or of the Innocency of his person. 1 Tim. 6. 13 *Who before Pontius Pilate witnessed a good confession.*

2 Inuocation or prayer vnto God by Christ, and all other workes of Religion. Rom. 10, 10. *With the mouth man confesseth to saluation.* This is expounded of prayer, vers. 13.

[**To confesse and deny not**] To make a most plaine and sincere confession, Iohn 1. 20. The affirming of a thing ioyned with a contrary negation, and a repetition (as it is heere) argueth the ingenuity and euidence of the speaker, to teach vs that in maintenance of the truth, especially when Gods glory is called into question, whether it appertaine to vs, wee cannot deale too plainely.

[**Confirme**] To strengthen or make strong. 1 Pet. 5. 10. *Confirme and strengthen you.*

2 To perfect or finish a thing. Psal. 68, 28. *Confirme (O God) the thing that thou hast wrought in vs.*

3 To performe some word or promise. 1 Cor. 1. 6. *The Testimony of Iesus hath beene confirmed in you*, that is, truely performed vnto you, by bestowing the gifts of the Holy-Ghost which were promised before.

[**To confirme the promises of God**] To make it euidently appeare vnto men, that GOD who promised to send his Son vnto the Iewes, was faithfull and true, because in fulnesse of time he did send him. Rom. 15. 8. The promises of God are in themselues most firme and stable, as heauen and earth, so they be vnmooueable and constant: they are said to bee confirmed in respect of men, whose faith being weake and full of doubts, had need to be holpen and strengthened: not Gods promises but mans vnbeleefe is feeble. Also note further, that the vtmost and remote end of Christ his comming into the world, in respect of God, is to haue the glory of his truth: but the neerest ende in regard of men, is their saluation.

[**Confident**] Bold in an holy assurance of Gods loue in Christ, promised in the Gospell, 2 Corinth. 5. 6, 8. *Wee are alwayes confident.*

A worke of the Spirit, strengthening faint and weake minds in faith and obedience vnto the end.

Confirmation, or Corroboration, what it is.

end. 1 Pet. 5, 10. *The God of all grace confirme and strengthen you.* God confirmeth, as Author or efficient cause of strength the Word, Sacraments, and Ministers, confirme as Instruments & helps. Lu. 22, 32. *Being converted, confirme thy Brethren.* A man confirmes himselfe, whē hee takes hart to him in a good cause, vpon hope of Gods helpe. 1 Cor. 16. 13. Example in *David.* 1 Sam. 17, 34, 45. No ground in Scripture for the popish Sacrament of Confirmation, which is a deuice of their owne braine.

[**To Confound**] To put one vnto shame by some publicke punishment, & sometimes quite and vtterly to destroy and root one out. Psal. 31, 1. *I haue put my trust in thee, let mee not bee confounded.* Psal. 22, 5. *They trusted in thee, and were not confounded*; that is, they were not forsaken and put to vtter rebuke and shame before men.

[**Confusion**] Affection of shame, which appeares in the countenance, by blushing or changing of the color. Da. 9, 7. *Vnto vs confusion of face, or open shame, &c.*

2 The casting downe of the conscience before God and man for some sinne. Psal. 119, 6. *Then shal no cōfusion come vnto me*

3 Peruerting of order and peace: or disorder. 1 Cor. 14. 33. *God is not the Author of confusion.*

What Conscience is.

It is a faculty of mans soule, taking knowledge, and bearing witnesse of a mans thoghts, words and works, excusing them when they bee good, and accusing them when they bee euil. Rom. 2, 15. *Their Conscience bearing thē witnesse, and their thoughts accusing or excusing.* If the Conscience be not deceiued, but beare a true witnesse, then it is no erronious Conscience, yet may be an euill Conscience if it be not sanctified, as well as enlightened.

Note. Conscience it is a particular knowledge which wee haue with vs of our owne deedes good or euill, arising out of the generall knowledge of the mind which shewes vs what is good or euill, and conscience telleth vs when wee haue done the one or the other.

[**Pure Conscience**] A Conscience not troubled and polluted with notorious & grosse crimes, 2 Tim. 1, 3.

2 A Conscience purged and made free from the guilt and horror of death, by faith in the blood of Christ. Heb. 9, 14. *Purge your Conscience from dead workes.* Acts 15. 9. *Your hearts purified by faith.* Out of faith & serious purpose of liuing godlily, and pleasing God, doth spring a pure conscience.

[**For Conscience sake**] For feare of God, lest by disobe-

dience to authority in good things, or resisting them in euill things commanded by them, we offend God, and so hurt our Conscience; which being wounded, proues as an hangman or tormenter, Rom. 13,5. *Not only for wrath, but for conscience sake.* Some expound this (as *Chrysostome* and others) of the Conscience which wee ought to make not onely of Gods commandement, charging vs to be subiect to higher powers, but of the good benefits which we reape by our Gouernours, towards whom wee are bound in Conscience to bee thankfull, seeing it is a matter of conscience, not to greeue or dispise our benefactors. Both these interpretations may well (as subordinate) stand together. They are deceiued, which conclude from hence, that men or their ciuill constitutions doe simply and of themselues binde the Consciences, (which is Gods owne prerogatiue, being the onely law-giuer, who obligeth Conscience absolutely vpon paine of eternall wrath:) much more erronious is that opinion of Popish Diuines, that decrees and traditions humane in Ecclesiasticall things, tye Conscience as Gods word doth. To obey lawfull Magistrates, we are bound by a double necessity: (for it is no indifferent matter as if wee might choose) one is to auoide the punishments both of Rulers and God, for stubbornnes and contempt; the other is to preserue our Conscience vnspotted and vnwounded: for wee cannot rebell against authority, and be refractary and seditious, but there will a double care, or torture rather afflict the conscience: the first is because wee cast away Gods ordinance, euen the gouernment appointed by him, which is as much as Gyant-like to fight against heauen. The second is, for that we haue with great ingratitude and iniustice striuen against that power which deserueth well at the hands of all mankinde.

[**Seared or burned Conscience**] A Conscience quite extinct and cut off, or vtterly hardened, 1 Tim. 4.2. *And haue their Conscience burned with an hot Iron*; that is, hauing lost all sense and feeling of conscience as a as a tooth or other part of the body, that is, seared with an hot Iron, to dead it.

[**Cleare Conscience**] A Conscience kept without offence and spot. Acts, Chapter 24. verse 6. *To haue a cleare Conscience.*

[**Good Conscience**] A Conscience, which obeyeth such light and direction, as it doth thinke

thinke and take to be true and ſound light and direction. Acts 23,2. *In all good Conſcience.*

[**To conſider**] To bend the minde to thinke vpon and obſerue any thing. Iob 1,8. *Haſt thou conſidered my ſeruant Iob?* Iob 2,3. *Prou.* 31,16. *Eſay* 5. *Math.* 6. *Heb.* 3,1.

2 To take heed & giue eare vnto, Pſal. 66,19. Dan. 9.

[**To conſider himſelfe**] To ſet his heart to muſe vpon his owne frailty, how eaſily hee may fall, being tempted to any ſinne, Galat. 6. 1. *Conſidering your ſelues, leſt ye alſo be tempted.*

[**To conſider one another**] Louingly and mutually to regard and thinke vpon our common infirmities, with care how to couer & cure them by Chriſtian exhortations. Heb. 10. 24.

[**To conſider ones wayes in his heart**] To bend their minds very diligently to marke their owne courſe of life, what ſinnes they liued in without repentance, and what corrections for the ſame they had receiued of God. Hag. 1, 5. 7. *Conſider your owne wayes in your hearts.*

[**Conſolation or Comfort**] That inward ſpirituall refreſhing and ſtrengthening of the heart, by the conſideration and feeling of Gods mercifull promiſes in Chriſt. Pſal. 119. 50. *Thy promiſes haue comforted mee in my troubles,* 2 Corinth. 1. 4. *God comforteth vs in all our troubles*: and verſe 5. *Our Conſolation aboundeth through Chriſt.* Rom. 11. 11. 12. Where Conſolation and ſtrengthening, are put the one for the other. The Holy-Ghoſt being the worker of cõfort, is therefore called ỹ Comforter, by an excellency. The promiſes of the word, are the grounds of Comfort, our beleeuing hearts are the ſeates of comfort: Godly Miniſters and the faithfull, are the helpers of our comforts, Iohn 16. 7. *I will ſend the Comforter.* 1 Theſſ. 4. 18. *Comfort your ſelues one another with theſe words.* 2 Corinth. 7,7.

[**To conſecrate**] To ſanctifie, to dedicate vnto God, or to ſeparate and ſet one apart to execute ſome holy function, (of *Prieſt, Leuite, Nazarite,*) Exodus 29, 1. *When thou conſecrateſt them to bee my Prieſtes, thus thou ſhalt doe.* Num. 6, 18. and 8. 13. The Conſecration is, by doing ſome Ceremonies appointed of God for ſuch a purpoſe, as to fit him for a ſacred function. It ſignifieth primarily to fill the hand. Exo. 28 v. 41. or to profit.

[Conſecration of Bread and Wine, is a ſacred action of the Church, wherein by rehearſing and expounding the inſtitution of Chriſt, alſo by ſolemne prayers and thankſgiuing, the creatures are changed from a

common vse, into a Sacrament of Christ his body and blood: a mutation in quality and vse, without any change of substances.

[**Constancy.**] Continuance in a good thing to the end. *Psa.* 8, 3. Ephes. 6, 18. *With all constancy or perseuerance.*

[**Consumption decreed.**] Not onely a thing lessened, cutoff, and diminished, but withall, a thing difinitely appointed and determined before, as the sentence were already giuen, Esay 10, 22, 23. *The consumption decreed, shall ouerflow with righteousnesse.* So Rom. 9, 27. 28.

Note. The meaning of *Esay* first, and afterward of *Paul*, is all one, though the words somewhat differ, *Paul* following the version of the Septuagint; namely to declare that the diminishing and reiection of the Iewes, which God would bring to passe both temporally in *Chaldea*, and spiritually vnder Christ, (whom fewe Iewes receiued,) did depend vppon the purpose and predestination of God; not that the Iewes had not through their sinnes deserued to bee extenuated and reiected, but because all these things were appointed by the decree, or sentence of election & reprobation. For it is a sure rule, that God doth nothing in time w was not decreed to bee so done before all time; therefore they greeuously erre which rent the decree of God, and his execution asunder, & make his Antecedent and Consequent will (which are subordinate) to be repugnant.

[**To be content.**] To be well pleased and apaide, with the condition of life, and portion of goods which we haue. Heb. 13. 5. *Bee content with those things ye haue.* 1 Tim. 6, 6. 8. When the minde is pleased with such things as God hath thought fit and meete for vs, this is contentment; so as withall, we be ready to vndergo a meaner and hard estate, if God will, euer iudging our present condition best for vs. The word in the originall sig. a sufficiency of good.

[**Continually.**] Most constantly and with an inuincible minde. Dan. 6, 20.

2 Vpon all necessities and iust occasions, 1 Thess. 5, 17. *Rom.* 12. 12. And *without fainting or wearinesse.* Luke 18, 1.

[**To contend earnestly for the Faith.**] To maintaine the Apostolicall doctrine with all their might, withstanding heretickes which would impugne and corrupt it by sound teaching, and example of godly liuing, Iude, verse 3. *That you should earnestly contend, &c.* This *Iude* speakes to the Church, and not

not to Magiſtrates, which then were auerſe from Chriſt. So as heere is no colour for ſeditious or tumultuous courſes by weapons and armour, (other then that mentioned, Ephe.6.) to fight and ſtriue with others.

Continency, what it is.

It is a ſpeciall gift of God, wherby one is enabled to keep himſelfe chaſte, without the helpe of marriage. 1 Cor.7,5. Incontinency is the contrary.

Eſpouſing, Contract, or Betroathing, what it is.

A free promiſe and mutuall agreement of lawfull marriage by conſent of Parents, before meet witneſſes, betweene one man and one woman, in words of the preſent time, Mat.1,18. *Mary was betroathed to Ioſeph.* This is no Ceremoniall, but a Morall duty: for the very* Heathens by light of Nature knew and practiſed it; whereof came the difference amongſt them, betweene *Sponſalia* and *Nuptiæ*, that is, Eſpouſals, and Marriages. Such alſo is the proceeding betweene Chriſt and his Church; firſt they are eſpouſed in earth, then married in heauen. See Exod.22,16. Deut.22,23. 2 Sam.3,14. Hoſea,2 19.

* *Deſpondi. hic Nuptiis dictus eſt dies, Teren.*

[**Contrition**] The bruiſing of a ſinners heart (as it were) to duſt and powder, through vnfaigned and deepe griefe, conceiued of Gods diſpleaſure for ſinne. Pſal.51,17. *A broken and contrite heart, thou wilt not deſpiſe.* This is Euangelicall Contrition, and is a worke of grace, the beginning of renewed Repentance, as 2 Cor.7,10. *Godly ſorrow cauſeth Repentance vnto Saluation.* Papiſts erre, in teaching Legall Contrition or ſorrow, ſtirred vp by the threatenings of the Law, to bee a worke of grace and part of repentance; whereas rather it is a part of the torment of hell, yet accidently turneth to the good of the Elect, by making them more fit to receiue grace, being humbled by the Law.

[**Converſation**] Not one worke, or two, or a few Actions, but the whole courſe of our life, with euery degree and ſtep of it, from the time of our effectuall calling, and ſo forwards vnto the ende of our race. This courſe is tearmed an honeſt Conuerſation. 1 Pet. 2.12. *Haue your Converſation honeſt.* But our courſe from the time of our birth, vntill the time of ſuch calling, it is tearmed a vaine converſation, 1 Pet.1,18. *Redeemed from your vaine Converſation.*

2 Manners, ontward behauiour

uiour towards men, Heb. 13, 5. Phil. 3. 20.

[**Conuersion**] The turning, or totall change of an elect sinner from sinne to God: and in this signification is comprehended, both faith and repentance euen the whole worke of grace. Psal. 51, 14. *And sinners shall be conuerted to thee.* This is Passiue Conuersion, wherein wee suffer God to worke vppon vs, but our selues by our Naturall power, worke nothing, vnlesse it bee to hinder the worke of Grace, what we may.

2 A turning from some particular sinne or sinnes, whereby we haue offended God or man, Luke 22. 32. *When thou art conuerted.* Ierem. 31. 18. *Conuert thou me, and I shall be conuerted.* This is an Actiue Conuersion, performed by men already regenerate, who being already renewed by grace, doe worke together with his Grace; Conuerting grace being accompanied with assisting and supporting grace.

Note. God conuerteth a Sinner by putting grace of repentance into his soule. A Sinner conuerteth himselfe, when hee endeuoureth his owne conuersion, diligently and constantly vsing all good meanes, publike and priuate.

[**Corban**] A guift, or an offering, Marke 7, 11. *If a man say to his Parents, Corban,* that is, *By the guift which is offered by me, &c.*

[**Cords**] Authority, Rule, Gouernment, good Lawes, and Commandements, Psalm. 2, 3. *And cast their Cords from vs*; that is, the Doctrine and Discipline of Christ, whereby he ties vs to him.

2 The Doctrine of Faith, Repentance, Mortification, denyall of our selues, and bearing the crosse, bee these Cords.

3 Strength, might and pollicy, whereby the wicked tye the godly, as Oxen are tyed with Cords and bands. Psalm. 129. *The Lord hath cut the cords of the wicked.* Also vaine and lying excuses and pretences.

[**Cords of vanity**] Deceitfull Allurements, prouocations, and occasions of sinning. Esay 5. 18. *Woe vnto them that draw Iniquity with Cords of vanity.* The same is also meant by *Cart-ropes*, viz. such idle pretences as ỹ more men draw on sin, ỹ more it is excused, as in *Adam*, Gen. 3, 8, 9, 10.

Note. Strong and efficatious excuses to entise men to sinne, and to detaine them in it: some are drawne of sinne, which offend of weakenesse and ignorance. Others do draw sinne to them, as ropes draw a cart after, which sin of purpose & malicious obstinacy.

[Cords

[**Cords of man, and bands of Loue**] Most singular and sweete clemency and kindnesse of God, to pull vs peaceably to our duty. Hosea. 11,4. *I led them with cords of a man. &c.*

[**Corner-stone**] Properly the Head or maine stone, which sustaines the building; and figuratiuely Christ, on whom the Church relyeth and stayeth, being the strength and foundation of it. As the houses both of *Iudah* and *Israel* were vnited in *Dauid* the King, as a type, so the Church of Iewes and Gentiles is built on Christ, as an house leaneth on the Corner-stone. Psal. 118. 22. *The Stone refused of the builders, is made the Head or Corner-stone.*

[**Corruption**] Rottennesse, such as the body feeles in the graue. Psal. 16. 10. *Thou wilt not suffer thy holy One to see corruption.* 1 Cor. 15,42. *It is sowne in corruption*, or a body subiect to Corruption. 1 Cor. 15,50.

2 That vicious and naughty quality of sinne, spiritually wasting the soule, being contrary vnto that Integrity and soundnesse in which wee were created. Ephes. 4. 22. *Cast off the Olde-man, which is corrupt through lust.*

3 Also it signifieth a pitte wherein bodies doe corrupt. Ps. 55,23, and 57,6. and 94,13.

[**Corrupt**] Foolish, vnwise, Psal. 14,3. *They are all corrupt*, that is, they haue not vnderstanding to perceiue the things which God offereth, and doth to them.

2 Rotten and vnsauoury. Ephe. 4,29. *No corrupt communication*: that is, filthy in it selfe, and hurtfull to others.

Corrupt or rotten talke: in this phrase, there is a Metaphor or similitude: That as the mouth abhorreth rotten and filthy meate: so the eare of a good man loatheth lewde and wicked words. *Note.*

[**To Corrupt**] To liue otherwise then we should, by doing any manner of sinne, or leauing vndone good duties. Deu. 4,16. *That yee corrupt not your selues.* Ps. 14,1. Also to deale deceitfully with a thing. 2 Corinthians chap. 2,17.

2 To defile, or destroy. 1 Cor. 15,33. *Euill words corrupt good manners.*

Note. Man corrupteth himselfe by sinne, Gen. 6, v, 12. and God corrupteth man by destroying for sinne. Gen. cha. 19. v. 13. 14. The word Englished, destroying, in the originall signifieth corrupting.

[**Corrupt Children**] Such as know nothing but how to corrupt themselues, their wayes, their life and actions, their neighbours, by euill counsell & examples, waxing euery day worse

worse then other, being corrupt more and more, and corrupting all the formerly mentioned persons and things, *Esay* 1,4. *Children corrupt*, or *corrupters*.

[**Couenant**] A League or agreement betweene two or more parties, being at variance Gen. 21,32. *Thus made they a couenant at Beersheba.* This is a ciuill Couenant. The word Couenant) is called in Hebrewe (*Brith*) which hath the signification of friendly parting, and of explayning the conditions of agreement: For at the making of solemne Couenants, beasts were killed and parted asunder, and the couenant makers went betweene the parts. Gene. 15,9. 10,17. Iere. 34,18. Hereupon is the phrase of cutting a Couenant. Psalm. 50.5. and 83,6. and 89,4. The Apostles in Greeke call it (*Diatheke*) a Testament, a testamentall Couenant, or disposing of things by will at ones death. Heb. 7,8, Ier. 31.31. 1 Cor. 11.25.

Note.

2 Our promise made vnto God, for of yeelding, obedience to his will, Nehe. 9,38. *Wee make a sure Couenant.* Or for performing duties to men. 1 Sam. 18,3.

3 A League or agreement which God hath made with men for Saluation. Ier. 32,40. *I will make an euerlasting Couenant with them.* This is a Religious Couenant.

4 The word of God, which containes the Articles of our Couenant and agreement betweene God and man. Psal. 25, 10,14. *To such as keepe his Couenants, and his Testimonies. Exodus*, 19.5. *And keepe my couenant.*

5 The promise whereby maried persons binde themselues each vnto others, for the pure vse of wedlock, Mal. 2,14. *This is called the Couenant of God.* Pro. 2, 17. Because God is the Author of it: it is also made in his presence, and by Inuocation of his name, to performe duties commanded by him. This is marriage Couenant. A mixt couenant; partly ciuill, and partly Religious.

6 Circumcision, which is the signe of the Couenant. Gen. 17, 13. *My couenant shall be in your flesh*; that is, the signe of the couenant, verse 10.

7 The Tables of the Couenant, Rom. 9,4. *And the Couenants*: that is, the Tables wherein the articles of the Couenant were contained.

[**Against the holy Couenant**] That the minde of *Antiochus Epiphanes* shall bee exasperated against God, against his people, against the Tables of the Couenant, against the Law and the whole worshippe of God. Dan. 11.28.

Co-

Couenant of workes.

Is a league touching the ſauing of ſome, on condition of their perfect obedience. This was made with Angels and *Adam* before their fall: and ſince that time, it is propounded in the Scriptures, to conuince vs of ſinne, and to prepare vs to Chriſt, Rom. 3,20. Ga. 3.24. *The Law is our Schoolemaſter to Chriſt.* Leuit. 18,5. *The man that doth theſe things, ſhall liue.*

Couenant of Grace.

Is an agreement concerning men, to be freely ſaued through Faith in Chriſt. Gal. 3,11. *The iuſt ſhall liue by faith,* Iohn 3,16. *God ſo loued the world.* Ier. 31,33, 34. This Couenant, is either Old or New, in diuers reſpects and circumſtances, being one for ſubſtance.

Old Couenant.

This was giuen or publiſhed by *Moſes*, and made with the Iewes onely, till Chriſts Reſurrection, being placed in Ceremonies, & in time for Oldnes vaniſheth away. Hence it is called [*Old*] Hebrews, chapter 9. verſe 13.

New Couenant.

Is made with Chriſtian people, publiſhed by Chriſt moſt clearely, wherein more perſons are renewed, and more Graces beſtowed, being alwayes to endure one and the ſame. Hence it is called [*New*] Hebrewes 9, 13. Ieremy 31,31. *I will make a new Couenant with the houſe of Iſrael.*

[**A mans Couenant**] An agreement amongſt men, and touching the affaires and matters of men, Gal. 3,15. *Though it bee but a mans Couenant.* Note if ſuch a Couenant or appointment of men muſt ſtand firm & ratified, without abolition, or addition; much leſſe ought the couenant and agreement which God hath made, touching giuing eternall life freely by his Sonne thorough faith, to be violated and made fruſtrate by the adding of Circumciſion to Baptiſme, and righteouſneſſe by workes, vnto the righteouſneſſe of faith, as a ſupplement without which no ſaluation can be had.

[**Couenant of peace**] An agreement which GOD hath made with his Church, to giue it reconciliation by Chriſt, life, happineſſe, and all good. Zach. 6,15.

[**To confirme the Couenant with**

with many] To ſtrengthen numbers of the elect in the couenant of grace, which Chriſt did by his Propheticall, prieſtly and Kingly office. Daniel 9. 27. *He ſhall confirme the Couenant with many.* See Roman. 5, 15. By the preaching and the mighty works which the Apoſtles did, there were innumerable both Iewes and Gentiles, thorough Chriſt his Spirite conuerted to the faith and ſtabliſhed therein, as in the Hiſtory of the Acts is manifeſt: after which the Sacrifice ceaſed, thorough the ſiege of *Veſpaſian*, which hindered all meanes of oblations. as *Daniel* Chapter 9. in the latter ende of the 27. verſe, foretold.

[**Couenant of Salt. See Salt**]

[**Couenant breakers**] Such as bee vnmindefull of promiſes and bargaines. Rom, 1. 30. *Couenant breakers.*

[**Couenant with death & hell**] Agreement with them. So doe wicked men imagine. Eſay 28. 15.

[**Couenant of Leui**] The agreement which GOD hath made with the *Leuites*, to bleſſe them with peace & life, if their duties bee perfourmed in their place. *Mala. Chapter 2. verſe 8. Ye haue broken the couenant of Leui.* verſe 5.

[**Booke of the Couenant**] The Writing which did containe the Articles & conditions both on Gods part what hee promiſed to doe to the people, and on the peoples part, what duties they were to performe to God, according to the tenour of the Couenant. Exodus chap. 24. and verſe 7. *After, hee tooke the Booke of the Couenant and read it.*

[**Couering**] The roofe of an houſe, a Veile, or ought elſe, which ſerues for defence, or keeping cloſe.

2 The husband who is called the Couering of his Wife, in reſpect of his duty towards her, by protecting her, and of his Authority ouer her, in gouerning her: For the Veile and couering which women did weare, was a ſigne of their ſubiection, 1 Cor. 11, 6. 7. Gene. 20. 16.

3 Stopping, or making dumb & ſilent, Pro. 12. 6. *Iniquity ſhall couer the mouth of the wicked.*

[**Couering for the Tent**] Properly a certaine large cloathing made of Rammes and Badgers skinnes ſowed together, to hide and preſerue the Tabernacle and things within it, againſt all iniury of the weather: but Typically it figured the ſafety of the whole Church, & euery member ſitting vnder the ſhadow and protection of ỹ moſt high, as *Dauid* ſingeth, Pſ. 27, 5. And as *Eſay* alluding to this

this Ceremony, saith Esa.4,5.6, *Exod.* 26, 14. *Thou shalt make a couering for the Tent, &c.* The board of pillars to vphold the Tabernacle, Exo.26,15,19. signifieth that the Church for the ministery of it, is the pillar of trueth. 1 Tim.3. 17. and all the guifts of all members in the Church, are for the vpholding of the whole body. 1 Cor.12.4. 5. The Tabernacle hauing a couering both without and within. Exod.26.14. and 27. 7. This signified the outward and inward condition of GODS Church, as *Salomon* doeth resemble it. Canticles, Chapter 1. verse 5.

Note. This couering with ranimes skinnes, beside the safety of the Church couered and hid from the iniuries of the world, doth signify the heauenly graces wherewith Christ, and his Church in him are adorned; also their vniting together by the spirit thorow faith and loue.

[**Couering of sinnes**] The forgiuenesse of sinnes for the death of Christ, which is as a mantle to couer them from the eyes of Gods iustice. Psal.32,1. *Blessed is the man whose sinnes are couered.*

2 Concealing, keeping close or secret, when wee doe not tell a thing abroad. Pro.10,12. *Loue couereth a multitude of sinnes.* by a charitable priuate reproofe are hid and couered from the punishment of God, and shame of men.

[**To destroy the couering and the veile**] To take away from the Iewes the hardnesse of their stubborne heart, their ignorance and blindnesse of minde, which was as a couering and veile before their face, that they could not see Christ, the end of the Law. Esa.25,7. 2 Cor.3,16.

[**To couer the feet**] To doe ones easment, or to go to stoole. Iudges 3,24. *Surely he hath couered his feet.* 1 Sam.24.4. An vnhoneste thing, vttered in honest words.

[**To Couet**] To loue or desire money or earthly goods (for themselues) either our own or others. Iosh.7,21. 1 Tim.6,9,10. *The desire of money is the roote of all euill.* 10. Commandement.

2 To desire spirituall blessings, or heauenly glory. 1 Cor. 12,31. *Couet after the best things.* Phil.1,23. *I couet to be loosed, & to be with Christ.* This is a good couetousnesse, when spirituall blessings, or celestiall blessednesse, is euer greedily and eagerly desired. Other things wee may desire, no further or otherwise then as helpes to these.

[**Couetousnesse**] Desire of hauing more, or the inordinate loue of money. Iosh.7,21.

your conuersation be without couetousnesse. This is called Idolatry. Col. 3. 5. Eph. 5, 5. Because the couetous man not onely preferres his treasure before God, but doeth place his life in his substance. Luk. 12, 15, 16, *&c.*

[**Counsell**] The wisedome and direction of Gods Spirit & word, gouerning our course of life. Psal. 73, 25. *Thou wilt guide me by thy counsell.* Psal. 16, 7.

Counsell, properly is of the inferiour to his superiour, or of an equall. Superiour, in authority, counsell not, but command. All know that the entreaty of such is a commandement. Therefore God being highest of all, his counsels be precepts. Popish counsels be meere forgeries and humane deuises.

2 An action of the whole & holy Trinity, deliberating and determining before the world, of all, things which should bee, or not be; especially of the saluation of Angels and men. Eph. 1, 11. *He worketh all things after the counsell of his owne will.* This counsell dependeth vpon Gods will, as the supreame and onely mouing cause, and not vpon foreseene faith or works, Rom. 9, 11. 18. Also a worke decreed in Gods counsell, Esay 5, 19.

3 Aduice taken about things to be done. Pro. 20. 18. *Establish thy thoughts by counsell. And by counsell make warre.* Exod. 18, 19. This kinde of counsell is either good or euill, subtle or carnall.

4 The beginning & first degree of sinne; to wit, euill lusts and desires: Psalm. 1. 1. *Blessed is the man that hath not walked in the counsell of the vngodly.*

5 A company of men assembled into a certaine place, to consult or take aduise of publike matters. Acts 22, 30. *And all the counsell to come together.* Act. 23, 1.

6 The place where men are met together for common consultation. Acts. 24, 20. *Whiles I stood in the counsell.*

7 The iudgement which stood and consisted of twenty three Iudges, who had the hearing & deciding of the weightiest matters of life and death. Matth. 5, 22. *Shall be worthy to be punished by the counsell:* A worke denied by Counsell. Esay 5, 19.

[**Counsell of peace**] The doctrine of reconciliation & peace with God by Christ, being preached both to Iewes and Gentiles. Zach. 6, 13.

[**Counsels of olde**] The decrees long ago foretold and vttered by the Prophets. Esay 25 1, *Thy counsels of old are faithfulnesse and trueth*: that is, they bee most steddy & constant, taking their due effect.

[**Counsellour**] One who giueth all sound aduice, as Christ doth

doth by the doctrine of Scriptures; which therefore bee called our Counsellors, or men of our counsell, Psal.119,14. Esay 9,6. *Counsellor.* Christ beareth this name, because hee is to counsell vs in our doubts, and resolue vs in our difficulties.

Note. Christ is called Counsellour, both because by him being his Fathers wisedome, the world was made and ordered, as Pro. 8.14. And also by the preaching of the Gospell he giueth counsell and wisedome to the Elect, to perceiue and see how to attaine to euerlasting life: see Luke 7,30. Act.2,40.

[**Many colours**] An Imbroidered coate, various and manifold in threeds & colours, Gen. 37,3. Such Kings daughters vsed to weare, 2 Sam. 13,18. and with such God spiritually clotheth his church. Psa.45,14.15. Ezek.16.10,13. And thereby is noted the variety of wisedome, and manifold graces giuen to his people. Ephe.3.10. 1 Pet. 4,10. Cant.1.9,10. And Christ had such aboue his fellowes, Psal.45.8. Heb.1.v.9.

[**Count.** *See* **Imputation.**]

[**Countenance**] Loue, liking, fauour, or dis-fauour, witnessed by the countenance. Gen.31,5. *I see your fathers countenance is not towards me, as was wont.*

2 Gods fauour witnessed & shewed forth in his graces and benefits. Psal. 4, 6. *Lift vp the light of thy countenance.*

3 Gods displeasure, witnessed by withdrawing the signe of his fauor, or by sending some iudgements. Psal. 13,1. *How long wilt thou hide thy countenance from me?* Because men by their Countenance bewray their anger or loue: hence it is, that being attributed to God, it signifies his displeasure, or his gracious fauour.

4 The face, or looke of a man. Psal.104,15. *Oyle to make the Countenance cheerefull.*

5 Brightnesse, solemnity, festiuity, & alacrity, expressed in the entertainment of his guests. Dan.5,6. *The Kings Countenance was changed.*

[**Light of Gods Countenance**] [*See* **Light**]

[**Countrey**] A Region or Land where people dwell. Heb. 11,9. *As in a strange Countrey,* verse 15.

2 A certaine compasse of ground without a City. Marke 16,12. *As they walked into the Countrey.*

3 Heauen, where the Saints shall dwell for euer. Heb.11.16. *They desire an heauenly Countrey.*

[**Courage**] Valor & strength of minde, a good heart, being wisely bold and confident in a good cause. Iosh.1,7,9. *Be of good courage.*

[**Course of nature**] That course or

or race, which after we are born is prescribed vs to run and follow. Iames 3, 6. *It setteth on fire the course of nature.* Heerein *Iames* seemes to allude vnto a wheele, which with his violent swiftnesse and motion, doeth conceiue and fire, or waxeth wondrous hot.

[**Court**] The first entrance into an house, a yarde, or comming in. 1 Kin. 7. 12. *The Court-yards, or open places of the Tabernacle and Temple.* There was an inner-court, and an outward. 1 Kin. 7, 12. One for the Priests, another for the people, called the great-court. 2 Chron 4, 9. 2 Kings 21. 5.

2 The roomes and places of the Temple, into which Gods people might assemble for publicke worship, and hearing the Law. Psal. 84, 2. *My soule fainteth for the Courts of the Lord,* Psa. 116, 19.

3 All those seuerall spaces and distances of ground, which were in the Temple before yee came to the Holy of Holyest, or to the most holy-place: of these spaces or Courts, there were sixe in number; euery Court was twelue steppes, one aboue another, and of euery one there was a seuerall vse. 2 Chronicles, Chapter 4. verse 9. *And he made the Court of the Priests.* 1 Kings 6, 36.

4 That space of ground w was within the vtmost Rayles, being called the first or the vtter Court. Reuel. 11, 2. *But the Court which is without the Temple, mete it not.* Into this Court, because the Heathen and prophane people might come to see and heare, therefore it signifies in the former Scripture, Reuel. 11, 2. *All Infidels and strangers from Christ.*

[**Hee could not**] Hee would not, hee could doe no great works there, for their vnbeliefe sake. Marke 6. 5, 6. *He was not able, or it was not in his power.* Iohn 5, 19. *The Sonne could (or can) doe nothing of himselfe.*

C. R.

[**Craft**] Trade, or occupation. Acts 18. 3. *For that was their Craft.* Heere it is taken in good part.

2 Deceit, guile, and fraud. Ephes. 4. 14. *By the deceit of men, and with craftinesse.* Here it is taken in ill part.

[**Create**] To make somthing of nothing. Gen. 1, 1. As the first matter. Ge. 1, 2. and the formes of all things. Ge. 1, 21, 27. Also Angels and Soules. *God created heauen and earth.* Heb. 11, 2. *The things we see, were made of things which did not appeare.*

2 To giue and worke Grace where it is not. Eph. 1, 16. *Created to good works.* Here is an allusion

tion to our first Creation, as 2 Cor.5,5.

3 To restore Grace, as touching the feeling and fruit of it. Psa.51,10. *Create in me a cleane heart.*

4 To be the Author and worker of a thing. Esay 45,7. *I make peace, and create euill, I the Lord doe all these things.* To Create, is to produce a thing from no being to a being, which is proper to God; who calleth things ỹ are not, as if they were, by his Almightinesse.

[**Faithfull Creator**] God, who safely & faithfully keepeth thē whom he hath once made and taken charge of. 1 Pet.4,19. *As to a faithfull Creator.*

[**Creature**] The whole frame of Heauen and earth made out of nothing, and sometime some particular worke of God. Rom. 8,20. *Because the creature is subiect to vanity.* Also verse 21,22, 23. It is put for one particular worke or thing Created. Rom. 8,39.

2 All men, whether Iewes or Gentiles. Marke 16, 15. *Preach the Gospell to euery Creature.*

The distribution of Creatures is diuers; some in Heauen aboue, some beneath in ỹ earth, and some in the waters vnder the earth. Exod.20,4. Againe, Creatures are either visible or inuisible, *Coloss.*1,16. Moreouer, some Creatures haue a beeing onely; as Heauen and Earth; Meteors in the one, and Mettalles in the other: or a being and life also; as Plants & Beasts, which with life haue senses ioyned: or Being, Life, Sense, and light of vnderstanding and reason, as Angels and Men. Iohn 1, 3,4,5. All these Creatures made of nothing, immediately or mediately: also the seuerall formes of euery Creature (and not the matter only) were made by the word of God out of nothing. (*God said*) Gene.1,3. And lastly both matter and forme, bodies simple & compound, were made by Gods Almightinesse, without toole or instrument, passion or motion, or change, and that suddenly and in a moment by his infinite power, as easily as the speaking of a word. ẅ serueth greatly both for establishment of our faith in God, and for amendment of our life. How much are wee bound to trust and depend vpon, and also to feare and obey such an omnipotent Creator, so full of wisedome and goodnesse?

Prou.8, 24. Rom.4, 17. Heb.11.3.

Creatio est productio entis ex non ente. or as Aquinas saith *Est productio rei secundum totam substantiam ex nihilo.*

The Hebrew word (*Bara*) which is Englished (Create) beside the primarie and most proper signification, which is to bring Creatures from no being to a being, it is in Scripture applyed vnto sundry other operations of God; as 1. to *Naturall Generation*, Ps.104,29. Esay 54,

To giue meanes of defence where none be, or appeare.

16. Amos 4, 13. create for procreate. Secondly, Vnto euents, good or euill, especially great and vnusuall. Iere. 31, 22. Esa. 4, 5. and 45. 7. and 48, 11. and 59, 19. Create put here for effecting, conseruing or continuing a thing. 3. Vnto regeneration, as Psalme 51, 12. Eph. 2, 10. Create for renuing, or continuing in the estate of Grace.

[**New Creature**] That quality of holinesse, created in the hearts of the Elect at their first conuersion to God. 2 Cor. 5, 17. *He that is in Christ, let him bee a new Creature.* This is called the New man, and Spirit, and Lawe of the minde.

2 The diuine action of Creating the heart anew. Galatians 6, 15.

[**Crooked**] That which is contrary to straight, or to right Eccles 7, 15.

2 All swaruing from the straight and right line of Gods word. Psalm. 119. 3. *Surely they worke no iniquity*; or [*Crooked thing*,] for so it is in the Originall.

[**Crum**] The least and lowest degree, or measure of GODS grace. Mat. 15, 17. *The whelpes eate the Crummes, &c.*

[**Crosse**] That Tree or wood whereon Christ dyed, being made in forme of a Crosse. Mat. 27, 32. *They made Symon of Cyrene to beare his Crosse. Come down from the Crosse.* The Papists without all reason adore the Reliques of it & attribute vertue to it, being but a Creature, if it were extant.

2 The whole passion of Christ, from his Cradle to his Death, but especially his sufferings vpon the Tree. Hebre. 12, 3. *Who for the ioy was set before him, endured the Crosse.* Metonimy, Eph. 2, 16.

3 The Doctrine of the Gospell, that is, of free saluation by Christ crucified. 1 Corint. 1, 18. *The preaching of the Crosse, to vs that be saued, is the power of God.* Also verse 17. Gal. 5, 11. and 6, 12. Where the Doctrine which setteth forth righteousnesse by Christ crucified is called the Crosse.

4 The preaching of Christ crucified. Gal. 6, 11. *They would not suffer persecution for the crosse of Christ.*

5 Euery grieuous or painefull thing sent of God, either to our mindes or bodies. Mathew 19, 38. *Take vp thy crosse and follow me.* Metaphor. This is the generall Crosse common to all men, as they be men.

6 Such afflictions as the faithfull suffer for Christ, and for righteousnesse. Galatians 6, 14. *God forbid that I should reioyce, but in the Crosse of Christ.* This is a speciall Crosse peculiar to Christians.

[To

[To take vp his Crosse] Not to beare and suffer (for so malefactours doe) nor to pull the crosse to vs which doeth not belong to vs, so busie medlers doe, and rash-headed Christiãs: but to vndergoe with quietnesse and cheerfulnesse of mind, such afflictions as it pleaseth God by his prouidence to put vpon and allot vnto euery one. Math. 16, 24. *Let him take vp his crosse and follow me.*

[Crowne] A round Garland set vpon the head, in token of victory: or that which Princes weare vpon their head at their Coronation. 2 Timothy 2. 5. *He is not Crowned, vnlesse hee striue lawfully.*

2 Kingly or Royall dignity and power. Psalme 132. and verse 18. *But on him his Crowne shall flourish.* Metonimie.

3 Whatsoeuer excellency or glory we haue in vs, or without vs. Reuelation chapter 4. & verse 10. *They cast their crownes before his Throne.* Lamentations chapter 5. verse 16. *The Crowne of our head is fallen.* Iob chapter 19, verse 9.

4 That which either bringeth or increaseth our (Renown, Comfort and Glory before men, 1 Thessalonians, chap. 2. verse 19, 20. *Ye are our Crowne of Reioycing. Ye are our Glory and Ioy.* Prou. 12. 4.

[Crowne of pride] The most proud kingdõe of Israel, whose people were puffed vp & waxed exceeding proude thorough prosperity and peace, wherewith they were made drunke, as it were forgetting God and themselues, like drunken persons which are fit for nothing. Esay chapter 28, verse 1, and 2. *Woe be to the Crowne of pride, the drunkards of Ephraim.*

[Crowne of Righteousnesse] Eternall life, which is giuen as a free reward to such as leade a righteous life, which the God who is most righteous, hath promised, & will also performe. 2 Timothy, chapter 4. & vers. 8. *Henceforth there is laide vp for me a crowne of righteousnesse.* Ro. chapter 6. verse 16. and 23. *This is also called the Crowne of life.* Crowne of life. Iames 1, 12. Reuel. 2, 10. Because in the life eternall, there shall bee honour and glory vnspeakeable; whereunto good workes are the way, but are not the cause. Hence the Papistes doe corruptly gather the merit of workes. See their Annotations on the second to Timothy, the 4. chapter, and the 8. verse.

[To Crowne with glory and worship] To exalt and lift vp the man Christ into celestiall glory, to be aboue Angels and Men, as head of the Church, ful of Maiestie, after he had been a little time humbled to ỹ death

of the Crosse. Psalme 8, verse 5. *And crowned him with glory and worshippe.* Hebrewes, chapter 2, verse 7.

[**Crowne of Glory**] That most excellent glory which the Saints haue in heauen for euer, shaddowed vnto vs by a kingly crowne, which of all earthly things is most glorious. 1 Peter chapter 5, and verse 4. *Yee shall receiue an incorruptible crowne of glory.*

2 A glorious and honourable thing. Prouerb. 16, 31. *Age is a Crowne of glory.*

[**To Crowne the yeare**] To make one yeare (for outward blessings) so farre exceede and excell another; as a crowned King excelleth his subiects. Ps. 65, 11. *Thou crowneſt the yeare of thy goodneſſe.*

[**Crowne of Gold**] A most ample and glorious kingdome, such as *Dauid* had ouer Gods people. Psalme 21, verse 4. *Thou hast set a crowne of Gold vpon his head.*

[**My Crowne**] That I *Paul* for your sakes shall be crowned of God, with the commendation of faithfulnesse, and rewards of blessednesse, when hee shall say to me: *Thou good and faithfull seruant, &c.* 1 Thessalonians 2. 19.

[**Crowne of Thornes**] A Crowne made of Thornes, set vpon Christs head in derision, and to encrease his paine. Matt. 27, 29. *They put a Crowne of Thornes on his head.*

[**To Crown vs with compassion**] To make vs famous and glorious, by mercifull deliuerances, as if hee would set a Crowne vpon our head. Psalme 103, 4. *He crowneth vs with compassion.*

[**To Crucifie**] To fasten one to the Crosse, there to languish till death. Mat. 27, 35. *Crucified him.*

3 To mortifie or kill sinfull lusts by little and little. Gala. 5, 24. *Haue crucified the flesh.*

3 To lay open Christ vnto the scorne and mocke of the world. Heb. 6, 6. *Crucifie Christ.*

4 To despise the world, and to be despised & set at nought by the world. Gal. 6, 14.

[**To be Crucified with Christ**] To obtaine this by faith in Christ, that, that death of his Crosse which hath merited reconciliation, should be effectuall to mortifie and subdue the concupiscences of the flesh. Ga. 2, 20. *I am crucified with Christ.*

A Christian by earnest and deuout meditation of the death of the Sonne of God ioyned with the curse of God, groweth vnto an inward true loathing of those his sinnes which were so dearly ransommed, with care and watchfulnes not to offend so gracious a Sauiour; which is our

our beeing crucified with Christ.

[**To be crucified among you**] Christ crucified by the most plaine and euident preaching of *Paul*, to bee in such sort set forth to ỹ *Galathians*, as if they had seene him die among them; they could not haue had a more liuely purtraiture or Image of his death. After this plaine and cleare sort is Christ his Passion represented in the Sacrament of the Supper. Gala. 3,1. Before whose eies Iesus hath been crucified among you. Therefore no such obscurity and hardnesse is to bee found in the writings of holy Scriptures as Romaynists pretend: neither ought Papists to trouble themselues with Crucifixes to remember Christ, or prophane persons to scorne plaine and simple preaching, without wisedome of words.

[**Cry**] Most earnest desires in Prayer, arising from the feeling, or feare of some misery. Psal. 40,1. *He heard my cry*, Exo. 14, 25. *Wherefore diddst thou cry vnto me?*

2 Loud & boysterous speech or roaring. Ephe. 4,31. *Put away crying from you.* Also iniurles which cause cryes, Esay 5,7.

3 Weeping, and vehement sorrow or mourning. Reue. 21, 4. *There shall be no more crying.*

4 Grieuous and bitter complaints, such as ỹ poore make in their great distresses. Iames 5,4 *The cryes of them are entred into the eares of the Lord.*

[**Cryer**] A publike Minister, appointed and sent to proclaime (as a Cryer) the comming of the *Messiah* to worke our Redemption. Such an one was *Iohn Baptist*. Math. 3,3. *The voyce of a Cryer.* Iohn 1.23.

[**To Cry**] To sigh in prayer, or with great earnestnes to desire good things. Psalm. 22,2. *O my God, I cry by day.* Rom. 8.15. This is our crying to God: also to vtter a cleere & cheerefull voyce in the prayses of God. Esay 12,6.

2 To reproue sinne earnestly, and to call sinners to repentance with great vehemency of voyce, Esay 58. *Cry aloude and spare not.*

3 To craue or demaund vengeance from diuine Iustice. Ge. 18,20. *The cry of Sodom is great.* Deut. 24,15. Iames 5,4, Gene. 4 10.

4 To make others cry, by stirring vp earnest grones. Gal. 4,6. See Rom. 8,16,26.

[**Cup**] A kind of Pot, Maser, or Goblet, whereby of old time they did measure a portion of drinke to each person in the family. Luke 22,17. *And he tooke the Cup.*

2 The wine contained in the Cup: also the blood, whereof

the wine was a pledge. Mat. 26. 27,28. *He tooke the cup, and said, This is my blood.*

3 The Crosse or portion of affliction, measured and distributed to euery one of the faithfull. Math. 20,23. *Ye shall indeed drinke of my Cup.* ver. 22.

4 Death ioyned with the wrath and curse of God. Matth. 26,36. *Father let this cup passe from me.* Iohn 18,11.

5 Punishment or paine, inflicted vpon sinners in great measure and fearefull manner. Psal. 11,6. *This is the portion of their cup.* Psal. 75,8 Ier. 25,17. Often in the Prophets and Psalmes, it is vsed for Gods wrath and fury against the wicked: namely, against Romish Rebels. Reuel. 16,19.

6 A great portion of Ioy giuen to the faithfull. Psalm. 23,5 *And my cup runneth ouer.*

7 A lot, a condition, or happy estate Psal. 16,5. *The Lord is the portion of my Cup.*

[**Golden Cup**] The Titles, of the Catholick Church, of *Peters* Chayre, and Christs Vicar, out of which (as it were) out of a Cup of Gold, popish prelates haue offered vnto Kings & Nations their abominable errours and Idolatries. Reuel. 17,4. *Shee had a Cup of Gold in her hand.*

[**Curse**] Euery punishment of sinne happening in this life, also death in the end of this life, but especially destruction both of body and soule after this life. Deut. 28, 2, 3, 4, 5. Rom. 6,23. *The wages of sinne is death.* Mat. 25.41. *Goe yee cursed.* Reu. 22,3.

2 A thing accursed, being separate from Christ, and from eternall Saluation, to bee for euer destroyed. Gal. 2,9. *Let him be a curse.* Rom. 9,3. 1 Cor. 16, 22. Gal. 3,13.

3 Excommunication or casting out from God and his Church. Gen. 4.11,14.

[**To Curse**] To wish and pray for euill things and execrable, to befall others, or our selues. Matthew 5,44. *Bless them that curse you.* Rom. 3.14. *Whose mouth is full of cursing.* Rom. 12,14.

2 To vtter and pronounce curses against others. Numbers 22,6,12.

3 To take an oath with execration. Psal. 10,6.

4 To make a creature which was amiable by creation, to become most odious and contemptible to all men, and all Creatures. Gen. 3,14.

[**Currant money**] Passing to or such money as is allowed of Merchants: the vse of money is for passage or communication, and not to hoord or locke vp, Gen. 23,16.

[**Custome**] The Law, and that that ought to bee done in reason and right.

2 Vse

2 Vſe, or that which is wont to be done, beeing ſometimes contrary to law and reaſon. 1 Samuel 2, 12. *The Prieſts Cuſtome towards the people was this.* And 8,9. Iohn 18,39. *We haue a Cuſtome.* Gen. 31,35.

3 The place or Table where § Cuſtome was receiued. Matt. 9,9. *Hee ſaw a man ſitting at the Cuſtome.*

4 A payment made to Princes for their maintenance, and to declare ſubiection, out of Merchandiſe tranſported and imported, as tribute is paide out of goods. Rom. 13,7.

5 The way of women, to wit, the naturall diſeaſe for which women vſe to bee put apart. Geneſis, chapter 31, verſe 35. Leuit. 15,19.

[**Cutting apeeces**] A ſeuere puniſhment vſed amongſt the *Romaines*, for ſome haynous and groſſe crimes.

2 That moſt fearefull puniſhment which ſhall bee giuen to Hypocrites after this life. Matth. 24,51. *And hee will cut them in peeces.*

[**Cutting off**] 3. Temporall outward deſtruction and calamity ſent from God in this life. 1 Sam, 2,31,33, *I will cut off thy arme*; or from Magiſtrates Gods Lieutenants. Pſalm. 101. 8. *I will cut off the workers of iniquity.*

4 Separation from the fellowſhip of the Saints, or a ſhutting out from the people of God, both now and for euer. Gen. 17, 14. *Euen that perſon ſhall bee cut off from my people.* Mat. 3,10. Ioh. 15,2.

Note. This phraſe is vnderſtood, not onely of ſpirituall or eternall death, or ſeparation from the Church by excommunication, but of temporall death, either by the extraordinary hand of God, or the Magiſtrates ſword. See Leu. 17,10. and 20. v. 3,5,6. Exod. 31. Eſay 9,14.

5 To mortifie and ſubdue ſome wicked luſt and affection, Math. 5,30. *If thy right hand offend thee, cut it off.*

6 Suddenly in a moment to bee giuen and ſent vnto men, when they thought of no ſuch matter. Dan. 2,45. *The ſtone was cut off the Mountaine.*

7 Excommunicating or caſting out from the Society of the Church, and externall exerciſes of Religion, till repentance, Gal. 5, 12. *I would they were cut off, which trouble you.* Heere is an alluſion to the cutting off, and paring away the fore-skinne of the fleſh in circumciſion, by the prepoſterous vrging wherof, § falſe Apoſtles greatly diſquieted § Church at *Galatia*, and elſewhere.

[**Meſſiah cut off**] Chriſt taken away by the death of the

Crosse, which happened in the end of 62. weekes, in the last weeke, to wit, the 70. weeke, 488. yeeres after the restoring of the Temple, and 36. afore the destruction by *Titus* and *Vespasian*. Dan. 9. 26. *Messiah shall bee cut off*: he is there said (*to haue nothing*) becausse most of the Iewes by cruell persecution of *Herod*, Acts 12. and others after him, being wasted; and the remainder of the godly in *Ierusalem* before the War and siege began, warned by diuine Oracle to depart, fled to a City called (*Pella*) as *Eusebius* writeth: Christ had none of his in the City, but had vtterly refused it, & left it to the desolation, such as § like was neuer read; see *Iosephus* in his book of the Iewish warres, it is foretold in the latter end of Dan. 9. 26. that a flood of Gods Iudgements should ouerflow in *Ierusalem*, to sweepe and cary all away before it, without difference of sexe, age, or condition.

[**Cush**] Gen. 10. The *Æthiopians* & *Arabians* are in Scripture knowne by this name. And the *Ægyptians* are vsually vnderstood vnder the name *Mizraim*, as *Chemmis* in *Egypt* came of *Cham Noahs* sonne, as § *Medes* of *Madai*, and the *Grecians* or *Iones* of *Iauan*, and *Thogarma* gaue the name to *Armenia minor*; the *Cilicians* came of *Tarshish* which is § name of *Tarsus Pauls* birth-place. The *Cretans* were called *Chelim* and *Cortim* of others; The *Dorians* and *Rhodians* came of *Dodanim*: the *Paphlagonians* called somtimes the *Raphathai*, came of *Riphah*, as the *Canaanites* of *Canaan*. *Libians* once named *Puthai* of *Put*. *Elam* the father of the *Elamites*, in the higher part of *Asia*; the *Assyrians* came of *Ashur*: *Caldæans* are ascribed to *Arphaxad*, as *Lydians* of *Lud*, so of *Aram* the *Syrians* or *Aramites*.

D. A.

[Damnation] THe Sentence of Damnation giuen forth againſt one. Reu. 17,1. *I will ſhewe thee the Damnation of the great Whore*, that is; her Damnatory Sentence.

2 Temporall chaſtiſement. 1 Cor. 11, 25. *They eate their owne Damnation*, that is; by their vnreuerent eating, they procure vnto themſelues temporall corrections, ſuch as are named, ver. 30. *Weakeneſſe, ſickeneſſe, &c.* Lu. 23,40.

3 Eternall and extreame paynes of the Reprobate in hel. Mat. 23.14. *And they ſhall haue the greater Damnation.* 2 Peter 2,4.

4 Both temporall puniſhment from the Magiſtrate, and eternall payne from God. Rom. 13,2.

[Dancing] A comely motion of the body, ſtirred vp by the inward and ſpirituall ioy of the heart, to teſtifie thankfulnes for ſome great benefite, or deliuerance from God. 2 Sam. 6. 16. *Dauid Danced before the Arke.* 1 Sam. 18,6. Exod. 15,20. Iud. 11 34. & 21,21. Luke 15,25. This kind of Dancing is lawfull and holy.

2 A motion of the body, ſeemely or vnſeemly, ſtirred vp by naturall or carnall Ioy, to pleaſe and ſatisfie our ſelues or others. Marke 6,22. *And the daughter of Herodias danced, and pleaſed Herod, &c.* This kinde of Dancing is vnlawfull and wanton, vnleſſe it be priuately, by the one ſex alone for moderate recreation.

[Darkeneſſe] The abſence, priuation, or want of naturall light. *Geneſis* 1,4. *God ſeparated light from darkeneſſe.* Mat. 27,47 This is naturall darkeneſſe.

2 Ignorance and vnbeleefe, which is the abſence and want of ſpirituall light. 1 Theſſ. 5,4. *Ye are not in darkeneſſe.* Epheſ. 5 11. Iohn 3,19. 1 Ioh. 2,11. This is ſpirituall darkeneſſe, contayning the fearefull eſtate of vnbeleeuers in this world.

3 The woefull and vncomfortable eſtate of the damned in hell, which is the abſence and want of Heauenly light. Matth. 22,13. *Caſt him into vtter darkeneſſe.* Mat 8,12. This is eternall darkeneſſe; the ſecond death. 2 Pet. 2,4.

Lam. of Ier. ca 3. v. 2. 6. Esay 45. 6.

4 Calamity and sorrow, as light doth sometime signifie deliuerance and Ioy. Psalme 18 28. *Thou (ô God) wilt lighten my darkenesse. i.* thou wilt turne my sorrow into prosperity and ioy. Ioel 2,2. *A day of darknesse*, that is, of affliction and sorrow: and very often in the Prophets and Psalmes. Esay 8,22. *Plentifull & hopelesse miseries.*

5 The minde of all men, such as it is since their fall, full of blindnesse and sinne. Iohn 1,5. *That light shined in the darknesse, &c.* Eph. 5,8. *Auxesis.* It is more to cal them darknes, then to say they were darke or blinde.

6 Sinne, and wretchednesse the wages of sinne. 1 Iohn 1,5 *And in God there is no darkenesse.*

7 A priuate and secret place, where some few persons onely be present. Mat. 10, 27. *What I tell you in darkenesse*, that is; at home in priuate, as appeareth by comparing, verse 27. the first part of it with the latter.

[**Chaines of darknesse**] Darknes as it were Chaines, bound in most miserable and horrible condition. 2 Peter 2,4. A *Metaphor* or speech borrowed from condemned malefactors, which lye fast tyed in bonds & cords in the stench of the prison, or some vgly loathsome dungeon, till they be thence drawne out to execution: so are the Diuels holde surely in torments most grieuous til the last Iudgment, when Gods wrath shall to the full fall vpon them. Whereunto that speech of the vncleane spirits in the Gospell seemeth to haue relation, *Art thou come to torment vs afore the time?* The Diuels are so punished already, as with continuall trembling they doe expect more torment; as the malefactor doth which is kept close and safe in prison after his sentence.

[**Vtter Darknes**] Such darknesse and misery as is without the kingdome of heauen; for in the kingdome there is light and happines. Mat. 22,13. *Cast him into vtter darknesse.* It signifieth both bodily and spirituall miseries. Esay 9,2.

[**To be cast into vtter darknes**] To bee excluded from the cælestiall, and liue for euer in hellish misery. Matth. 22.

[**Land Darkned**] A people couered & ouerwhelmd with calamities & miseries, as with darknes. Esa. 9. 19 *The land is darkned,*

[**Prince of Darknesse**] Satan the Captaine and Ring-Leader of all wicked men, euen of the whole hellish Rowt. Ephe. 6,12 *The Princes of the darkenesse of this world.*

[**Darknes ouer all the Land**] A miraculous worke of God, Eclipsing the Sun at the death of his Son throughout § Countrey of *Iudaa*; as sometimes the Iewes

Iewes had light in *Goshen*, when the Egyptians were all couered with darknes. So now light was denyed to the Iewes for three houres, when all the world had it; which was such a wonder as Ethnicks registred it in their publike records; being ỹ more wondrous because it hapned in the full Moone at the Passeouer. *Mat.* 27,45. *There was darknes ouer all the Land.* It is familiar with Scriptures, when *Land* is named without addition, to vnderstand thereby, *Iudæa* or *Canaan*: and *Land* to be put for a Region or Countrey, we find, Math. 9,2,6. Luke 4,64. They which thinke this darknesse to bee vniuersall ouer the whole world, follow *Tertullian* for their Author.

[**Workes of Darkenesse**] All euill and sinfull workes, which come from darkenesse of Ignorance, and leade to darkenesse of misery, and bee done of such as hate the light. Ephe. 5,11, 1 Thes. 5,8. Rom. 13,12. *Cast away the workes of Darkenesse*, that is, such workes as blinde Gentiles liue in, and commit.

[**To walke in Darkenesse**] To leade such a kinde of life, as they doe, which shunne and flye the light of the word: a sinfull life. 1 Iohn, chapter 1, v. 6. *He that walketh in Darkenesse, &c.*

[**To loue Darkenesse**] To take full pleasure and delight in vnbeleefe and sinne. Iohn 3, 19. *Men loued Darkenesse, rather then light.*

[**To sit in Darkenesse**] To remaine & abide secure in the estate of sinne and wretchednesse. *Luke* 1, 79. *To giue light to them that sit in Darkenesse.*

[**Power of Darkenesse**] The Dominion, rule, & sway, which Satan and sinne doe beare ouer all vnregenerate persons. Col. 1, 13. *Who hath deliuered vs from the power of Darkenesse.*

[**Fiery Darts**] The most fierce and dangerous temptations which Satan casteth at vs (as fiery Darts) to destroy our faith. Ephe. 6, 16. *That yee may quench all the fiery Darts of the Diuell.* These Darts, faith doth so extinguish, as the faithfull are not hurt by them.

[**Dauid**] Properly such a man so called, the sonne of *Iesse*, King of *Israel*, to whom was made the promise of the *Messiah* to come of his seed, and to sit vpon his throne by iust succession: but typically and figuratiuely Christ the spirituall King of his Church, of whom *Dauid* both in peace and warre, in troubles, and in regard of enemies of all kindes, did carry a most cleare figure and representation, as in Esay 9,7. Ier. 33,14,15,16, 17,18. Hos. 3,4. 5. Psal. 22. throughout. *Salo-*

2 Sam. 7,15 16,17. &c. Psal. 132, 11,12 &c. Esay 11,1.

mon in the Dedication of the Temple, taking on him the Prieſtly function of praying & teaching, was a type of Chriſt, 2 Chron.6,1,2,3,&c.

[**Sun darkned, and Stars**] Moſt grieuous calamities, as in Ezek.32.8.Ioel 2,31.and 3,15. Mat.24.29. Luke 21,15. Eſay 13,10. Starres and conſtellations (which is ſomething compact of many ſtarres) bee in *Chaldea*, whereof Eſay ſpeakes, moſt bright and cleere for the rarity and thinneſſe of the Clouds there.

[**Blackeneſſe of Darkneſſe**] Moſt thicke and groſſe Darkeneſſe, euen miſery moſt horrible and fearefull.Iude 13.

[**Daughter**] A Woman-Childe, or a Female, as *Thamar* the Daughter of *Dauid*.

2 The holy Catholick Church, euen the company or body of all true beleeuers, called a Daughter in reſpect of GOD her Father, who hath ſpiritually begotten her, and loued her as his Daughter. Pſal.45,9. 10,13. *The Kings Daughter is all glorious within.*

3 Particular Churches or Congregations, profeſſing the faith of Chriſt, and begotten of that immortall ſeede of the word, which firſt came out of *Ieruſalem*. Cantic. 1,2. *I am Blacke, O yee Daughters of Ieruſalem*. Thoſe Churches are called Daughters of *Syon*, and of *Ieruſalem*, Eſay 61,11. *Becauſe they were begotten by the Doctrine that came out from thence*, Eſay 2,3. *And the Law ſhall goe forth of Syon, & the word of the Lord from Ieruſalem.*

4 Falſe Churches, which make a great ſhew of piety, and yet are but the aſſemblies of Idolaters and Hereticks. Cant. 2,2. *So is my loue amongſt the Daughters.* Alſo in Cant. 6.8. it ſignifies ſtrange people and Nations.

5 A Neece, or a Sons daughter, Exod.2,21. *Who gaue to Moſes, Zepporah his Daughter.*

6 Poſterity, or off-ſpring, Lu.1,5. *Which was of the daughters of Aaron.* It ſignifieth Women, Gen.34,1.and 30,13. Alſo daughters is put for one daughter, *Dinah*, Gen.46.7. as ſonnes vſed for ſonne, ver.23. which is vſuall with the *Hebrewes* to put one number for the other.

7 A City. Mat.21,5. *Tell yee the Daughter of Syon*, that is; the City of *Syon*: Alſo people, Eſay 10,30.

[**Daughters of ſinging**] The eares which take delight in Muſicke, Eccle.12,4. *And all the Daughters of ſinging, ſhall bee abaſed.*

[**Daughters of Ieruſalem**] Women which dwelt at *Ieruſalem*. Luke 23,28. *Daughters of Ieruſalem, weepe not for me.* And often

often in the Booke of *Lamentation*, it is so taken.

2 Churches begotten by the word, which came foorth from *Ierusalem*: as afore, Can. 1,2. *O ye daughters of Ierusalem.*

Note. It is vsuall in Scripture, by Daughters to signifie Churches or Congregations. The reason is, because euery chiefe City was counted a Mother. 2 Sam.20,19. *Thou seekest to destroy a City and a Mother in Israel,* (whereupon the Apostle calleth *Ierusalem* the Mother of vs all, Gal.4,26.) The Villages that were neere and pertained to such Cities, are called Daughters, Ioshua 15,45. 2 Chro.13,19. Psal. 68,11. And the Inhabitants there seated, or assemblies of people resorting thither, are likewise called Daughters, as beeing bredde, borne, and nourished there. See Lam.2,19. Matth.21,5. Zach. 9,9. Ier.4,11. &c.

Metropolis, whence *Metropolitane.*

[Day] The space of 24. hours, and this is the Naturall Day: or of twelue houres, which is the Artificiall Day. Iohn 11,9. *There be twelue houres in the day.* Gen.1,4,5. Gen.47,9.

Note. Some begunne the day at Euening, some at morning, some at noone-day, some at mid-night. *Moses* saith, Euening and Morning were the first day. Gen.1.

2 Time generally, Mat.3,1. *In those dayes.* Lu.1,5. Gen.2,4. & 17. in Gen.1.5, it is vsed both for artificiall and naturall day.

3 The time of grace, vnder the light of the Gospell, Rom. 13,12. *The Day is come.* Also v. 13. Heb.4,7. Acts 3,24. All the Prophets spake of these dayes. It signifies the Night, Esay 10. 17. 2 Kings 19.35.

4 The light of Truth, or the lightsome doctrine of heauenly Truth, Iohn 9,4. *While it is day.* 1 Cor.3,13. *For the Day shall declare it.* 1 Thes.5,8.

5 That space that a man liueth in, or doth any notable Acte, or suffereth any great thing. Iohn 8,56. *Abraham reioyced to see my day*: also a poynt of time. Ge.2.17. *That Day, &c.* Luke 23,43

6 Yeare. Numb.14,34. Ezek.4,6. *One day shall bee for a yeare, &c.* Gen.27,46.

7 Iudgement, 1 Cor.4,3. *Or of mans day.* So it is in the Originall, for Iudgement.

8 The time of ones affliction, Psal.116,2. *In that my Day.* Obad.12. Psa. 37,12, Iob 18,20 Ier. 50,27. Ezek. 25,29. Es.9,4. Hos.1,11. Ps.137,7. 1 Sa.26,10

9 Iudaicall feasts and festiuals appointed by the Law of God, as the Iewish Sabboth, Pentecoste, Easter, feasts of Tabernacles, or Expiation, of Trumpets, New Moons. These dayes, some weake beleeuers amongst the Iewes, did still obserue

ſerue and keepe through ignorance of their liberty, purchaſed by the Paſſion of our Lord, Rom. 14,5. *One man eſteemeth one day aboue another, &c.* Such as expound this of choyce of dayes, for abſtinence and faſting, do much miſſe of the Apoſtles meaning and drift (howſoeuer ſome Fathers fauor that expoſition) as *Ambroſe, Origen, Chryſoſtome, Anſelme, &c.* For the Apoſtle laboureth to compound the Controuerſie betweene beleeuing Iewes and Gentiles, as is apparant by ver. 2. Alſo of ſuch choyce of dayes for meate, we reade of none in the Apoſtles time or long after: neither would hee ſay that ſuch did eat to the Lord, as by their owne inuention obſerued dayes for abſtinence.

[**Dayes**] The ſhort time of mans life, who is a creature (as it were) of a dayes continuance Pſal. 90,9. *Our dayes are ſpent in thine anger.* Gen. 47,9. It ſignifieth yeares. Gen. 25, v. 1.

2 The time and ſpace wherin any thing continueth. Pſalme 90,16. *Comfort vs according to the dayes wherein thou haſt afflicted vs.* *Pſal 90. 10. 12.*

3 Euents good or euill, eſtates calamities, that at any time befall men. Pſa. 37,18. Pſa. 31,15. Pſal. 119.84. Eſ. 7,17. In this place of Eſay the word dayes, ſignifieth the ſtate of times, and thereby the vnhappy ſtate or miſeries of times by a Metonimie of the ſubiect and Synecdoche.

[**Day by Day, or daily offerings**] Our continuall and daily prayers, and our ſet worſhip of God, acceptable to him by Chriſt, who was figured by the Lambe offered vp euery day, in the morning and euening. Numb. 28,3. *Offer daily two Lambes without ſpot.* See the practiſe of *Elias*, 1 Kings 18 36. Daniel 9,21. *Cornelius* Act. 10,23. for daily ſet prayers.

[**Three dayes & three nights**] not three full or whole dayes and nights, for it is cleere by the Euangeliſt that it was not ſo: but a part here is vſed for the whole naturall day, which the Iewes began at euening, and the night being ioyned as an appendix to the day; ſo as the firſt day on which Chriſt was crucified, muſt bee reckoned with the precedent night, and to the laſt night muſt be added ỹ ſubſequent day. Mat. 12,40.

[**Ancient of Dayes**] The eternall God, who hath neither beginning of dayes, nor end of yeares, Dan. 7,19. *The ancient of dayes.* This is a poore ground whereon to builde their contumely offered to God, in ſetting him out by picture of a gray-headed man, as if he could waxe olde, with whom a thou-

thousand yeares is as one day.

[1290. **Dayes**] Three yeres seauen moneths and thirteene dayes, when Religion restored to the Iewes by *Iudas Maccabeus*, it should bee ratified by the publicke Edict of *Antiochus*. Dan. 12,11. *There shall be a thousand two hundred ninety dayes.* See 1. Mac. 11,33. But the condition of the afflicted Iewes, is in verse 12. promised to be yet more happy after 45. dayes, when their freedome from tyranny should come. 2 Mach. 6,16.

[**Fulnesse of dayes**] Not onely long life and great age: but a willingnesse to dye without desiring long life on earth. Gen. 25,v.8.

[**Day of slaughter**] A Day appointed for a solemne feast, where beasts were slaughtered by the Iewes for sacrifice, Iam. 5,5. *As in a day of slaughter.*

[**Day of the Lord, or of Christ**] The time of his comming in the flesh, to liue amongst vs. Luke 17,22. *Yee shall desire to see one of the dayes of the Sonne of man.* This time of Christs life is called the day of his flesh. Heb. 5,7. *In the dayes of his flesh*, Malach. 4,1.

2 The time of his second comming to Iudgement in Glory and Maiesty. Luke 17,24 *So shall the Sonne of man be in his Day.* 2 Peter 3,10. *The Day of the Lord shall come.* This is called [*Day of Wrath, Condemnation* and *Destruction*] in respect of the wicked. [*A Day of Redemption & Deliuering* in respect of the godly, who are then to bee set free from all kinde of Euils. [*A Day of Reuelation*] in respect of all men and Angels, who shall be then reuealed and manifested what they be, and what they haue done. [*A Day of Iudgement*] because therein all persons are to be tryed and adiudged vnto that condition and state vnto which they must sticke for euer. Finally [*That Day*] by an excellency, beeing the [*Last Day*] and [*Great Day*] full of Glory to Christ, of Ioy to the good, of Sorrow to the wicked; after which there shal be no succession of Dayes and Nights, but one perpetuall Day for the Righteous, & one perpetual Night for the sinners and vngodly.

Rom. 2.5. *2 Pet. 3.7.* *Luke 21,28.* *2 Pet. 2.9.* *Ioh 6,39.* *2 Pet. 3.11.*

[**The Lords Day**] The first Day of the weeke, beeing the first Day of the Creation, called commonly [*Sonday*] Reuel. 1,10. *I was rauisht in the Spirit on the Lords doy*; so called, for that our Lord rising from death on that Day, brought foorth the light of a new and eternall world, It is also kept for Remembrance of the Mystery of our Lords Resurrection, on w day, for that end, solemne assemblies

semblies were kept by ỹ faithfull. 1 Cor. 16,2. Acts 20,7. *By our Lords appointment*, Acts 1,3. Papists erre, in making the constitution of this day, to bee a meere Tradition of ỹ Church, without any authority of Scripture.

[**Day of the Lord**] A time appointed by the Lord, wherein to assemble the Heathens to execute his iudgements against the *Edomites*, Obad. 15. *For the day of the Lord is neere.*

[**Day of saluation**] Time of the Gospell, wherein the glad tydings of Saluation are published and offered. 2 Cor. 6,2. *This is the Day of Saluation.*

[**Last dayes, or latter dayes and times**] At length, a long while after, or heereafter in time to come. Gene. 49,1. *Gather them… that I may tell them… wat is to come in the last dayes*, viz. after they shall enter into *Canaan*, some good time hence Deut. 4,30. also Ier. 23, 20. *In the last dayes*, viz. when the time of your captiuity in Babylon, shall haue an end. Ieremy 30, 24.

2 The times next going before the finall & generall iudgement, 1 Tim. 4,1. 2 Tim. 3,1. and 2 Pet. 3.3.

3 The whole time wherein the Gospell is preached, to wit, betweene the first and second comming of Christ, called by *Paul*, Fulnesse of time, as in Esay 2,12. Mic. 4,1,2. Ier. 48,& 49. Ezek. 38. Ioel 2,28,29. Acts 2,17. Heb. 1, 2. 2 Iohn 2,18. 1 Cor. 10,11. The reason why the times betweene Christs first and second comming are called last dayes, is because in these dayes all figures, types, prophesies, were to bee fulfilled. *Hosea 3,5.*

Secondly, because the forme of the Church constituted by Christ and his Apostles, was not to bee any more changed, as it had beene till the flood. 2. In the vocation of *Abraham*. 3 In the deliuerance out of Egypt. 4. In returne out of Babylon, &c.

[**Day of Visitation**] The time wherein God of his great Mercy shall conuert a Sinner. 1 Pet. 2,12. *May glorifie God in the day of visitation.* Luke 19, verse 44.

[**Good Dayes**] A blessed and happy life, wherein many good things befall vs. 1 Peter 3,10 *If any man loue to see good dayes.* Ps. 34,12.

[**To come into Dayes**] To grow in yeares, or to bee aged, Gen. 24.1. and 18,11. The like phrase the Euangelist vseth of some gone forward in dayes for very old, Luke 1,7.18.

[**Daily Bread**] That which is sufficient and necessary for our nature, or Bread sufficient for

for euery day, Math. 6,11. The *Syriach* readeth it [Bread of our neceſſity] that is, meete and neceſſary foode. The Papſts doe erre, when they expound this of the Sacrament of the Altar.

[**Holy Day**] A Day ſet apart to holy vſe. Eſa. 58,13. *From doing thine will on mine Holy-Day.* Such are to be conſecrate vnto the honour of God alone.

[**At the end of Dayes**] At the end of the yere, Gen. 41,3. A full yere of dayes, Gen. 41.1. 2 Sam. 14,28. Becauſe of certain dayes that begin the yeare, beſide the moneths and dayes are often vſed for yeares, Leu. 25,29

[**This Day**] Euery Day, or the day preſent which now is, Matthew 6,11. *Giue vs this day.* Teaching vs, from Day to Day, to depend vpon God for things of this life.

2 Shortly, ere it be lono, Ioſh. 23,14. *This day I enter the way of all the earth.*

[**To Day and to morow**] Time that now is, and the time to come, euen the whole time of his office, Luke 13,32. *I will heale ſtill to day, and to morrow.*

Note. As to Day is for the time preſent, and to morrow for all time to come, ſo yeſterday and the day before are vſed for all time paſt. Geneſis, chapter 31, verſe 2, and 5. Exodus, chapter 4, verſe 10, and 5, 7, 14.

[**To Day**] The whole ſeaſon of our calling to God, euen all the time of this life, wherein God offereth vs grace, and calleth vs to him. Pſa. 95,7. *To day if you will heare his voice.* By this men are warned to heare the word with conſtancy all their life long, becauſe it is full day, ſo long as they liue here.

[**At one Day**] Very ſhortly, and at one inſtant, Reuela. 18,8 *The plague ſhall come at one day,* that is, ſuddenly, and in a moment.

[**Day and night**] Perpetually, for euer, and without any end, Reuelat. 14,11. *They ſhal haue no reſt, Day or night.* Eſay 27,3.

2 Continually without ceaſing, ſo long as this world laſts. Reu. 12,10, *Which accuſeth them before our God, day and night.*

3 Not in the day time onely, but in the night alſo, euen euery day, Luke 2,37.

[**Ten Dayes**] A ſmall and ſhort ſpace of time (as it were) for ten dayes long. Reu. 2,10. *Ye ſhall haue tribulation tenne dayes,* that is, a few dayes. A definit & certaine number, put for an indefinite and vncertaine.

[**Day of Midian**] The time when § *Midianites* were by *Gedeon*, maruellouſly confounded and deſtroyed, when the people of *Iſrael* were ſo freed from very great diſtreſſes, as yet their Ioy was not laſting. Eſay 9,4.

Iudges 7,22. Es. 10,25. This renowned victory twice by *Esay* reported, is an exãple of Gods goodnesse and might, in deliuering his.

[**Day of temptation**] All the time wherein GOD tryed his people. Psalm. 95,8. *In the day of temptation in the wildernesse.*

[**Day of darkenesse**] Times of affliction and trouble, or sharp & hard times, Ioel. 2. 2. *A Day of darkenes and of blacknes.*

[**Day star**] Eyther the more cleere knowledge of Christ by the preaching of the Gospell which (in comparison of the darke shaddowes, Legall and propheticall writing) was as a Morning star, bringing a fuller manifestation of the trueth of God, then did the Prophets, whose predictions yet beeing accomplished, were as a light in a darke place, 2 Peter 1,19. *Till the day starre, &c.* Or it sig. Christ himselfe now exhibited who is called *The light*, and brought heauenly light into ỹ world, Iohn 1,4,5,9. as the day starre giueth elementary light. *Peter* saith (day starre) rather than Sunne, because the full knowledge of Christ is deferred till his second comming, wee knowing now but in part.

[**One day as 1000. yeares**] That with God there is no place for such distance of time, shorter or longer, as it is with men, 2 Pet. 2,8. Such as draw this to proue the continuance of the world to be but 6000. yeares, according to the number of the dayes in the weake, do willingly dote.

[**Euill dayes**] Times full of sins and troubles, or troublesome & sinfull times. Eph. 5,16. *For the dayes are euill*, Gen. 47,6.

Dayes be called euill, not effectiuely, becaus they make men euill, nor essentially, as if a day in it owne nature were euill, but accidentally in regard of the euill actions and euents which do happen vnto vs in the day: in w̃ sense Christ speakes, Mat. 6,34. Sufficient for the day is the euill thereof, viz. the affliction, griefe and hurts, that euery day brings with it. *Note.*

[*Dauid*] the name of one of the sonnes of *Ishai*, a King of *Israel*, a type of Christ in his vnction, vocation, enemies, aduersities, deliuerances: Also sometime it signifieth Christ the King and onely Sauiour of his people. Hos. 3,5.

D. E.

[**Deacon**] A Steward of the Church treasure, being appointed to looke vnto the poore, & to minister vnto euery one of them as he had need. 1 Tim. 3,8 Phil. 1, 1. *To the Bishops and to the Deacons.* Of their Office and electi-

election, reade, Act. 6, 1, 2. &c. of their seuerall kindes, See Rom. 12, 8.

[Dead] One whose soule is separated from his body, either by naturall or violent death. 1 Pet. 4, 6. *The Gospel was preached to the dead*, that is, such as were naturally dead when this was written of *Peter*, but were aliue when the gospell was preached to them.

2 One whose soule and body is separated from Gods grace & spirit, 1 u. 9, 60. *Let the dead bury their dead.* Re. 3, 2. 1. Tim. 5, 6.

3 One very neere to death, Ge. 20, 3. *Thou art but dead.* Iob 27, 15. *His remnant shall be buried in death*, that is, before they be wholly dead, while life is in them, they shall be buried.

4 Such as haue no beeing at all, but are extinct both body and soule, Mat. 22, 32. *God is not God of the dead.* viz. of such as be vtterly perished (as Saduces thoght according to whose sense Christ speaks) but of such as are aliue in soule, & shall also in their bodies (which be now dead) liue againe, of these he is God.

5 Such as were like dead persons, as the Iewes in Babylon, of whom was no more hope that they should liue in their owne land, then that a man dead and put in the graue should rise to life, Esay 26, 19. *Thy dead shall liue.*

6 Things without life, which Wizzards and Sooth-sayers abused to their superstitious diuination, Esay 8, 19. *From the liuing* (Gods Prophets which were aliue) *to the dead.*

[Dead workes] All manner of sinnes, Originall, Actuall, in thought, word, and deed. Heb. 9, 14. *Purge your consciences from Dead workes.* Heb. 6, 2. Sinnes are thus called; First, because they come from persons spiritually dead. Secondly, they deserue eternall death, and leade thereunto, without forgiuenes. What becomes of veniall sins, if all be deadly? If euery sin, euen the least, is a work of death and in strict Iustice bee worthy of destruction eternall, then no sin is so light and veniall as can be done away without the merit of Christs Death, onely by an asperson of holy-water, or kissing the Pax, &c.

[Dead while she liueth] A wanton Widdow, spiritually dead in soule; whilst in ȳ world she liueth naturally. 1 Tim. 5, 6.

[Dead in trespasses and sins] All vnregenerate, naturall, and vnmortified men: euen all the elect, as they be and stick in the corruption of their Nature. These are dead in sinne; first, because through guilt of sin they are void of true life, & worthy

of Death. Secondly, becauſe they are vnder the power of their ſinfull lusts, (as one that is drowned in the water) hauing no more power to do any duty of a godly life, then a dead man hath to doe the duties of naturall life. Eph. 2,2. *Being Dead in treſpaſſes & ſins, you were quickened.* Ephe. 4.14. *Ye were ſtrangers from a godly life.*

[**Twice Dead**] To be liable and ſubiect to a two-fold death one w^t at their birth was due to them for their naturall corruption: another which afterward they drew on themſelues by actuall defection, Iude 13.

[**Dead to ſin**] A mortified perſon, one, in whom the Death of Chriſt hath broken the force of ſin, that it cannot reigne. Ro. 6,2. *How can they which bee dead to ſin, &c.* Where the vigor and force of ſinne, (which is the life of ſinne) is cruſhed and extinct, there ſinne cannot bring foorth ſuch bitter fruits, as it was wont before Sanctification to doe; therefore euen as men w^h haue ſo loſt their bodily ſtrēgth as it cannot bee recouered, are ſaid to be dead while they liue: ſo though ſin ſtill liue in ỹ godlieſt, yet they are dead to ſinne, becauſe the power and olde ſtrength of ſinne is ſore abated, and leſſened daily.

[**Death**] A ſeparation of ſoule frō body, He. 9,27. *After Death commeth iudgement.* This death is either naturall, or violent, and is called a bodily and worldly Death.

2 A ſeparation of ſoule and body from Gods fauour in this world, Luke 1,79. *And ſit in the ſhadow of Death.* This is ſpirituall Death.

The ſpirituall death by ſin in this life, begetteth ỹ firſt death which is naturall in the end of our life; alſo the ſecond death which endureth eternally after this life ended, firſt in ſoule, and then in the whole man. *Note.*

3 A ſeparation of the whole man from Gods heauenly preſence and glory, for euer. Ro. 6, 23. *The wages of ſin is Death.* Re. 20,6. *They ſhall neuer ſee the ſecond death.* This is eternall Death. Rom. 8,6.

4 A Deadly thing, 2 King. 4, 40. *Death is in the Pot*, that is, a Deadly thing is there. Ro. 7,23. Sinne is there called the *body of Death*, becauſe it is a Deadly thing.

5 All Calamities & miſeries, not only of the worlde to come, but of this life, whichbe as the harbengers & forerunners of Death, Ge. 2.17. *Thou ſhalt dye the Death*, that is, thou ſhalt become ſubiect to Death, & to all euils that being vs to death.

In Gen. 2, 17. all ſorts of Death firſt and ſecond: corporall and ſpirituall, temporall and eternall, be meant, with the cauſes, ſignes, antecedents, conſequents, effects whatſoeuer, as ſickeneſſe, paine, ſorrow, &c.

2 Cor.

2 Cor. 1, 10. *Great death*, put for *Great dangers*.

6 Deſtruction and ouerthrow, Hoſ. 13, 14. *O Death, I will be thy death*, that is, thy deſtroyer and aboliſher; thy ouerthrow.

7 Peſtilence, or plague, which is a deadly ſickeneſſe, bringing Death, Reue. 6, 8. *His name that ſate thereon, is Death.*

8 The perill or hazzard of preſent death, 2 Corint. 11. 23. *In Death often, &c.* 1 Cor. 15, 31.

9 Things which being once created and liuing, are now periſhed and dead. Iob 28, ver. 22. *Deſtruction and Death, ſay, &c.*

[**Dead to the Law**] That the Law of *Moſes* after faith in Chriſt, hath not power to work and increaſe ſinne and condemnation, as it doth before our conuerſion to Chriſt, Ro. 7. v. 4.

[**Second Death**] Eternall Death and damnation of ſoule and body in Hell, as the firſt Death is the diſſolution of the ſoule and body, Reu. 2, 11. *Hee that ouercommeth ſhall not bee hurt of the ſecond Death.*

[**To ſee, or to taſt Death**] To dye, or depart this world, Luke 2, 26. *I ſhould not ſee Death.*

[**Heauy to Death, and ſorrowes of death**] His moſt mortall and deadly heauineſſe and ſorrowes, or a death full of bodily griefes & ſoule-torments. Acts 2, 24. *He looſed the ſorrowes of Death.* Math, 26, 38. *My ſoule is heauy to Death.* Out of theſe ſorrowes and death, ſprings all true life and Ioy.

[**No bands vntill their death**] The conſtant proſperity of the wicked, liuing in a continuall tenor of welfare till they dye, euen like a webbe of cloath, made of euen and ſtrong thred, without knots or ſnurles. Pſal. 73, 4. *There are no bands in their Death.*

[**Shaddow of death**] Death ſhaddowiſh and darkeſome, ful of diſcomfort and heauineſſe. Iob 24, 7. *But the morning is euen to them as the ſhadow of Death.* Luke chapter 1, 79. Pſal. 23. 4. Eſay 9, 2, 3.

[**To ſwallow vp death in victory**] To conquer for euer the ſecond death, ŷ it no more doe rule and domineere ouer ſuch as be admitted to Chriſts ſpirituall banquet. Eſay 25. 8. This was fulfilled wh en ŷ Iews after their long diuorce from Chriſt for their vnbeliefe ſake, beeing long dead in their infidelity, were againe reſtored and raiſed to the life of grace, as *Paul* propheſied of them. Rom. 11, 15.

[**Soule heauy to death**] A ſoule as heauy and ſorrowful as theirs is which muſt dye and be tormented for euer. He ſpeakes here not of corporall death, but eternall. Mat. 26, 38.

[Debate] Strife, or variance, when men of contrary desires and opinions, differ and fall out amongst themselues. Rom. 1,29 *Debate, &c.*

[Decree] Prescript, Law, or Statute, and vsually denoteth the rules and ordinances about Gods worship, as the decree of the Passeouer, Exod. 12,24,43. The decree of dressing § lamps, Exod. 27,21. Of the Priests office and garments. Exod. 29,9. Of their washing. Exod. 30,21. Of the sacrifices. Leu. 3,17. and 6,18,22. So may it be taken, Ps. 2,6. *I will declare the Decree, &c.* for the rule of seruing God fulfilled of Christians, by faith and obedience to his Gospel, when all Legall Ordinances had an end.

[Debt] A summe of money which we owe to another, or that which is any way due to another.

2 Sinne, which is called a debt, because for sinne wee doe owe vnto the Iustice of God eternall death, and vnto our Neighbour, whom wee wrong by our sinne, wee doe owe the recompence of the wrong done to him. Mat. 6, 12. *Forgiue vs our sinnes.*

[Debtor] One which oweth duty to another, by vertue of some calling. Thus Ministers and Princes are debtors. Ro. 1, 14. *I am Debtor both to the wise, and vnwise.*

2 Such one as by Law of charity, oweth releefe to others. Thus the rich are debters to the poore. Rom. 15,27. *And their Debters are they.*

3 One who is beholden to another for some benefit receiued. Rom. 8,12. *We are Debters to the Spirit*, because the Spirit doth regenerate vs, and dwell in vs, and witnesseth our adoption to vs, comforting vs: for these benefits we are Debters to the Spirit, being bound to bee led and ruled by the good motions thereof.

4 One who is a Trespasser and offender of vs, either in word or deed, Matth. 6.12. *As we forgiue our Debters.*

[Debter to the whole Law] Such a one as bindeth himselfe to the exact and perfect keeping of the Law in euery point, because hee will be iustified by the works of the Law, and not by faith in Christ, Gal. 5,3.

[Deceit] Subtilty, craft, or cunning, when men hide their euill meanings by some colourable words or deeds, that they may more easily hurt and entrap others. Rom, 1,29. *Murder, Debate, Deceit. Prou. 26.24. Hee that hateth, will counterfeit with his lips, but his heart layeth vp Deceit.*

Deceit or guile commeth of a word in Hebrew (as the learned obserue) which signifieth to

Note.

to heaue, or caſt, or ſhoot with a Bow: and as warpen Bowes do caſt and ſhoot awry, and deceiue the Archer, Pſalm.78,57. ſo impoſtors or men of Deceit do firſt lift vp a man with vain hope, that being diſappointed, hee may haue the more heauy ouerthrow, ſee 1 Chro. 12,17. Gen. 29, 25. ſo in Ier.37,9. the lifting vp of the ſoule is put for Deceiuing.

[**Man of Deceit**] An Impoſtor or deceitfull perſon. Pſ.43, 1.Pſ.7. 7. By man of Deceit is noted the ſecret ſinner; as by [Man of blood] the open and violent treſpaſſer.

[**Deceitfulneſſe of ſin**] The guilefull craftineſſe of ſinne, entrapping vs by faire flattering ſhewes, & ſundry wily ſleights. Rom.7,11. Heb.3,13. *Leſt any of you bee hardened by the Deceitfulneſſe of ſinne.* So Eph.4,22. *Deceitfull luſts*; becauſe ſinfull luſts doe deceiue naturall men with ſhewes and falſe appearances.

[**Not deceiued**] Not immediately ſeduced by the Diuell as *Eue* was; ſhe was alſo in the tranſgreſſion (firſt,) for *Adam* tranſgreſſed but after *Eue*, and by her ſuggeſtion, 1 Tim.2,14. They erre which extenuate or excuſe *Adam* by his coniugall beneuolence to his wife, it is againſt Gen.3,17.

[**To ſport with their owne Deceiuings**] To pleaſe themſelues with mocking § Church of God, & deceiuing the faithfull, into whoſe publicke meetings they crouded themſelues as true members of Chriſt, being indeed ſpots and blots, 2 Pet.2,13.Iude ver.12.

[**Deceitfull tongue**] A tongue which vttereth falſe and guilefull words, to deceiue others. Prou. 21,6.

[**Decent**] That which of it owne nature brings ſome dignity and comelineſſe to diuine actions, as a Table and a Table-cloth at the Communion, a Pulpit and Pulpit-cloth to a Sermon. **See Comelineſſe.** 1 Cor.14,40.

[**To Declare**] To make knowne things which before were vnknowne to vs, Iohn 17, 26. *I haue declared thy Name to them.*

2 To cauſe ſomthing which was but meanely and weakely knowne, to be better and more cleerely known to vs, 1 Cor.15 1. *I declare to you the Goſpel.* Ioh. 17,26. *And I will declare it.* viz. more and more reueale, and manifeſt it more effectually and fully, that their faith in mee, & is little and weake may growe till it be great and ſtrong. To declare ſinne, is to glory in it without ſhame, as *Sodomites* did, Eſa.3,9.

[**Decree**] Gods purpoſe and

determination concerning all persons and things. This is his generall Decree. **See Counsell.** Of which Decree, Election is part, which hath in it two things, fore-knowledge or purpose, or good pleasure, whereby God knoweth some as his owne: secondly predestination whereby he hath fore-ordained them to bee conformed to his Sonne in grace and glory, Rom. 8,29. 1 Pet.1,2. Ephe.1,4.

2 His particular purpose of sending some speciall blessing or punishment. Zeph.2, 2. *Before the Decree come forth.* This is a speciall diuine Decree.

Determination of ỹ Church, touching things to bee done, or not to bee done. Acts 16,4. *And they deliuered them the Decrees to keepe.* These be Ecclesiasticall Decrees.

4 Purposes and thoughts of Princes, published vnto their people, touching matters of warre and peace. Esay 8, ve. 10. *Pronounce a Decree.* These bee Ciuill Decrees.

5 Statutes and Ordinances for the administring of Iustice, betweene man and man. Prou. 31,5. *Lest he drinke, and forget the Decree.*

[**Good Degree**] Credite, estimation, dignity, liberty, and boldnes or freedome, to such as do their duty well: as Deacons, these may lesse feare reproach, and more vnfearefully and freely discharge their office, then they which haue beene vnfaithfull, and deserued reproach and shame by vsing them ill; such shall be alwaies in bondage and dread of being hit in the teeth with their faults. 1 Timo.3,13. *They purchase a good degree and liberty, &c.* Papists abuse and corrupt this place, when out of it they teach that a Deacon doing well, gets a good degree of Priesthood; meaning, when they haue played their part at the Masse, and ministred there to the Priest: then they are fit afterward to bee made Priests. This is a plaine mocking of Scriptures; for Deacons by Christs ordinance were to take care of the poore, and to distribute the publicke Almes: as in Actes, Chapter 6. appeareth.

Also it was not *Pauls* meaning, that a Deacon should bee a Minister, for which euery Deacon is not fit; one may be meet to minister for the poore, as a Deacon, and farre vnmeet to minister in the Church as a Pastor: also the Masse is scarse so ancient as Saint *Pauls* time, *Paul* little knew also what Popish Deacons meant.

Lastly, the Text it selfe expounds Degree, to bee liberty or boldnesse in doing his Office, with a more quiet conscience

ence before God, and without discredit before the Church; which is a fruit of a liuely faith in Christ. Indeed Master *Beza* confesseth that by ancient Canons it was prouided, that such as approued thēselues faithfull in inferiour charges, were aduanced to the greater; but that must bee vnderstood where fitnesse and ability did concurre.

[**Deliuerance from Blood**] Freedome from the fault and punishment of the sinne of murther. Psalme 51, verse 14. *Deliuer me from Blood.*

From euill. 2 Freedome from the Tyranny and power of sinne and Sathan. Matthew, Chapter 6, verse 13 *Deliuer vs from euill.*

Fromwrath 3 Freedome from eternall vengeance. 1 Thessalonians, Chapter 1, verse 10. *Which deliuereth vs from the wrath to come.* This is done by continuall act of grace, preseruing the beleeuers in their holy Faith, as *Peter* speakes. 1 Peter, Chapter 1, verse 5.

From troubles. 4 Freedome and safety from outward dangers and enemies. Psalme 25, verse 22. *Deliuer Israel O God from all his troubles.* 2 Timothy, Chapter 4, verse 17.

[**To deliuer from an euill worke**] To preserue and free one from committing any thing vnworthy his calling. 2 Timothy, Chapter 4, verse 18. *The Lord will deliuer mee from euery euill worke.*

[**To deliuer one vp to a Reprobate minde**] Three things; first, a withdrawing of his grace, that it should not stay nor vphold them; secondly, a willing permission or suffering them to fall, and ministring occasion; thirdly, a giuing them vp to be ruled by their lusts, and by the Diuell, as a Iudge giueth vp a Malefactour vnto the hands of the executioner. Thus was *Iudas* deliuered vp to Sathan. Romanes, Chapter 1, verse 18. *God deliuered them vp to a Reprobate minde.* And verse 24.

[**To deliuer vp the Kingdome to God.** That the Kingdome and Regiment of Christ ouer his Church militant (such as now it is by execution of his Prophetship, in the administration of his Word and Sacraments: and of his Priesthood, by his Sacrifice and intercession: and of his kingly function, by the keyes committed vnto his Ministers) it shall ceasse, that God may bee all in all. 1 Corinthians, chapter 15, verse 24.

[**To deliuer vp to Satan**] To shut out iustly (according to the word) offensiue liuers, by the sentence of excommunication.

tion. 1 Cor. 5,5. *That yee deliuer him to Sathan.* 1 Tim. 1, 20. *Whom I deliuered vp to Sathan.* Such as be worthily thruſt out from the priuate fellowſhip of the Saints, and the publick participation in holy things, are thereby declared to bee vnder the power of Satan, and to appertaine no more vnto the kingdome of Chriſt, till they repent. See Matth. 18,17.

[**To be deliuered**] To begin to be deliuered, and ſo by degrees to bee preſerued and ſaued, till at laſt their deliuerance be perfected in the generall Reſurrection, Daniel 12, 1,2.

[**To deliuer ones ſoule**] To acquit and diſcharge ones ſelfe from partaking in the guilt and dangers of other mens ſinnes. Ezek. 3,21. *If thou admoniſh the wicked, thou ſhalt deliuer thine owne ſoule.* 1 Tim. 4,6.

[**Deliuerer**] A neere kinſman, or one next of kinne, to whom it did belong to redeeme ſuch Land or inheritance as had bin ſolde by a party which was a kinſman, and become vnable and vnſufficient to redeeme and buy it againe; according to the Law, Leuit. 25,25. whereof yee haue the practiſe in Ruth. 4, 3, 4,5. &c.

2 One that ſetteth at liberty and enfreeth (not poſſeſſions and Lands) but his people being by the righteous iudgement of God for ſinne, vnder the bondage of Satan. Rom. 11, 26. Eſay 59,20. This Deliuerer, or Redeemer, is the Lord Ieſus Chriſt, who was a kinſman and neere of blood to the Iewes, (of whom hee came according to the fleſh, Rom. 9,3.) by which right he and he alone is the (Goel) or deliuerer of his people from their ſins. For the vſe and profit which Gods people ought to make of Gods deliuerances, ſpirituall and bodily; it is two-fold, Firſt, to truſt in, and ſtay vpon God with a firme faith. Secondly, to repent and amend our liues. See Eſay 10,20.21. Luke 1,74,75, Tit. 3, 14,15.

[**To deliuer vnto the Iudge**] To ouercome and caſt his Aduerſary, and by the ſentence of the Iudge to commit him to priſon. Matth. 5,25.

[**To be deliuered into the forme of doctrine**] To haue the impreſſion or print of ſauing knowledge made in our hearts, by the doctrine of Grace (which is like a forme or a mold) transforming and altering the Elect into the likeneſſe of Chriſt. Rom. 6,17.

[**To deny our ſelues**] To forſake the motions of our own corrupt reaſon and will. Luke 9,23. *If any man will come after me, let him deny himſelfe.* and Lu. 14,

14,26. When that which is pleasing to our corrupt nature, and hindereth vs in the course of godlinesse, is loathed and eschewed: This is the denyall of our selues, which is the very same, with mortifying of the Olde man, and crucifying the flesh. Hereof a notable example in Heb. 11,24,25.

[**To deny Christ**] To renounce him and his Gospell, either in our profession or liues, either for a time, and of infirmity, as Peter; or for euer, and of maliciousnesse, as *Iulian* the Apostata did. Math. 10,33. *Whosoeuer shall deny me before men.* 1 Pet. 2,1. Euen Denying § Lord. Tit. 1,16.

[**To deny vs**] Not to acknowledge vs as his owne, but to cast vs out as Reprobates. 2 Tim. 2,12. *If wee deny him, hee will deny vs.*

[**To Deny himselfe**] To be vnconstant and mutable in keeping of his word and promise. 2 Tim. 2,13. *God cannot deny himselfe*, that is, his trueth.

[**Depart, being referred to God**] His leauing or going from vs, by the presence of his fauour, when he withdrawes his benefits or protection, spiritually or bodily; for as touching his essence and power, hee neuer departs from his creatures. Psalme 71,12,18. *Depart not, or goe not farre from vs, O Lord.* Gods departing, is either in part, or wholly: either for a certaine time, or for euer.

[**To depart, being referred to men**] To leaue one, by going out of his sight. Ge. 31,49. *When wee shall be departed one from another.*

2 To leaue off, and go from the seruice and practise of sinne. 1 Tim. 2,19. *Let euery one depart from Iniquity.*

3 To forsake and goe from the fellowship of the wicked, sometimes touching their persons, when God commands, or our vocation will suffer, as well as from their sinnes. Numb. 16, 27. *Depart from the Tents of these wicked men.* Psal. 6,8.

4 To fall from the true doctrine of God, or from the profession of the true Christian faith. 2 Thess. 2,3. *Except there come a departing first.* 2 Tim. 4,1 *In the latter times some shall depart from the faith.*

Note. Howsoeuer some vnderstand this departing of the people to be falling away from vnder § Romane Empire, which well agreeth with the euent; yet beside that, § Apostle himselfe telleth vs, that this departure is a generall fallin g from the true doctrine which must be begun; and yet some stretch it to that time when the son of perdition shall bee disclosed, ẅ is enough for fulfilling of the pro-

Prophesie. 2 Thess. 2, Euen of the Ancients some, as namely *Primasius, Chrysostom, Theodoret,* doe expound of a spirituall departure.

[**Not to depart from God**] So firmly and constantly to cleaue vnto God and his worship, as neuer wholly and finally to leaue him. Ier. 32,40. A notable place for the perseuerance of the Saints in grace to their end. If God will alwayes loue and imbrace them, and make them to cleaue and adhere perpetually to him (as *Augustine* expounds this place according to Scriptures) then how can that Doctrine in Popery, of falling away from the grace of God be true? See Psal. 37, 24. Iohn 10, 27, 28, 29. 1 Pet. 1, 5. 1 Iohn 2, 19. Luk. 22, 31, 32. Ioh. 17, 9, 11, 12.

[**To bee depriued**] To be excluded or shut out, Hebr. 4, 1. *Lest ye be depriued.* The word properly signifies to waxe faint in running of a race, and to giue ouer ere we come to the Goale: in which sence, all men through sinne are Depriued of Gods eternall glory, that is, they can neuer attaine that Goale of heauenly blisse, without Christ and his righteousnesse imputed by faith, Roman. 3, 22. *All haue sinned, and are Depriued of the glory of God.*

[**Depth, or Deepe**] Some extreame misery, and grieuous danger, Psal. 131, 1. *Out of the deepe haue I called vnto thee, O God.*

2 Destruction or torment, eternally suffered in the Deepe pit of hell, Rom. 10, 6. *Who shall goe into the Deepe?*

3 The lowest and nethermost parts of the world, Esa. 7, 11. *Aske it eyther in the depth beneath, &c.*

4 The most hidden thoughts of God or men, Prou. 12, 4. Ro. 11, 33. *O the Depth of the wisedome of God! &c.*

5 The first matter of things; the formelesse masse of earth & water confused at the first. Gen. 1, 2. *Darkenesse was vpon the Deepe.*

[**Deepenesse of riches**] Riches vnsearchable, and most profound. Rom. 11, 33. *O the depth of his Riches.*

[**Deepe things of God**] Things secret, hid, and kept close (as it were) in the breast of God, till they bee reuealed to vs by the Spirit and word of God. 1 Cor. 2, 10. *The spirit searcheth the Deepe things of God.*

[**Deepe waters**] Great dangers which threaten death, like deepe waters ẅ ouer-whelme a man, Psal. 69, 2. *I am come into the deepe waters*; that is, Deadly dangers.

2 The most secret and most inward thoughts and counsels of

of a mans heart, Prou.20, ver.5. *Counsell in the heart of a Man, is like Deepe waters.*

[**Depth and height**] Heauen on hye, and earth beneath, Esay 7,11. and 8,21,22.

2 The excellency and perfection of a thing, Ephe. 3,18.

[**Desart**] A wilderneſſe, or a forſaken place, barren and voyde of Inhabitants. Exod.19, 2. *They came into the deſart of Sinai, and camped in the wilderneſſe.* **See wilderneſſe.**

[**Deſcending**] Comming down from aboue, or from ſome high place to a lower.

Gen.11,5. 2 Some viſible ſigne of Gods preſence, and eſpecially the aſſuming of our Nature in ſ perſon of his Sonne, that he might dwell viſibly amongſt vs, Iohn 3,13. *No man hath aſcended vp into Heauen, but he that deſcended from heauen.* Iohn 1,14. Epheſ. 4,9,10.

3 The examining of a cauſe, or the entring into iudgement with good aduiſe and conſideration. Gen. 18,21. *I will deſcend (or goe downe) now, and ſee, &c.*

4 Sending downe from Heauen. *Pſal.7.16. His cruelty ſhall deſcend or fall vpon, &c.*

5 Comming without reſpect of place, high or low. Iohn 4.47 *He ſought to deſcend, or go downe &c.*

6 In the deſcending of Chriſt from Heauen, there bee three things contained; Firſt the Incarnation of the Word: ſecondly, the Conception of his Manhood: thirdly, his extreame humiliation. Iohn 6,38. is all one in ſenſe with Iohn 1,14. and 1 Tim.3,16. Heb.2,16. Neither his man-hood came downe as touching the ſubſtance, beeing borne of a virgin in earth: nor his Godhead could deſcend, being infinit, filling all places, but aſſuming our nature into ſ fellowſhip of his perſon, is his deſcending.

[**To Aſcend and Deſcend**] To miniſter or do the office of ſeruãts; as in a great family, where ſome ſeruants deſcend or goe downe ſteppes with diſhes in their hands, or other things; and other doe aſcend or come vp the ſtaires with cups, &c. Such is the pallace of heauen, where Chriſt ſitteth as Lord & chiefe Houſholder, giuing commandements for the continuall gouernment of the Church, his family, hauing the Angels as his miniſters & ſeruants to execute his wil. Ioh. 1, verſe laſt, *Angels Aſcending and Deſcending.*

[**To Deſcend into the lower parts of the earth**] To humble himſelfe (beeing true God) to take vpon him our nature, and here on earth in the forme of a ſeruant to walke and dwell among vs: Ep.4.9. *He alſo deſcendad into the lower parts of the earth.*

earth. The oppoſition of his aſcending vp on high, farre aboue all heauens (which containeth hie exaltation in glory) doeth ſhew that (*this deſcending into the lower, &c.*) muſt ſignifie his humiliation, and debaſing his God-head in the fleſh, to work our redemption; and not that locall deſcenſion of his ſoule into hell, which the Papiſts abſurdly from hence would collect: Let al true Chriſtians make iuſt account to deſcend firſt, and bee humbled by afflictions, as they deſire to aſcend into celeſtiall glory: for there muſt bee a conformity betweene head and members, both in ſuffering and reigning, Rom. 8. 17. 2 Tim. 2, 11, 12.

[**To deſcend into hell**] To go downe into the graue, and there to bee ſhut vp vnder the power of Death. Gen. 37, 35. *Surely I will deſcend (or goe down) into hell, or graue*, Pſal. 16, 7.

2 To be oppreſſed with ſorrow extreame & Deadly, of the mind or body, Gen. 42, 38.

Deſcention into hell, what it is.

The extreame humiliation and abaſement of Chriſt in his manhood, vnder the power of death and the graue, being kept there as a priſoner in bands, vntill the third day. Acts 10, 40. 1 Corin. 15, 4. *He was buried, and roſe the third day.* Chriſt his locall going into hel, to draw out thence the ſoules of Patriarches, &c. is a meere Popiſh dreame.

[**Deſire**] Lawfull appetite, after a lawfull thing, Gen. 3, 16. *Thy deſire ſhall bee to thine Husband.*

2 Vnlawfull luſting after things lawfull, or after things forbidden. 1 Tim. 6, 10. *The deſire of money is the root of all euill.*

3 The longing of a faithfull ſoule, either for ſome bodily or ſpirituall good thing, whereof it feeles a want. Pſal. 145, 19. *He will fulfill the deſires of them that fear e him.*

[**Deſire of all nations**] Such elect ones, as God out of all peoples, nations, and languages had choſen in Chriſt from euerlaſting, according to his good pleaſure, Hag. 2, 8, *The deſire of all Nations ſhall come.*

[**Deſire of women**] The moſt tender affection and loue in Mothers, ſuch as in 2 Samu. 1, 26. Dan. 11, 37.

[**To deſire with Deſire**] Heartily and earneſtly to deſire a thing. Luke 22, 15.

[**Hearts deſire**] The vnfained good will of his ſoule, truly deſiring the Iewes ſaluation, Rom. 10, 1.

[**His deſire ſhall be to thee**] That the will of *Abell* ſhould be ſubiect to *Caine*, as to his elder

der brother, by the order of nature, and by the ready disposition of *Abels* heart, Gene. 4, 7. *And his desire shall bee to thee.* That this is the true meaning, appeareth by the like phrase, which teacheth the subiection of the woman to her husband, Gen. 3, 16. 2 Also because properly sinne hath no desire to the soule, but the soule to it, 3. Because *Caine* had no such dominion ouer sinne, as he had ouer his brother. Lastly, the pronoune relatiues (his and him) being the masculine gender in the original tongue, can not be referred vnto (Sinne) the antecedent, which in the Hebrew is of the feminine Gender: and therefore foolishly doe popish writers wrest this place to prooue the naturall power of our will to subdue sin: whereas were it vnderstood of sinne, it would shew what *Caine* ought to do, not what he were able by his free will to doe; for exhorrations declare our duty and not our ability.

Note. Things which are esteemed and bad in price, are called things of desire, as garments of desire, Gen. 27, 15. and bread of desire, Dan. 10, 3. Also a man of desires. Dan. 9. 23.

[**Desolate**] Left alone, heauy and comfortlesse, or one without husband and children. Psa. 25, 16. *For I am Desolate and poore*, Mat. 23, 38. Gal. 4, 27. 1 Tim. 5, 5.

[**Desolation**] The laying of a thing waste, being brought to vtter ruine, whereof followes discomfort and heauinesse, Esay 6, 12. *And there be a Desolation in the middest of the Land.*

2 Eternall ruine, when impenitent sinners at the end of their daies, are turned into the deepe and vncomfortable pitte of hell. Psal. 73, 18. *And casteth them downe into Desolation.*

[**Sudden Desolation**] Vnlooked for, and most dreadfull Iudgement, hurling downe, and laying waste all things, like a mighty fierce storme of haile, or suddaine rising of waters, bearing downe all before it. Prou. 1, 27. *When your feare comes like sudden Desolation*, Iob 30, 14.

[**Desolate vallyes, holes, &c.**] That in all places high and low, townes and fields, obscure and famous, the enemy should rest and abide, Esay 7, 19. *In all desolate valleyes, &c.*

[**Despaire**] Want of hope; it is either in opinion, as when godly men thinke themselues to be without hope in a pang of temptation, as *Dauid* did: or in truth, as in wicked men, who alwayes want hope, and somerimes professe the want of it, as *Caine*. 2 Cor. 4, 8. *Wee Despaire.*

ſpaire not. Acts 27,20. *Wee Deſpaired,* or *All hope was taken away.* Deſpaire is contrary to hope, as vnbeleefe & diffidence is vnto faith.

[**To deſpiſe, when it is ſpoken of men**] To ſet at nought, and lightly to account of any thing, or perſon, Tit.2.ver. laſt. Mar.9,12,1 The.5,20.Ro.14,3

2 To neglect the vſe of a thing. In this ſenſe the wicked are ſaide to deſpiſe the bounty and patience of God. Alſo the word of God, Rom.2,4. *Deſpiſeſt thou the bounty of God?* Acts 13,41. *Behold ye deſpiſers.* Prou. 1, 30. When men make no vſe or profit of Gods Word, Chaſtiſements, or benefits, thereby they declare how they deſpiſe them, holding them as vaine things. Thus children are ſaide to deſpiſe the counſell of their parents, when they doe not follow it.

3 To giue iuſt occaſion of contempt. 1 Tim,4,12.

[**To Deſpiſe, referred to God**] His accounting vs vile in his own ſight, or making vs vile in the eyes of men. 1 Samuel 2,30. *I will honor him that honoreth me, and him that deſpiſeth mee, will I deſpiſe.*

[**Not to deſpiſe**] To eſteeme highly of a thing, and to value it at a great rate. Pſalme 51,17. *A contrite heart (O Lord) thou wilt not deſpiſe.* Hebrew 12,5. In theſe places leſſe is ſpoken, then is meant.

[**To Deſtroy**] To pull down and make waſte a building or houſe, making it euen with the ground, not leauing a ſtone vpon a ſtone, as it is written, Luke 21,6. *A ſtone ſhall not be left vpon a ſtone, that ſhall not bee throwne downe.*

2 To take away a thing quite ſo as it be no more. In this ſence Chriſt is ſaid to deſtroy ſin. Ro. 6,6. *That the body of ſin might be deſtroyed.* For at length (to wit) at our death, ſinne ſhal be quite taken out of our nature. 2 Tim. 2,18.

3 To bring men vnto a remedileſſe downfall and miſery, both in body and ſoule. In this ſence, God deſtroyeth the wicked. Pſ.37,38. *The tranſgreſſors ſhall be deſtroyed.* To caſt into hel. 2 Theſſ.2,8.

4 To take puniſhment vpon the wicked, by death, as Magiſtrates doe, Pſa.101,8. *Betimes will I Deſtroy the wicked of the Land, & cut off the workers of iniquity.*

5 To hazard the ſaluation of our Brother, by giuing offence, or by laying a ſtumbling block before him. Rom.14,15. *Deſtroy not him with thy meate, for whom Chriſt dyed.* To (Edifie) doth ſignifie either to turn and bring vnto the faith of the Goſpell, ſuch as were ſtrangers from it: or *Note.*

or else to strengthen in the faith such as already doe beleeue, endeauouring to make them wiser to God, and better lyued; and by Law of contraries, to (destroy) doeth imply as much as to keep from comming to Christian religion, or to driue from it (as much as lyeth in vs) such as alredy haue imbraced Christ, by the scandalous vse of things indifferent.

6 To execute the finall iudgement vpon euill spirits, Mark. 1, 24. *Art thou come to destroy vs?* To make guilty, or to condemn as guilty; and because destruction and desolation abideth or is due to such as bee found guilty & damned for crimes: therefore is this word vsed for desolating, abolishing, destroying. As Psal. 5,10. Ezek. 6,6. Ioel 1,18. Psal. 34,22,23 and 68,22. and 69,6.

[**Destruction**] Temporal death Psa. 90,3. *Thou turnest man to destruction.*

2 The casting downe of a person, or place, or people, in such sort as they bee neuer able to rise againe; like to an old ruinous house, which being fallne downe, cannot be built againe. Ose 13,9. *O Israel destruction is of thy selfe.* 2 Pet. 3,7. Psa. 37,12 *There they are fallen that work iniquity, and shall not be able to rise.*

3 A snare or trappe, such as Fowlers, & Hunters spread. Ex. 22,33. *It shall be thy destruction.*

[**Destruction of the flesh**] The taming or mortifying our corrupt Nature. Thus *Beza* taketh it; the leannesse and wasting of the body, through great heauinesse and affliction of minde for sin: Thus *Piscator* expoundeth it. 1 Corin. 5,5. *Vnto the destruction of the flesh.*

To destroy, is to propheſie destruction. Ezek. 43,3. as to diuide, is to foretell a diuision, Gen. 49. v. 7.

[**Deuill**] A Calumniator, or Accuser, which accuseth vs before God day and night. Reuel. 12,9,10.

2 One who is like the deuill, of a deuillish quality. Ioh. 6,70. *Haue I not chosen twelue, and one of you is a deuill*, that is; the child of the deuill, as like him as a Childe is like the father; also Idols. Deut. 32,17. 1 Cor. 10,20. 21.

3 A wicked spirit, the Prince and Captaine of the rest. *Math.* 25,41. *Prepared for the deuill and his Angels.* Deuill in Hebrew, is named of a word which signifieth a Waster, in opposition to God Almighty. Psal. 106,36.

[**Deuill and his Angels**] One wicked spirit, who of his malicious accusing God vnto *Henah*, when hee tempted her, Genesis, Chapter 3, verse 3, and 4. was called the deuill, and accuser or calumniator: and as head and Captain of all vncleane

ſpirits, is here mentioned in the ſingular number, as elſewhere often, hauing his Angels ioyned to him, as ſeduced by him, and inferior to him; like as all good Angels and elect men and women are ſubiect to Chriſt as their head. Mat. 25, 41. *Prepared for the diuell and his Angels.* This principall Diuell is called in Scripture Satan, alſo Beelzebub who was chiefe of Diuels.

Note. The wicked Spirits haue diuers names giuen them in holy Scripture, either to ſignifie their nature as Spirits, or their office, as Angels, of ſending forth as meſſegers; or their malice againſt God and men; as Satan, ſpiritual wickednesſes, diuel, Dragon, old Serpẽt; or their great might, as principalities, dominations, powers; or their effects, as vncleane ſpirit, deafe, and dumbe Spirit, father of lies, murtherer, &c. Other operations and woorkes, as Tempter. The vſe of all which, is to ſtirre vp the true Chriſtian to hate him and his workes, alſo to bee watchfull, giuen to ſobriety and prayer. 1 Pet. 5, 8.

[**To call out diuels**] To driue or thruſt out of mens bodies & minds by his Diuine power, the Diuels which perſonally dwelt there (as in their houſe or hold) Mat. 8, 31. and 9, 33, 34.

[**To be partaker of the table of Diuels**] Not to eate the Diuels, or take their ſubſtance into our bodies: but to haue the ſpirit of Diuels, and to be moobed by them. So to bee partakers of the Altar, is to be incorporate into that religion which was vſed at the Altar; likewiſe to be partakers of the body of Chriſt, is not to eate it, and take his fleſh into our ſtomaches but to be one ſpirit with him by w we liue to God, 1 Cor. 10, 21.

[**Condemnation of the Diuel**] The ſame puniſhment which is inflicted vpon the Diuel. 1 Tim. 3, 6. *Leſt being proud hee fall into the Condemnation or Iudgement of the Diuell*: that is, by meanes of pride and high mindedneſſe be caſt into hell fire, in manner as the Diuell is: by w to my ſeeming it is plaine, what the ſinne of the Diuels was, namely, an ambitious affecting, aſpiring vnto, and arrogating diuinity to themſelues, not content with their owne condition; vnto which very ſinne the Diuel afterward by the Serpent tempted *Eue*. Miniſters being yong men and yong Schollers, by preſumption and pride, are in no ſmall danger of eternall deſtruction,

[**Seauen Diuels**] Many Diuels a number certaine put for an vncertaine. Luke 8, 2. *Out of whom went ſeauen Diuels.*

[**To command Diuels**] By his voyce effectually to bid the depart,

depart, from any whom they poſſeſſed and vexed. Luke 8,29.

[**Deuiſe**] A thought, counſell, or purpoſe of doing ſome thing. Pſa. 33,10. *Thou bringeſt to nought the Deuiſes of the people.*

2 The euent that doeth follow vpon a mans deuiſes. Prou. 1,31. *They ſhall be filled with their owne Deuiſes*, that is; with the fruite of their deuiſes, or with that which comes of their own purpoſes and plots.

[**Deuout**] One truely Religious, who hath vowed and bound himſelfe to the true worſhip of the true God, abhorring Idolatry. Acts 10,2. *Cornelius a deuout man.*

2 A ſuperſtitious perſon, w ſeemeth Religious, and is not, but is giuen to will-worſhippe. Acts 13,40. *The Iewes ſtirred vp deuout Women againſt Paul.*

[**To Deuour**] To eate without chewing, and to ſwallow downe whole. Gen. 41,21,24.

2 With cruell fierceneſſe to teare & ſpoyle ſpiritually mens ſoules and bodies, as a Lyon deuours the ſilly Lambe. 1 Pet. 5,8. *Seeketh whom he may deuour.* A Metaphor. Gal. 5,15.

3 To ſpoyle and vndoe one in his outward eſtate, without pitty. Thus mighty men oppreſſe and deuoure the poore, as great Fiſh and Beaſts deuour and eat vp the ſmall. Iere. 51,3.

4 To waſte and ſpend riotouſly. Luke 15,30. *He hath deuoured thy goods with Harlots.*

5 To apply and take to our owne vſe that which was giuen and appointed once to Gods ſeruice, or to keepe back in our hands, that which was due to him. Pro. 20,25. *It is deſtruction to a man, to deuoure that which is Sanctified.*

6 To deceiue and defraud other of that which is theirs, by cunning pretences and ſhifts. Matth. 23, 14. *Ye deuoure Widdowes houſes, vnder colour of long prayers.*

[**To deuour with whole mouth**] To conſume and eat vp, as wild ſauadge beaſts vſe to do, inhumanly & without any ſparing. Eſay 9,2. *They ſhall deuour Iſrael with whole mouth.*

[**To deuour much fleſh**] In beaſtly and ſauadge manner to ſubdue, & conſume moſt great Nations, and many people, as wilde rauenous beaſts eat vp & deuoure fleſh of other beaſts whom they catch as their prey. Dan. 7,5. *Ariſe and deuour much fleſh.* This was verified of the kingdome of *Perſia*, whoſe 3. ribbes in his teeth, *Luther* expounds of his 3. chiefe Kings, *Cyrus*, *Darius*, & *Xerxes*: but *Iunius* of the 3. quarters & coaſts of the world. See chap. 8,4.

[**Deuteronomy**] A ſecond law, becauſe the Law which God

gaue in Mount *Sinai* is rehearsed (as if it were a new Law) in this Booke of *Deuteronomy*, ẃ is a Commentary or exposition of the Morall Lawe, or tenne Commandements.

[**Dew**] A water, or small rayne, which softly dropping and falling vpon the ground euery morning, doeth keepe it moyst, and make it fruitful. *Can.* 5,2. And by resemblance or likenes, it doeth signifie and set forth the things following.

Note. Dew, as it is a meanes to make the earth fruitfull: so it cannot be giuen but of God, Ier. 4.27. And the withholding of it is a curse. 2 Sam. 1,21.

2 The fruitfulnesse of good Doctrine, and of the word of God. Deut. 32,2. *My speech shall still as the dew.* A Metaphor. It signifieth both the Doctrine and Graces of the Gospell, and the spirit of Christ vpon men. Esay 45,8. and 26,19. Hose. 14, 6,7. Psal. 133,3.

3 The profit and commodity ẃ comes of Brotherly loue, or of the Communion of Saints. Psalme 133,3. *As the Dew of Hermon.*

4 Innumerable multitudes of the elect, plentifully gathered into the Church of Christ, as the Dew that droppes from Heauen. Psal. 110,3.

5 The short continuance, or sudden vanishing of the goodnesse which is in Hypocrites, *Hosea* 6,4. *Your goodnes goeth away as the morning dew.*

[**As the dew of hearbs**] That as the dew of heauen bringeth forth hearbs & fruit, out of the seed corruped in the earth: so the liues & soules of the Iewes should bee quickened of God wonderfully; ẃ was fulfilled at the deliuerance both from the *Babylonians*, and shall be also in their restoring by the Gospell, where their raising vp shall bee as life from the dead. Esay 26, 19. *Thy dew shall be as the dew of hearbs.* Rom. 11,15.

D. *I.*

[**To dig a pit**] To cast about to deuise and plot the hurt of others. Psa. 7,15. *Hee hath made a pit, and digged it, and himselfe is fallen into it.* Thus men dig.

2 To prepare and send destruction vpō sinners. Ps. 94,13. *Till the pit bee digged vp for the wicked.* Thus God digs.

[**Digged**] Bought. Gen. 50,5. Deut. 2,6.

[**Dignities**] Most high and eminent Rulers, which were most glorious of all others, yet not free from reprochful termes of lewd & false Prophets, such as Rome is full of, blaspheming euen Kings and Emperours whichdissent from them, or any way

way crosse them, 2 Peter 2,10. *Not affraide to speake euill of Dignities.* These because of Gods ordinance the holy Angelles beare reuerence to them, being patrons of them and their kingdomes by Gods appointment. Dan.10,and 11.

[**Diligence**] The earnest bending of the mind to do a thing well,& frequenting oftentimes so to do.2 Pet.1,5.*Giue all diligence to ioyne,&c.* Eccles 9,10.

[**Diligent hand**] A man which loueth labour,& gets his liuing in the sweat of his face. Pro. 10, 4. *The diligent hand shall haue plenty*: or makes rich.

[**To Direct**] To gouerne,rule and order a thing vnto happy successe, whē the grace of God in the heart assisteth vs to doe well, and his prouidence blessing vs,causeth our work to fall out well to vs.Ps.90,17. *Direct the worke of our hands vpon vs.*

[**To discerne**] To put a difference between things and persons, which bee like one another, being able distinctly to know one from the other; and touching things and persons w do differ and be vnlike,to perceiue which are most excellent and to allow them. 1 Corin.12, 10.*Discerning of spirits.* Rom 2, 18. *And tryest the things which differ.* Phil.1,10.

[**Discretion referred to men**] That gift of God(called Iudgement)Phi.1,9.Ps.111,5.Wherby sundry Christians are enabled to try and iudge of things and persons to be such as they are. By this gift, *Peter* discouered *Simon Magus*, Acts 8.and *Paul* bewrayed *Elimas* the Sorcerer.Acts 13,10. & *Iohn marke* Acts 15,38. It is a worthy gift proper to godly wise men.Pro. 20,5.Psa.112,5.Most needful it is for a Minister of the word to haue a good measure of this gift.

2 The wisedome which God declared in making and disposing the world, and the seuerall parts thereof to his glory, and mans good.Ier.51,15. *He stretched out the Heauens by his discretion.* *Referred to God.*

[**Disciple**] A Learner, or Scholler, who submitteth himselfe to another, to be taught any Learning. Acts 20, 30. *To draw disciples after them.* Mat.11. 2.*Iohn sent two of his Disciples.*

2 One, who learneth the Doctrine of Christ,that he may beleeue, and practise it. Acts 11. 26. *The disciples were first called Christians in Antioch.* Lu. 14,16 Also the Iewes which beleeued the doctrine of the Prophets. *Esay 8,16.*

3 The Apostles, who in a peculiar manner are often called the Disciples of Christ. Mat.8, 1.and 10,1.

4 Hypocrites, which heard & professed his Doctrine,with-

our loue to it, or faith in it, Ioh. 6,66. *Many of his Disciples went from him, and walked no more with him.*

[**Disobedience to men**] An vnwillingneſſe to doe what is commanded, and a readines to do the contrary, 2 Timot. 3,2. *Disobedient to parents.*

[**Disobedience to God**] A vice which cauſeth men to do what God forbiddeth, and to leaue vndone what he commandeth, either becauſe his precepts bee troubleſome to our ſloathfull nature, or aboue our corrupt reaſon. Rom. 5,19. *By the Diſobedience of one man.* Epheſi. 3,6. *Children of diſobedience.* Ef. 1,19.

[**To Disobey**] To refuſe to hearken and doe, according as God commandeth and forbiddeth in his word. Deut. 28,15. *If thou diſobey the word of the Lord thy God.* Eſay. 1,20. *But if ye refuſe, &c.*

[**Diſpenſation**] Miniſtery or calling of Apoſtleſhip. 1 Cor. 9, 17. Epheſi. 3,2. A Diſpenſer is a Steward, and Diſpenſation is Steward-ſhip. Now there bee 4. things required as neceſſary to a Steward. 1. that ſomething be committed to his truſt to be diſpoſed of. 2. Authority to diſpoſe it. 3. Declaration of the perſons to whom it may bee diſpoſed. 4. The manner how, & the meanes whereby. See Ephe. 3,3,5,7,8.

[**Diſorderly**] Idlely, ſloathfully, without labouring in a good calling, yet buſily inquiring into the doings & affaires of other men. For theſe two things, Idlenes & Curioſity are commonly coupled, they bee againſt ſ order of Nature, & ordinance of God. See Gen. 2,3, 17, 1 8. 2 Theſ. 3,6,7. compared with ver. 11. *They worke not, but walk diſorderly, & be buſie-bodies.*

[**Diſpoſe**] To put a thing in order, or euery thing in his owne place. 1 Cor. 11,32. *I will diſpoſe (or ſet things in order) when I come.*

2 To direct and turne a thing to this or that end. Gen. 50,20.

3 To giue out and diſtribute (as a Steward) the Treaſures of God. 1 Cor. 4,1,2. *It is required of Diſpoſers, &c.*

[**Diſpoſition**] An effect of Gods moſt wiſe prouidence, mightily ordering and fitting all counſels and actions, both his own and others, to their due and proper ends, Ge. 50,20. *But God diſpoſed it to good,* Pro. 16,9.

[**Diſtreſſe**] Any great trouble, danger, or grieuous affliction, wherby men are ſo ſtreightned as they know not at all what they may do. Pſa. 107,7. *He deliuered them out of their diſtreſſe,* 2 Cor. 1,8.

[**Diſtruſt**] Want of truſt, when men doe not rely & reſt vpon God for Temporall prouiſion

uision and protection, or for eternall saluation. Psalm. 78,22. *They beleeued not in God, but distrusted his helpe.*

[**Diuine**] One that excelleth in the knowledge and teaching of Diuine and heauenly Mysteries. Reue. 1. *Iohn the Diuine.*

[**Diuine sentences**] A sentence most prouident and prudent, ful of foresight and preuention. Pr. 16,10. *A diuine sentence shall bee in the lips of a King.*

[**Diuiner, or soothsayer**] One which by a deuillish spirit that is in him, doeth prophesie and tell before, what things shall come after. Deuter. 18,10. *Let none be found among you that is a Diuiner.* Es. 8,19. Ge. 41,8. Ez. 21,21. *Consulting by Diuination.*

[**Spirit of Diuination**] One that by a deuillish spirit studieth to withdraw others from ỹ worship of God, and true holinesse of life. Leuit. 20,6,27. *If a man or woman haue a spirit of diuination.*

[**To Diuine**] To tell things to come, as a soothsayer by the helpe of an euill spirit.

2 To deuise and finde out wayes & meanes how to know ỹ which is hard to be knowne. Ge. 44,5. *Know ye not that such a man as I can diuine.*

Note. Such as expound this of Diuination, they offer violence vnto, and wrest the words both in ver. 5. and 15. and before 30,27. Also they vniustly burthen *Ioseph* with a great fault, as if hee would attribute to himselfe and glory, as if hee had not receiued from God the gift of knowing things secret, which he did not before *Pharaoh*, being new come out of prison, chap. 41,16. The plaine meaning then agreeing to the words is, that by this deuise, *Ioseph* could try and finde out the crafty & deceitfull wiles, wherby they sought to delude him.

[**Diuision**] Disagreement in doctrine or affections. Rom. 16, 17. *Marke them which cause diuision.*

To Diuorce] To refuse ones wife, or to put her away from being his wife. To make a separation and departing. Math. 19, 3,7. 1 Cor. 7,14,15.

[**Bill of Diuorce**] A writing, or Letter, which the Husband gaue vnto the wife, to witnesse that he had refused her, & willingly put away or turned her off from beeing any more his wife. Deuter. 24.1. *Let him write her a bill of Diuorce, and put it into her hand.* The Iewes did not this by precept from God, but by permission from *Moses*, who allowed such a letter of diuorce for the safety of such wiues as had cruell & hard-hearted husbands, as it is written, Mat. 19,8 *Moses suffered you for the hard-*

nes of your hearts, to put away your Wiues, but from the beginning it was not so. Therefore such Iewish diuorce was euil morally, but not ciuilly. Diuorce for Adultery allowed by Christ, Mat. 5,33, also 19,5. The Papists hold, that the bond of marriage (beeing an holy Sacrament, as they say) cannot vpon any cause be broken, but is inuiolable till death: and therefore, if Adultery bee committed by either party, they allow a diuorce (*A thoro*) from bed onely, and doe not giue leaue to the Innocent party to marry againe. See their Annotation in *Rhem.* Testament, on v. 18. of the 16. chap. of Luke.

D. O.

[**Doctor**] One, who teacheth others, & causeth them to learn any knowledge. This is the generall signification.

2 One, who soundly teacheth the doctrine of Christ, skilfully confuting errors, which be contrary to it. Ephes. 4,11. *Pastors and Doctors,* [or Teachers.]

3 One, who teacheth effectually and within, making vs beleeue what wee learne and know of him. Mat. 23,6. *For one is your Doctor, euen Christ.* Esay 54,13. *All thy children shall bee taught of the Lord.* Ier. 31,33.

4 One, that ambitiously affecteth the honor of a Teacher and a guide. Mat. 23,10. *Bee not many Doctors.* Rom. 2,19. *Thou perswadest thy selfe that thou art a guide of the blind,* that is, one that can go before others, as a guide or a Teacher. This honour the Pharisies willingly took to themselues, beeing vnworthy of it. Mat. 5,14.

[**Be not called Doctors**] That the ambitious seeking after Titles, ought to be eschewed. Ma. 23,10. *Be not called Doctors.*

[**Doctrine**] That which is taught, or set others to learne. This is the generall signification.

2 The instructiō of the Church in that trueth, which is according to Godlinesse. 1 Tim. 4,13 *Giue attendance to doctrine.* Tit. 1 2. Here it is taken in good part.

3 Any manner of instruction, how corrupt or euill soeuer it be. 2 Tim. 4,2. *Doctrine of diuels* Here it is taken in ill part.

4 The act of Teaching. Mar. 4,2. *And said to them in his Doctrine,* that is, whiles he was teaching them, or in the act of teaching he said.

[**Forme of Doctrine**] The Doctrine of the Gospell, which is like a forme, mould, or stamp, changing the Elect into the Image and likenesse of it selfe, by imprinting in their hearts (thorough the Holy Ghost) those very graces of faith, hope, loue, and

and obedience, ẅ it teacheth and requireth. Roman. 6, 17. *Yee haue obeyed the forme of doctrine. &c.*

[**Doctrine of Christ**] Such Doctrine as hath Christ for the Author, matter, and scope or end. Hebr. 6, 1. *The beginnings of the doctrine of Christ*, that is, ẅ commeth from Christ, teacheth Christ, and leadeth vnto Christ. No other Doctrine, signifieth, no diuers doctrine from that which *Paul* taught. 1 Timothy 1, 3.

[**Doctrine of Godlines**] That Doctrine of Grace which doth teach vs the way how to worship God aright, and maketh vs his true worshippers, that is; godly persons. 1 Tim. 6, 3. *The Doctrine which is according to godlinesse.*

[**Doctrines of men**] Such opinions and Doctrines as haue none other then men for the Authors of them, without any ground out of the word. Col. 2, 22. *After the doctrines of men.* These are called precepts of men. Math. 15, 9. *Strange Doctrines.* Heb. 13, 9. and *a winde of Doctrine.* Eph. 4, 14. being like Boates tossed vp and downe with contrary windes.

[**Doctrine vncorrupt, wholesome, sound**] Such Doctrine as is not mixed with Leauen of error, but is in it selfe pure, and makes them which receiue it, to be sound in the faith, and of vncorrupt and pure manners, and to be saued in soule & body. Titus 1, 9. Also 2, 7, 8. *With vncorrupt Doctrine.* 1 Tim. 1, 10. 2 Tim. 1, 13. and 2, 17. he compareth false Doctrine to a Gangrene, which killeth.

[**Doctrine of Diuels**] Such erroneous opinions as come from the Diuell as Author, and keepeth them which receiue it, fast in his snares. 1 Timoth. 4, 1. *They shall giue heede to doctrines of diuils.*

[**To doe the will of God**] To beleeue the promises of mercy, for this is the will of God. Iohn 6, 40. *And to endeuour the keeping of his Commandements and Lawes.* Math. 7, 21. *He that doth the will of my Father.* This is Euangelicall doing, according o which, all ỹ godly bee doers of the will of God. Iohn 7, 17. To doe the will of God, is by faith to be in the feare of God; and to such the will and doctrine of God shall bee further reuealed.

2 Perfectly to keep the morall Law, or tenne Commandements, without fayling in any poynt, eyther for matter, manner, and measure of doing, or end. Rom. 2, 13. *The doers of the Law shall be iustified.* This is Legal doing, which is to be found onely in the man Christ, and the holy Angels.

[Doing

[Doing.] The execution and fulfilling Gods Decrees and Counsels. Psal. 115,3. *Our God is in Heauen, hee doth whatsoeuer hee will.* Esay 45,7. *I doe all these things.*

2 The performance of Gods precepts, eyther by endeuour, or in perfection. Psa. 15,7. *Hee that doth these things, &c.* Ga. 3,2 *He that doth these things shal liue.*

3 The working of some euill workes. 3 Iohn 11. *He that doth euill, &c.*

[To Doe well] To offer sacrifices, and doe all outward good works of a liuely faith in Christ, out of a pure heart, and a good Conscience. Gen. 4,6. *If thou doest well, &c.* Thus *Abel* worshipped God by faith in the promises without Hypocrisie, and that made his work good, and himselfe a well-doer; whereas *Caine* was an euill doer, and his worke euill. 1 Iohn 3, 12. (though hee did the thing w God commanded) because hee wanted confidence in Christ, and was an hypocrite.

[To doe euill] To send some punishment, or euill affliction. Amos 3,6. *Is there any euill in the City, and the Lord hath not done it?* Thus God doth euill.

2 To offend God in some sinfull deed, through weakenesse. 2 Sam. 12, 9. *wherefore hast thou done euill in his sight?* Thus godly men doe euill.

3 To liue wickedly, fulfilling the lusts of sinne with pleasure and greedinesse. 3 Iohn 11. *He that doth euill hath not seene God.* Thus vngodly men do euil. Ioh. 3,20.

[To doe faithfully] To doe as becomes a faithfull and beleeuing person, namely to entertaine, harbour, and bring on their way the brethren, such especially as be strangers. 3 Iohn 5.

[To Doe good] To prosper and blesse, Gene. 32,9. *I will doe thee good.*

2 To leade a godly life. 3. Io. 11. *He that doth good is of God.*

3 To distribute, or communicate vnto the necessities of the Saints. Gal. 6,10. *Doe good to all.* Heere it is more strictly taken, but it is vsed more largely in 3 Iohn 11. And often elsewhere it signifieth the performance of duties, of the first and second Table.

[To Doe] To prouide, labour and prepare, Gen. 30,30.

[Dogge] A creature vile and base, whose property is to snarle, bite, and brawle, louing ease, and greedy after meat.

2 A despised and abiect person, which is of vile account. 1 Sam. 17, 44. *Am I a dogge?* 2 King. 8,13. *Is thy seruant a dog?* 2 Sam. 3,8.

3 The Gentiles, which were strangers from Christ. Mat. 15, 26.

26. *I may not take the Childrens bread, and giue it to Dogges.*

4 False Prophets and Teachers, who (like Dogges) impudently barke against the trueth, and shamelesly rayle against the true Teachers. Phil. 2.2. *Beware of Dogges.*

5 Contemners of the word, to wit, such filthy vncleane liuers, as desperatly hate & scorn all good admonition, and their admonishers. Math. 7,6. *Giue not holy things to Dogges.* 2 Pet. 2,22.

6 An Whore, which letteth out her body for hyre. Deut. 23, 28. *Thou shalt not bring the price of a dog into the house of God.*

7 Negligent, couetous, and vnfaithfull Ministers, which seeke their owne things, & not the things of Christ Esa. 56,10. 11. *These greedy dogs can neuer haue enough, they looke euery one to their owne wayes, &c.* Dumbe and greedy Dogs bee careless & couetous Shepheards, which minde not the safety of the Flocke, but the benefit of the Fleece.

8 The Diuell, the prince of this world. Psalm. 22,20. Or it may be meant of the malicious Iewes, or both.

[**A liuing Dog, better, &c.**] That it is best to enioy things which be present, and not with expectation of future good things to deceiue themselues. Eccle. 9,4. 5. The saying and opinion of Epicures, like to that in *Esay* 22,13. 1 Cor. 15,32. *Let vs eate and drinke, &c.* whose affections and fashions by imitation, *Salomon* expresseth, Eccle 10,7,8,9.

[**Dominion**] Rule, Lordship, and power, either moderate or lawfull Lords. *Iude* 25. *To God onely be Dominion.* Or immoderate and hurtfull, of vnlawfull Lords or Tyrants, Romaines 6, 14. *Sin shall not haue Dominion ouer you.*

[**To Despise dominion**] To set at nought, and haue in vile account, not the persons of gouernours, but gouernment it selfe, euen the very order which God is Author of, they spare not to speake ill of it; as doe at this day the Anabaptists, Libertines, Dauidists, & Academici, with others. *Iude* 8, whereas *Michael* would not vse a rayling word against the impure spirit; these men reproach the holy ordinance of God.

[**Doore**] That whereby an ordinary entrance into, and passage out of an house is made.

2 Christ, by whom an entrance is made into the Church of God, as by a doore one entreth into an house. Iohn 10,1, 9. *I am the Doore, if any man enter, &c.*

3 Opportunity, or occasion of doing much good. 1 Cor. 16, 9. *A great doore and effectuall is opened*

opened vnto mee, that is, a very large occasion of profiting many.

4 Our hearts, which are as doores, whereby entrance is giuen to Christ, to come into vs, and to dwell with vs. Reue. 3 20. *I stand at the doore.* Psa. 24. 7.

[**Doore of faith**] The doctrine of the Gospell, by which (as by a doore) we enter into God, & he entreth into vs. Acts 14, 27. *God hath opened the doore of faith vnto the Gentiles.*

[**Doore of hope**] The first entrance into the hoped-for inheritance and blessings of God. Hosea 2, 15. *And the valley of Achor, for the doore of hope.* This Achor was the valley into which the *Israelites* first came, being once gotten ouer *Iordan*, when they went to take possession of *Canaan*, Iosh. 7, 16.

[**Doore of vtterance**] An open and free mouth to preach the Gospell. Col. 4, 3.

[**Doore of my lips**] The lips, which are as a doore, by which our words passe out. This doore is opened by two keyes; one of benefits, the other of the spirit: The locke which shuts it, is the feare of God. Psa. 141. 3. *Keepe the doore of my lips.* Psal. 51, 15. *Open thou my lips, O Lord, &c.*

[**Double**] Great measure. Re. 18, 6. *Giue her double according to her workes.*

[**Double portion**] Two parts or twice so much as double portion. Deut. 21, 17. *Two parts.*

[**Double honor**] Much and great honour. 1 Timo. 5, 17. *Let Elders which rule well, bee had in double Honour*, that is, in singular loue and reputation. 1 Thes. 5, 13. And larger maintenance, as appeareth by 1 Tim. 5, 18.

[**Double spirit**] A great portion of the spirit, or of spirituall guifts. 2 Kings 2, 9. *Let thy spirit be doubled vpon me.*

[**Double minded**] A mind ỳ goes two waies, a wauering vnstable minde. Iames 4, 8. *Purge your hearts ye double minded.*

[**Doubting**] The mistrust of heart about the prouidence and promises of God, whē the soule doth not rest quietly and surely in God, but sticketh & staggers, hanging, as it were, betweene two. Rom. 4, 20. *Abraham doubted not through vnbeliefe.* Matth. 14, 31. *Why doubt ye, O ye of little faith?* Doubting in wicked men comes from want of faith, and meere infidelity: but in the godly, it comes from weakenesse of faith.

2 Wauering, and vncertainty of minde. 1 Timo. 2, 8. *Lift vp pure hands without doubting.* Ia. 1, 6.

3 Perplexity and anxiety of minde, when one is so streightned, as he cānot see which way to turne him, or what to doe. 2. Cor. 1, 8. *Wee altogether doubted*

euen

euen of life. 2 Cor. 4,8. *We are in doubt.*

[**Doue**] A Creature of a very meeke and harmeleſſe Nature; alſo fruitfull, by meanes of often breeding. Mat. 10,16.

2 The Holy Ghoſt, which is like a Doue for meeknes and innocency. Matthew 3,26. it is written, the Holy Ghoſt came down from heauen like a Doue. Iohn 1,32. To ſhew it was no materiall Doue, but an appearance or ſhew of one, (much leſſe was ſ ſpirit conuerted into a Doue) wherin he did pleaſe to manifeſt himſelfe for that time and purpoſe, afterward vaniſhing. Alſo the Doue is ſaide to abide vpon Chriſt in a two-fold reſpect, firſt, of his humanity, becauſe the Spirit was perpetually preſent with it to fil it with graces perfectly, both for number and meaſure. Secondly, in reſpect of his Deity or God-head, becauſe the ſpirit which is the third perſon, is eternally ioyned with Chriſt the ſecond perſon, by or in a moſt maruellous vnity of one and the ſelfe-ſame eſſence and nature.

3 Holy Church or company of beleeuers, which is chaſte and ſincere, full of ſpirituall beauty, like a Doue, reſting ſafe in Gods eternal loue, as a Doue in a rocke. Cant. 2,5. *My Doue, &c.* A Metaphor.

[**Like a Deceitfull Doue**] The Iſraelites to hold on their folly and ſottiſhneſſe with great credulity and ſimpleneſſe, calling for helpe to ſuch as were their enemies, and would become their ſnare. Hoſe. 7,11. *Ephraim is like a deceiued Doue without a heart.*

Note. A Doue is cõmended for fæcundity or plentifull increaſe: alſo for ſimplicity & innocency: wherein the Doue is a Figure or type of the Church, w beſide her increaſe is alſo innocent, beeing expoſed to iniuries on all ſides, yet ſuffering all without any reuenge.

[**Eyes of a Doue**] Gracious, chaſte, and moſt ſingle, like to the eyes of a Doue. Cant. 1,15. *Thine eyes are like the Eyes of a Doue.*

[**Dowrie**] A gift of man vnto the woman or her parents, before and in reſpect of marriage. Gen. 34,12. See the Law hereof. Exo. 22,16,17.

D. R.

[**Dragon**] A fierce and cruell Beaſt, full of ſtrength, and very terrible for his force and power. Pſal. 148,7. *Yee Dragons and depths.*

2 The Diuell, who is called a great and red Dragon, in reſpect of his exceeding ſtrength and bloody cruelty againſt the Saints:

Saints: which must serue, to make vs watchfull and feruent in prayer against his grieuous assaults. Reuel. 12,3,9. *And the great Dragon, the old Serpent.* A Metaphor.

3 The greatest euils and enemies which may befall and beset vs in this life. Psal. 91,13. *The yong Lyon and the Dragon, thou shalt tread vnder thy feete*: that is, thou shalt ouercome euen thy strongest enemies. The King of *Babell* for cruelty likened to a Dragon. Iere. 51,34. Also Eze. 29,3. *And Antichrist.* Reuel. 13,4.

[**Poyson of Dragons**] The euill workes of wicked men, w are like poyson of Dragons, detestable to God, and dangerous to men. Deut. 32,33. *Their wine is the poyson of Dragons.*

[**Places of Dragons**] The waste Wilderneſſe. Psalme 44, 19.

[**Habitation of Dragons**] Forsaken and desolate Cities. Ier. 51,37. *Babell shall be as an habitation or dwelling place for Dragons*; that is, without an Inhabitant.

[**To Draw**] To make willing to beleeue in Christ, them who by nature are vnwilling. Iohn 6,44. *None can come to me, Except the Father Draw him.*

2 To make vs more & more willing to follow Christ, by adding grace vnto Grace; a second to the first; and to the second a third. Cant. 1.3. *Draw vs, and we will runne after thee.*

3 An effect of the exceeding great power of Satan, preuailing euen against ỹ great lights of the Church, to put them out, and to pull them from their standings. Reuel. 12,4. *And his taile drew the third part of the Starres out of heauen.*

[**To draw sinne by cords**] To heape vp sinne vpon sinne, violently, by all meanes. Esay 5,8. *Woe to them who draw sinne by Cart-ropes, &c.*

[**To Draw waters**] To shed aboundance of teares for sinnes done against Gods Law, as if Buckets of teares were drawne out of the Well of a sorrowfull heart. 1 Sam. 7, 6. *They Drew water, and powred out before the Lord, and fasted that day.* Hyperbole. Also to take comfort from the promises of grace, Esay 12, 3.

[**To draw all after him**] To reconcile vpon the Crosse by merit of his death, all the elect vnto God. purchasing for them with the forgiuenesse of sinnes, the Holy Ghost also, by whose mighty power through ỹ preaching of the Gospell, they may bee drawne from the world to Christ, to cleaue to him by faith. Ioan 12,32.

[**Dreame**] A nightly vision, or a vision in the night. Mat.

Mat.1,20. *And an Angel appeared to him in a Dreame.* Ioel 2. 28. *They ſhall Dreame Dreames*; that is, they ſhall haue plenty of diuine Reuelations.

2 Falſe viſions, and lying Propheſies. Ier.23,26, 27. *The Prophet that hath a Dreame, let him tell a Dreame.*

3 The vncertaine and vaniſhing condition of worldly rich men, Pſal.73, 10. *As a Dreame when one awaketh, &c.*

A Dreame is an imagination which the minde of man conceiueth in ſleepe. Of Dreames, ſome bee with repreſentations and ſimilitudes, as *Pharaohs* &c. and ſome without, as *Abimelechs*; Some naturall, ariſing from temperature of body, or affection of mind, which haue deceit, as Eccle. 5, 7. and Eſay 27,7. Some bee diuine when God ſpeaketh, Gen. 20,3. or an Angel, Matth. 1, 23. or a man, Acts 16. Theſe to be regarded. Some be diabolicall, Deut. 13, 1, 2. Some for comfort, ſome to afflict.

[**To Dreame**]. To thinke a thing not to bee (for the ſuddenneſſe and ſtrangenes of it) which yet is indeed. Pſal.126, verſe 1.

[**Dreames**] One Dreame being manifold, or conſiſting of many branches and parts. Dan. 2, 1. *Dreamed Dreames.* See verſe 31, 32.

[**Droſſe**] Falſe Doctrine, and corrupt Religion, Eſay 22, 25. *Thy ſiluer is turned into Droſſe.*

2 Hypocrites and wicked men, Pſal.119. *Thou wilt deſtroy all the wicked like Droſſe.*

[**Drunkenneſſe**] Exceſſe in Drinking, when wine or ſtrong Drinke is taken in ſo abundantly, til it inflame and ſet the luſts on fire. Eſay 5, 11. *Woe vnto them that riſe vp early to follow Drunkenneſſe, and to them that continue till night, till the wine doe enflame them.* Prou.23,29. There is a notable deſcription of the ſinne of drunkenneſſe, by the dangerous effects outward and inward, which it bringeth foorth in mens bodies and ſoules. Reade the place and conſider it.

2 Blindneſſe and perturbation of a minde, not able to diſcerne true things from falſe. Eſay 28,7. *The Prophet and the prieſt haue erred by ſtrong drinke, they ſtumble in Iudgement.*

In this ſignification § Whore of *Babel* is ſaid to make drunke the kingdomes of the earth with the golden Cuppe of her fornications, that is, with her moſt falſe and peſtilent errours offered out of a Cup of Gold, to blinde and beſot them. Reu. 17,2,4. Ier.23,9.

3 Furious deuiſion, ſuch as is amongſt drunken men, which doe raſhly ſmite one another. Ier.13.

Ier.13,14. *I will fill them with drunkennes, and will dash them one against another.* A Metonimie.

4 Feasting and liberall fare, as Gen.43,34. *And they drunke and had of the best Drinke.* Hest.3 15. *The King and Haman sate downe to drinke,* Hest.7,1. A Synecdoche. This word signifieth to drinke large vnto mirth, but with sobriety, Hag.1.6.Iohn 2, 10.

5 Plentifull abundance of good things. Psal.65,9. *Thou visitest the earth, and hast made it Drunken,* that is, thou hast watered it abundantly, and made it rich. And verse 10.

6 All kinde of inordinate liuing. 1 Thess. 5, 7. *They that are Drunke.* A Synecdoche.

7 Wanton riotousnesse, and infamous lust. Habbac.2, 15. A Metonimie.

[To Drinke] To be partakers of some temporall Iudgement or affliction from God, Obad.16. *As ye haue drunke, &c. so all the heathen shall drinke continually, &c.* Matth.20. *Ye shall indeed drinke of the cup, &c.*

[Drinke offering of wine] The ready cheerefulnes of the children of God to offer vp themselues to God in Martyrdome (as a Drinke offering) to testifie their faith, and for the seruice and ministery of the Church, Numb.15,5. *The 4. part of an Hin of wine shalt thou prepare for a drinke Offering*: which rite is thus expounded by *Paul*, Phil. 2,15. 2 Timothy 4,6. *I am already offered vp as a drinke offering.* These drinke Offerings as also meate Offerings, were annexed vnto all slaine Sacrifices, whether burnt Offerings, or of thanksgiuing, See Numb. 15,3,4,5.

[Strong Drinke] A kinde of Drinke which both Greekes and Latines call Sicera, beeing made of honey, barley, & dates; it hath force to make such drunke as take it: they gaue it to such as were executed, to stupifie and dull their senses, and make them senseless of paine. See Prouerbs 31,4,5,6. Esay 5,11, *Woe to them which follow strong Drinke.*

D. V.

[Dukes] Gouernours and Leaders, but inferiour to Kings Gen.26, vers.15. The Hebrew word *Alluph*, is a chiefe Leader, or *guide*; in greek, *Hegemôn*, a ruler or gouernour, it signifieth also Dukedomes, verse 30. as Kings are put for Kingdomes, Esay 23,15. Dan.7,17,23.

[Dumbe] One that cannot speake for lacke of naturall ability. Matthew 9,32, Marke 7, 32.

2 One that cannot speake and teach others, for lacke of grace

grace and knowledge, Esay 56. 10. *Their Watch-men are all Dumbe, they haue no knowledge.*

3 One that will not speake though he can, being quiet and silent vnder Gods hand, Psalm. 39,9. *I was dumb and opened not my mouth.*

[**Dumb spirit**] A spirit which maketh him dumbe, whom hee possesseth, Mark. 9. 17, 25. A Metonimie of the cause.

[**Dung**] Gods enemies trod vnder foot as dung and myre, Psalm. 83, 11. *They became the Dung of the earth*, Mal. 2, 3.

2 All things, euen the most precious and glorious, without Christ, Phil. 3, 8. *I iudge them all Dung.*

[**Dust**] A weake and vile Creature, Gen. 18, 27. *How shall I that am but Dust speake to my Lord?* Gen. 3, 19. *Dust thou art.*

2 A meane estate, Psal. 113, 7. *Hee lifteth the needy out of the Dust.*

3 Death, or the estate of the Dead, Gen. 3, 19. *To dust thou shalt returne:* as also mans body. Eccl. 12, 7.

4. That part of man which is made of Dust; to wit, his Body, Psal. 30. 9. it also signifieth innumerable, Gen. 28. 14. Gen. 13, 16. and 32, 12. Numb. 23, 10.

[**Dust put vpon the head**] Deep heauinesse & sorrow, in respect eyther of some great sin, or of some great iudgement, *Iosh.* 7. 5 *And they put Dust vppon their heads*, Acts 13, 51.

[**To shake off the Dust of the feete**] To witnesse by this signe, how execrable and loathsome they are, which refuse and contemne the Gospell; the very Dust is infected with their sin, Math. 10 14. *Shake off the Dust of your feete.*

D. W.

[**Dwelling**] A true, mighty, and fixed presence, eyther for good or euill, according to the nature of the thing that dwelleth, Ioh. 1, 14. *The word was made flesh, and dwelt among vs.* Thus the spirit & the word are said to dwell in vs, 2 Cor. 5. 16. Colos. 3, 16. Eph. 2. *Christ dwelleth in our hearts*, that is; they be conuersant with vs, and doe keepe mansion in our hearts, ruling and ouer-ruling vs, as a Maister ruleth and guideth his house. Also sinne dwelleth in the regenerate, Rom. 7, 17. *Not I, but sinne that dwelleth in me*, forcibly hindering, and by his presence mightily crossing and striuing against the good motions of grace, in the heart of a sanctified person.

2 Constant trust in Gods prouidence and promisse. Psal. 91, 1. *who dwelleth in the secret of the Almighty?*

3 To remaine, abide & continue, Iohn 6,56. *He that eateth my flesh, dwelleth in mee, and I in him.* Also to seat ones selfe for a short time as a stranger, Exod.2,15. Acts 1, 29. Ex.2. 22. Exod.12,40.

4 To haue place or entertainment, Pſ. 5,4. *No euill shall dwell with thee.*

5 Familiarity or Communion, both perfect and immediate, betweene God and the Elect, Reuel.21,12. *And he will dwell with them.*

6 Solace, comfort, and protection, by Gods comfortable presence, Reuel.7,15. *Hee that sitteth on the Throne, will dwell with you.* Also it signifies the perpetuall vnion of two natures in Christ, in whom the God-head dwelleth bodilie, Colos. 2, 9. viz. substantially, and not by communication of vertue, as God dwelleth in the Saints.

[**To dwell in seiled houses.**] To rest wholly in their owne priuate affaires and pleasures of this life, contrary to the duty of godly persons, who ought to prefer piety and Gods seruice before their owne, eyther commodities or comforts, Hag. 1,4. *Is it time for you to dwell in your seeled-houses?*

[**To dwell in God**] To bee ioyned constantly vnto GOD, which is by faith as by an Instrument: Charity is but a witnesse of our society with God, 1 Iohn 4, 16. *Hee that dwelleth in loue, dwelleth in God.*

[**To dwell together**] The society and conversation of man and wife, for the performance of marriage duties, Math. 1,18 *Before they came to dwel together,* 1 Pet.3, 5.

2 To pitch his Tabernacle as ye would say, to make a short abode heere, as they which liue in Tabernacles or boothes, doe not tarry long in one place, Ioh 1,14. *He dwelt among vs*: that is, not onely in our nature, but in the presence of vs the Apostles and other Iewes, hee did a while for a time conuerse.

[**Dwelling of the Spirit in vs, or of Christ in his members**] Three things. First, that his presence is effectuall and mighty, to possesse and gouerne the faithfull, which are his Temples, hauing dominion ouer them, inwardly enlightening to know, and powerfully guiding to doe the knowne will of God. Secondly; that his presence is continuall, not as of a guest, who lodgeth for a night in an Inne, and is gone next day; nor as a Soiourner that flitteth, but as an Owner and possessor to abide for euer, as in *Iohn* 14. Thirdly, the manner of his presence; not by infiniteneſſe of power, as hee is present

preſent to all creatures to ſuſtaine them, but by his grace and healthfull effects, vniting to Chriſt, regenerating to bee his liuely members, witneſſing our adoption, &c. Rom. 8, 9. Epheſ. 3, 17.

Dwelling, habitation, or manſion, is a name giuen to the Tabernacle which *Moſes* made and God dwelt in, 1 Sam. 2, 32, 29. and afterward to *Salomons* Temple, 2 Chr. 36, 15. & Heauen it ſelfe, is alſo thus called, Deut. 26, 15. where *there be many Manſions*, Iohn 14, 2. Alſo the Tent which *Moſes* made and *Salomons* houſe was thus called, 2 Chr. 29, 6. The Temple is called the habitation of his glory, becauſe Gods glory filled the Tabernacle, when God firſt tooke poſſeſſion of it, Exod. 40, 34, 35. Pſal. 26, 8. and elſewhere, the habitation of *Iehoua*, Leuit. 17, 4. and of his Name, Pſa. 74, 7.

Dwelling in Tents, ſignifieth, either his keeping at home, as Gen. 25, 27. Iud. 5, 24. or his being with his ſheep-folds; for ſheepheards dwelt in Tents, Eſay 38, 12. and ſuch was *Iacobs* trade & his children, Gen. 46, 34. Or elſe thirdly his pilgrimage in the land, Heb. 11. 9. heereupon *Iacobs* tents are vſed for the ſtate of the commonwealth of Iſrael, Numbers 24, 5.

To be in light, or to dwell in the light, ſignifieth, God can endure no falſhood, hypocriſie, lyes.

To dwell in the clouds, ſignifieth, that God is inacceſſible to vs: alſo the cloud is a token of Gods preſence, 1 Iohn 1, 7. 1 Tim. 6, 16. 1 Kings 8, 12. Leuit. 16, 2.

D. Y.

[**To Dye.**] To giue vp the ghoſt, Gen. 5, 20. *And he dyed.*

2 To be continually in the danger of death, 1 Cor. 15, 31. *I Dye daily.*

[**To dye to ſin**] To break the force of ſinne, and euery day to weaken it ſomething. Rom. 6, 2. *How can they which are dead to ſinne, liue therein?* Thus the godlie dye euen while they liue.

[**To die in the Lord**] To yeeld vp our ſpirits in the faith of Chriſt, vnder hope of Saluation by him, with repentance for all our ſinnes, Reuel. 14, 13. *Bleſſed are they which dye in the Lord.* This is to fall aſleepe in Chriſt, 1 *Theſ.* 4, 13.

[**To die for the Lord**] To giue our liues for the teſtimonie of Ieſus, as Martyrs doe, Acts 21, 13. *I am ready to dye for the name of the Lord Ieſus.* Thus died *Iames*, Acts 12, 2. and *Antipas*, Reuel. 2, 13.

[**To die to the Lord**] Theſe

foure things: first to acknowledge that as wee haue life by his giuing, so death commeth by his sending: secondly, with cheerefull patience to submit our selues to all diseases, and to death it selfe: Thirdly, as in our life, so in our death to desire that God may bee glorified of vs, being very carefull that nothing be spoken or done to dishonor him. Fourthly, to giue vp our ghost in good cõfidence that Christ will saue our soules presently at their dissolution, & raise vp our bodies to life at the last day. Note, that liuing to the Lord, and dying to the Lord, are ioyned together; such life, such death.

[**To Die in sin**] To perish by impenitency, or to goe into euerlasting death through continuance in sinne, Ioh. 8. 24. *Yee shall Dye in your sins.* Thus shall all they die, which beleeue not in the only begotten Sonne of God.

[**To Dye to our selfe.**] In our death to bee forsaken, without any to care for vs or to respect vp, Rom. 14, 7. *None of vs dyeth our selues.* Thus vngodly men die, who as they acknowledged not, nor trusted in any GOD whiles they liued, so they haue no God to look to them to saue them in their death, when they perish as forsaken bond-men. But thus the godly do not dye: for the Lord whose they are, & whom they faithfully serued in their life, doth preserue them safe both in their life & death, also will raise them from death to life.

[**To dye the Death.**] Certainty of dying, Genesis 2. 17. *Thou shalt dye the Death.* Doubling of the verb noteth certainty, speedines, and fearefulnes of death. See the like, Gen. 2, 16. and 3, 16. and often elsewhere; an Hebraisme, Gen. 11. 3.

[**To dye the death of the righteous**] To haue a death like to the death of the righteous; or to haue an end like vnto his. Num. 23. 10. *That I might dye the death of the righteous, and my end may be like his.*

[**To Dye in Adam.**] To bee subiect to death, by the guilt of *Adams* disobedience, 1. Cor. 15, 22. *In Adam all dye.*

[**Dying.**] The miserable estate and condition in which the faithfull, but especially the Ministers of the word be in this life. 2 Cor. 4. 10. *We beare about in our bodies, the dying of the Lord Iesus.*

E. A.

[Eagle.]

A Bird, the King of Birds, whereof *Plny* mentioneth diuers kindes, vnto which it is common, to be gathered together to a dead Carrion, through the smell or sent of it: also to flie aloft, and to cary their yong vpon their wings in a tender care of them, &c. Iob 39,31,32 33,34.

2 Beleeuers, which vpon the wings of a liuely faith soare aloft, and mount vp to Christ Iesus, whose crucified flesh hath a sweet sauour, that attracteth and draweth them to him, as the sauour of the dead carkasse can cause the Eagles to resort vnto it. Luke 17,37. *Where the carkasse is, there will the Eagles resort.*

Or thus: If there bee such wit in Birds (as Eagles) that they will come so farre to one carkasse; a great shame it is to beleeuers, not to bee gathered to the Author of life, by whom they are truly fed vnto an euerlasting life.

Or thus: As Eagles assemble to the Carrion: so the beleeuer shall be perfectly ioyned to Christ, in despight of Sathan, according to that, 1 Thess. 4 17 *And so they shall be euer with the Lord. When the Sonne of man shall come to iudge the world, all the faithfull shall be gathered to him.* An Allegory.

[Eagles winges] The mercifull prouidence of God, sauing & protecting his people from dangers, Exod. 19,4. *I carried you vpon Eagles wings.* Eagles fly aloft, and carry their young on their wings, to put them out of danger; which signifieth Gods louing prouidence, procuring the safety of the Church, and of euery member of it. A Metaphor.

2 Swiftnesse, speedinesse, and by sudden flight vanishing away. Pro. 23,5. *Riches takes* wings like an Eagle, and flies into Heauen.*

* These senses and collections be not contrary, but diuerse: and may well stand together.

[Great Eagles] That most mighty and rich King of *Babel*; to wit, *Nabuchadnezzar*, Eze. 17,3. So expounded in Ver. 12 of this Chapter. A Metaphor.

[Eare] The instrument of hearing.

2 The vnderstanding which comes by hearing. Re. 2,11. *He that*

that hath eares to heare, &c. Deu. 26,4. A Metonimie.

3 Seruice, obedience, or perpetuall subiection. Psalm. 40,6. *Mine eares hast thou opened*; that is, thou hast framed mee to thy perpetuall seruice, Exod. 21,6.

Gods Eare] Either his infinit knowledge (as if hee heard all things) or his readines to heare and grant our requests. Psa. 94, 9. *He that made the Eare shall hee not heare?* Psal. 116,2. *Hee hath inclined his eare vnto me.* A Metaphor.

[**Earnest**] Something giuen to binde a bargaine; as a shilling, to binde the payment of an hundred pounds.

Note. It is in Hebrew *Erabon*; hence the Greeke *Arrhabon* is borrowed, and it signifieth a pledge, pawne, or earnest.

2 A pledge, or pawne, Gen. 38,17,18. *What is the earnest (or pledge) that I shall giue thee?*

3 An hostage giuen in war. All these are (as an earnest) to confirme and assure a thing: 2 Kings 14,14.

[**Earnest expectation**] A looking after some thing with great greedinesse and vnwearied continuance, Rom. 8, 19. *The earnest expectation of the Creature, &c.* Heere is a Prosopopoea or fiction of persons: there is a person put vpon the vnreasonable Creature, of one who expecteth and looketh after some man or matter, as it were with heads and neckes stretched out, to behold & spy that which they eagerly desire to see and enioy: so the Creature (as a woman in trauell) Rom. 8,22. feruently coueteth it owne restauration by a naturall instinct which is put of God into the Creature, whereby it is moued secretly to couet & attend the end for which it was made; which is that perfect estate wherein it was made of God, and from which, by mans sin it fell, and vnto which still it tendeth by a naturall inclination, euen as heauy things naturally tend downeward, and light things vpward.

[**Earnest of the Spirit**] The gift of ỳ Spirit which is like an Earnest in a bargaine: for the first fruites, or the sauing gifts of the Spirit, to wit, Faith, Hope, Loue, and Repentance, doe in such sort assure the godly of hauing their full happinesse in heauen at last, as hee that hath receiued an earnest, is sure to haue the full sum paid him, or the full bargaine accomplished. Ephe. 1,14. Also 2 Cor. 1, 22. *And hath giuen the Earnest of the Spirit.* In this sense the Apostle in the foresaid places, vseth the similitude of a Seale, which also serueth to confirme a promise; and therefore fit to signifie the assurance

surance which the Spirit of adoption doth giue the faithfull of their inheritance in heauen, in due time to be seene and enioyed of them.

[Earth] Dry land. Gen. 1, Ps. 24, 1. *The earth is the Lords.* Also it signifies that matter wherof all terrestriall and celestiall bodies were made. Gen. 1, 2.

2 Land & Sea, and ally is in the. Ge. 2, 1. Thus God created heauen & earth, &c. Psa. 124, 8. *Which made heauen & earth.* Also by a Synecdoche, Earth is put for all things created. And for the water which couered the earth being dryed by a strong East winde. Gen. 8, v. 1.

3 The Inhabitants or people which dwell on the earth. Psal. 101, 1. *Sing vnto the Lord all the Earth.* Gen. 6, 11. Gen. 9, 13. By a Metonimie of the place containing, being put for the persons contained in it, as Iosh. 23, 14. Esay, chapter 24, verse 19, 20. See Esay, chapter 11. ver. 5. & 9. for the Elect on ỹ earth.

4 Earthly minded persons, Psal. 10, 18. *That earthly man* (or man of the earth) *cause to feare no more*: the wicked and impenitent which bee on the earth. Esay 11. 4.

5 That which is fraile and weake 2. Cor. 4, 7. *We haue this Treasure in vessels of Earth*, or Earthly: signifying thereby, fraile and weake men, to whom the treasure of the Gospell was committed, to be by preaching scattered abroad. It signifieth the elect, Esay 11, 10.

6 The increase or fruit which commeth out of the earth, Gen. 3, 17. *In sorrow thou shalt eate of it*: that is, (the earth) *all the daies of thy life.* A Metonimie.

7 A Region, Land, or Country Math. 9, 26. Marke 15, 33. Luke 4, 25. In all which places, the word Englished [*Land*] is [*Earth*] in the Originall, by a Synecdoche.

8 Onely the Land of *Israel*, Rom. 9, 28.

[Earth empty] That the land of *Iuda* and *Israel* should lacke both Inhabitants and treasure. *Esay 24. 1.*

[Earth mourneth] The people to be sorrowfull, & through heauinesse to pine away, Es. 24, 4. *Earth mourneth*: and in the next verse the earth is saide to be defiled, namely by the wickednesse of the persons which tread thereon.

A ladder set vpon the earth, Gen. 28, v. 12. as the ladder representeth Christ the Sonne of man, on whom the Angels of God ascend & descend, Iohn 1, 51. and in Gen. 28. 12. is applyed in speciall to *Iacob*, and his iourney; so the earth sig. his humane nature and couersing with men, and the heauens sig. his diuine nature & mediation for men with God. Ioh. 16. 28. *Heb. 9, 24.*

[**East**] Easterne people which dwelt in *Syria* and *Mesopotamia*, as the Philistims dwelt in the West, Es. 2,6. They are full of the East, or aboue the East, excelling them in superstition and art-magicke, whereunto they are giuen exceedingly.

[**Earth, and the plenty therof**] The whole frame of the world, and all Creatures which be contained in heauen, earth & seas, abundantly, as starres, beasts, fowles and fishes, and whatsoeuer springs out of the earth for mans vse. 1 Cor. 10,26. Fulnesse of earth put for whatsoeuer filleth the earth, as Esa. 5,3.

[**The full wells with earth**] Prefigured the corruption of cleere Doctrine of the Gospell with earthly glosses and traditions, Gen. 26,15.

[**To be Eased of his enemies**] To comfort him in the iust punishment of his owne people, become (through their Idolatry and Apostacy,) enemies to their God. I will ease me of my enemies, that is, I wil quiet and cheere my selfe when my wrath is satisfied and fulfilled in their punishent. Esay 1,24.

[**Ease**] A stubborne resting and continuing in an euill and sinfull course, with pleasure and delight in it. Prou. 1,32. *The ease of the fooles slayeth them.*

[**Easie**] That which may wel be borne, or which we may vse with none or little incumbrance and burthen to vs. Mat. 11,30. *My yoke is easie*; to wit, vnto the regenerate. See yoke.

[**East Country**] Land of the East part of *Arabia*. Gen. 25,6. Hereupon mention is made of the Land of the East, Iob 1,3. and *Iob* himselfe was in likelihood, the sonne of one of these sonnes or nephewes of *Abraham* by *Keturah*.

[**To eate**] To chew meate with the teeth, to make it fit to enter the stomack. This is naturall eating.

2 To receiue and take part of all sorts of meates, euen such as were forbidden by *Moses*. This *Peter* did among the Gentiles at *Antioch*, to confirme by his example, that Christian liberty from the yoake of *Moses* Law, which the doctrine of the Gospell taught and set foorth; but afterwards whē some Iewes came thither from *Iames* (that is, from *Ierusalem*) hee ouerthrew that hee had established by his teaching and example, in that he applyed himselfe as a temporizing dissembler (in that one act) vnto the Iewish customes, being with the Iewes. Gal. 2,12. Before certaine came from *Iames*, he did eat with the *Gentiles*. Note that by this latter act and deed of his, hee gaue occasion to thinke that the Ceremonies of the Law were necessarily

ceſſarily to be kept of all that would be ſaued; whereas by his former eating indifferently all kinds of meats with the beleeuing *Gentiles*, he had built them vp in the abrogation of thoſe Ceremonies; ſo deſtroyed hee what once he built: ſuch imperfection, is euen in the beſt men.

[**To Eat Chriſt**] To receiue him, by beleeuing in him, as meate is receiued into the ſtomacke by eating, ſo Chriſt is receiued into the Soule by beleeuing. Ioh. 6,35. *Hee that beleeueth in mee ſhall neuer hunger more, and he that beleeueth in me ſhall neuer thirſt.* This is ſpirituall eating. Thus is the fleſh of Chriſt eaten, when wee doe by faith beleeue, that it was giuen for vs; & is the price of our ſins to God. The Capernaicall and Papiſticall eating of Chriſt, is both abſurd and abominable; for ſo Infidels and wicked men, yea, very Mice and Rattes may eat him, and haue eternall life by him, if his very fleſh were corporally preſent in the place where the Sacrament is adminiſtred.

[**To eat all things**] Not to pamper the belly by gluttony and exceſſe, but indifferently without choyce to vſe meates forbid by *Moſes* Law, as well as ſuch which were allowed, vpon knowledge of their liberty purchaſed by the Paſſion of our Lord; from ſuch Legall and ceremonial obſeruances, Ro.14. *One beleeueth that he may eate all things.*

[**To eate hearbes**] To feede vpon peaſe, beanes, and al manner of pulſe, or the vileſt meates that were, rather then to eate meats forbidden by the Law; ſuch was the weaknes of beleeuing Iewes. Rom.14,2.

[**To eate and liue for euer**] To eat of the tree of life, on a purpoſe and hope to recouer that life eternall which he had worthily loſt by his eating of the Tree of Knowledge. Gen.3,2. Note that *Adam* ſhould not haue liued for euer, though hee had eaten; (for by ſinne hee was deſtitute of the force and fruit of the Tree, which ſhould haue conſerued naturall, and continued ſpiritual life, on condition of his obedience) but ỹ vaine confidence and preſumption of *Adam* is heere noted, ſuch as hypocrites haue to get ſaluation (*ex opere operato*) by the bare action, or receiuing of the Sacrament.

[**Not to eat blood of Beaſts**] Not to prophane or diſhonour holy things by imploying them to common vſe; for blood was for expiation in ſacrifices. Gen. 9.4. Leu.19,16. Le.17,11,12.

2 To be very carefull not to ſhed mans blood to ſatisfie our luſt, Gen.9,4,5. Deut.12,13. Note.

The

The law which forbiddeth the eating of the fat. Leu. 3,17. and 7,13,14,15. hath the same signification; which the blood before did signifie, as touching our honouring holy things.

[**Not to eate vncleane beasts and birdes**] That nothing is lawfull for vs (no not for common vse) vnlesse it be sanctified by the word and prayer, Leuit. 11,1,2,3,4,&c. vntill ve. 12 compared with 1 Tim. 4,5.

2 That we ought not to be carried away with strange doctrines & manners of the Heathen, but to haue our hearts established in the Lord, with grace, Heb. 13,9. Le. 20,25,26.

[**To eate Butter and Hony**] To be nourished and brought vp with such sustenance as is fit for an infant to feed on till hee came to age of discretion, Esay 7,15,16. *Butter and hony shall he eate*: this must not bee vnderstood of the sonne of the Virgine (Immanuel, verse 14,) but of the young sonne of *Esay*, *Shear Iashub*, verse 3, whom God had giuen as a signe of deliuerance of *Iuda* from the *Syrians* & *Israelites*, who both perished in so short a time as this Childe could grow vp: for both those kings perished with the fourth yeare of the reigne of *Ahaz*, whereas Immanuel was borne long time after, 2 Kin. 15,30. and 16,9.

2 To haue such plenty, as there should be none, of the richer especially, to whom to sell; such a number should bee exported captiues to Babylon, and so few Inhabitants left in *Iuda*, Esay 7,22. *Butter and Hony shall euery one eate, that is left in the Land.*

[**To eate as a Canker**] To ouerthrow the faith of others, as a gangrene doth ouerthrow a body by eating part after part, 2 Tim. 2,17,18.

[**To eate our owne iudgement**] To procure Iudgement to our selues by our eating vnworthily the Lords Supper, 1 Cor. 11.30. *Hee that eateth this bread vnworthily, eateth his owne Iudgement*; that is, hee is cause of punishment to himselfe, by eating vnduely.

[**To eate a rowle or a booke**] To receiue, and (after a sort) to draw and take in both the argument or matter, and also the guift of prophesie, Ezek. 3,1. *Sonne of man eate this rowle.*

2 To study and learne the Scripture, till one know the points of doctrine, and haue the power thereof in the heart. Reuel. 10,9. *Take the Booke and eat it vp.*

[**To eate bread**] To feede, or to eate meat. Marke 3,20. *They could not so much as eate Bread*, that is, take their meat and repast.

[To

[**To eat and drinke**] To liue, and be safe, Exod. 24, 11. *They saw God, and did eate and drinke.*

2 To liue voluptuously, being giuen to the pleasures of this life, 1 Cor. 15, 32. Ge. 25, 34

[**To eate vp Gods people**] To exercise wrong and cruelty towards the godly. Psalm. 14, 4, *They eate vp my people like bread*, euen as vsually and willingly as they eate Bread, they doe oppresse the godly.

E. C.

[**Ecclesiastes**] A person vnited againe to the Church, vpon his repentance done and published before the Church, Eccles 1, 1.

2 A booke or portion of Scripture, called *Ecclesiastes*, because it is a witnesse of his [*Salomons*] vniting to § Church, after his greeuous fall.

E. D.

[**Eden**] Either pleasure; then it is a Noune appellatiue: or the name of a place and Region (wherein stood Paradise) called so vpon the great delights and pleasures which abounded in Eden, Gen. 2, 8. *Eastward in Eden*. Heereof is often mention in Scriptures, 2 Kings 19, 12. and Esa. 37, 12. Ezek. 27, 23. & 28, 13. where Eden is teamed the garden of God: also Gen. 4, 15. & 13, 10. and Is. 51, 3. w plainely sheweth that sithence Eden is the proper name of a Region in Babylon, or Chaldea and other Regions bordering vpon it, (as *Nod*, Gen, 16.) it is plaine therefore that they are deceiued which imagine Paradise situate in Eden, to bee the whole world, or in the ayre, vnder the equinoctiall zona, or circle; or to containe *Armenia*, *Syria*, *Egypt*, and *Assyria* in it: or restraine it to a fruitfull field in Babylon, or confine it to *Syria* onely: whereas how Paradise and the Region of Eden were bounded, cannot certainly by any stories sacred or prophane, be vnderstood, as *Paræus* thinketh. Sure it is, that *Moses* writeth of Eden as a place in his time well knowne of him and the Iewes, and in Gen. 2. doth by some floods & other circumstances describe & determine it. Eastward it was, but how large, whether yet defaced wholly, or when, as it is no matter of faith, so no certainty to be had, but with much vncertainty; *Præstat dubitare de occultis, quàm litigare de incertis.* *August.*

[**Edifie**] To build, or to make an house.

2 To doe all manner of duties, either to bring our neighbour vnto Christ, or if hee bee wonne,

wome, that he may grow from faith to faith; for the faithfull they are Gods house and building, his Temple and stones of the new *Ierusalem*; and the furthering of these in Christianity is edifying and building of thē vp. 1 Thess. 5,11. *Edifie one another*. Rom. 15,2. Ephe. 4. 12, A Metaphor.

[Edification] Either the action of one, who seeketh by instruction to build vp others in godlinesse: or the euent and fruite of such an action. Ephe. 4, 12, 16. *For the Edification of the body of Christ*. 1 Tim. 1,4,

E. F.

[Of no Effect] That which is void, frustrate, fruitlesse, idle, and vaine, hauing lost force and efficacy, Gal. 4,4. Ro. 3,31. Ga. 2,21. Rom. 6,3. In all these places, one word is vsed in the Greeke Text.

E. L.

[Eldership] The Colledge or whole company of Elders, w labour in the word and the regiment of the Church. 1 Tim. 4,14. *Giuen thee with the laying on of hands of the Company of the Eldership*.

[Elder] An ancient, or one stricken in yeeres, or of great age. 1 Tim. 6,1. *Rebuke not an Elder*. This is an Elder in respect of age. Elder is put for greater, to wit, in age, as Gen. 29,16. and 27,v.1.

2 A temporall Gouernour and Ruler among the Iewes, Exod. 24,1. Also Exod. 4, 29. *The Elders of the Children of Israel*, Exod, 17, 5. *Take with thee the Elders of Israel*. Matth. 21. 23. Act. 4,5. These were Lay, or ciuill Elders. Elders by office and dignity in the Common-wealth. Gen. 50,7. Numb. 11. 16. Ruth 4,2. 1 Tim. 5. 17. for Church rulers.

3 One that hath authority ouer a flocke, to rule or teach it. 1 *Tim.* 5,17. *The Elders that rule well, are worthy of double honour*. 1 Pet. 5, 1. *The Elders which are among you*. This is an Eccleſiasticall Elder, to deale in the Edification of the Church, *Tit.* 1,5,7.

4 An Apostle. 1 Pet. 5, 1. *I also that am an Elder*, 2 *Iohn* 1. *The Elder to the Elect Lady*.

5 Progenitors, or fore-fathers, which liued in former ages. Marke 7,3. *Holding the tradition of the Elders*.

6 All which haue any ecclesiasticall function, namely, Teachers and Pastors, 1 Epistle of Pet. chap. 5,1.

7 Pastors, Deacons, and other Church-officers. Acts 14. 23. A Synecdoche.

8 The Iudges or seuenty seruatours

Senatours of the great Court at Ieruſalem, called *Sanhedrin*, Mat. 16. v. 21.

[**To elect or chooſe.**] To decree the election of ſome to be ſaued by Chriſt the Mediator, Epheſ. 1, 4, 5.

[**Election**] A chooſing of ſome out of many, as if out of a great heap of flowers, or herbs, gold, or precious ſtone, or other things ye would gather the chiefe. Now, where ſome are choſen, others are refuſed; and where ſome be refuſed, all bee not choſen. They erre, who hold Election vnto life to bee common: or to depend on foreſeene faith or workes, for it is moſt free.

2 The chooſing of ſome to obtaine ſaluation by Chriſt, according to the good pleaſure of God, Rom. 9, 11. *Election of Grace.* This hath two acts, 1. of the end, called the decree: 2. of the meanes, called the execution of the decree.

3 The chooſing or appointing ſome vnto publicke functions, by voices, or by a common conſent, Acts 14, 23. *When they had ordained Elders by Election in euery Church*, Iohn 6, 70.

4 The Elect themſelues, Rom. 11. 7. *The Election hath obtained it.* The company of elected Iewes are heere meant.

[**Elect Angels**] Certaine Angels choſen from amongſt the reſt to eternall life, 1 Tim. 5. 21. *I charge thee before God and the Elect Angels.*

[**Gods Elect**] Such men and women, as are freely choſen of God in Chriſt Ieſus vnto euerlaſting ſaluation, without reſpect of faith or workes, foreſeene only, becauſe God would ſhew them mercy, Tit. 1, 2. *According to the faith of Gods elect.* Rom. 9, 9, 10.

2 Chriſt, whom alone God elected & choſe to be the Meſſiah and Sauiour, Luke 23, 35.

[**Elect Lady**] Some excellent and honourable Dame, 2 Ioh. 1. *To the Elect Lady.* In this ſence *Theophilus* is called moſt Noble Luk. 1, 3, being a chiefe & principall perſon, renowned as well for piety and good workes, as for birth and nobility.

Election what it is.

Gods eternall decree, freely chooſing as ſome Angels, ſo alſo a certaine number out of loſt mankinde, to obtaine ſaluation by faith in Ieſus Chriſt, vnto the praiſe of his glorious grace, Rom. 9, 11. Acts 13, 48. Epheſ. 1, 4, 5.

[**Elect, or choſen in the Lord**] One which is a ſelected and choiſe perſon, of chiefe and excellent godlines, declaring Election from all eternity. Rom. 16. 13.

[**To make Election ſure.**] To con-

confirme that decree of our election (which is firmely purposed on Gods part) to our owne hearts, which is done by the fruits of the Spirit in vs, rehearsed before, 2 Pet. 1,5,6,7. For these graces shew a mans faith and Iustification, and this shewes our calling: and calling commeth from election, as *Paul* teacheth, Rom. 8, and 9. 2 Pet. 1,10. *Making your calling and Election sure.*

[**Election of grace**] Free election, or that election which comes from the free mercy and fauour of God, Rom. 11,5. *According to the Election of grace.* If election bee of grace, then it is not of works; for then grace were no grace, saith the Apostle, and that is no way free, which is not free euery way, saith *Augustine.*

[**Elements, or rudiments of the world**] The Fire, Ayre, Water, Earth, called Elements, because they bee the beginning, wherof other visible Creatures are compounded, 2 Pet. 3, 10, 12. *Elements melt with heat.*

2 The Legall Ceremonies of the old Testament, which were Principles or Rules, wher by God ruled & instructed his Church (as it were) vnder a Schoole-maister in those daies. But being now ioyned to the Gospell, or held as necessarie to saluation, they are to bee taken heed of, Col. 2.8. *Beware lest ye be spoyled by traditions of men, according to the Elements of the world.* Thus it must be read after the Originall Text, Gal. 4,9. **See Rudiments.**

[**Elias**] That particular Prophet and man of God, called [*Elyas*] the restorer of Religion in his time, 1 Kin. 17,16. *According to the word of the Lord, which he spake by the hand of Elias.*

2 *Iohn Baptist*, which came in the Spirit and power of *Elyas*, to restore Religion in his time, Mat. 17, 11. *Certainely Elyas must first come and restore al things*, verse 13. *And his Disciples perceiued that he spake this of Iohn Baptist*, Mal. 4,5.

E. M.

[**Emulation**] A strife, who should goe before other in receiuing fauours and honours, Gal. 5,20. *Debate, Emulation.* Here it is taken in il part. There is an example of it in Marke 9, 33.

2 A strife betweene two or more persons, who should goe before and excell other in doing good. An example hereof, we haue in Rom. 11,14.

[**To Embalme**] To season a dead body with Spices, to preserue it from sauoring, Gen. 50, 2. These spices were the fruits of certaine hearbs and trees, pleasant

ſant in ſauor & taſte, as ginger, pepper, nutmegs. The vſe of this Embalming was ciuill for honor ſake, phyſicall againſt putrefaction; myſtical to bee a token of the incorruption to come in heauen.

[Empty] Voyd, or one which hath nothing that good is, Lu. 1,53. *The rich hee will ſend empty away.*

E. N.

[End] Tearme, concluſion, or laſt end of a thing; alſo ſcope or marke, Rom: 6, 22. *And the end euerlaſting life*, 1 Peter 4,7. *End of all things is at hand*, Phil. 3,19. 1 Pet. 1,9.

2 Payment, or reward, Rom. 6,21. *The end of thoſe things is death*, Phil. 3,19.

3 Perfection and Complement, 1 Tim. 1,5. *The end of the Commandements is loue*: See Ro. 13,10. 1 Corin. 10,11: Heere it ſignifies both limit and perfection, Dan. 11,38.

4 Summe, Eccle: 12,13, *Let vs heare the end of all.*

5 End of times, ſignifies a ſhort time, Dan. 11,38.

6 Day of Iudgement, when this world (as it is) ſhall end, Mat. 24,6,3.

7 That for whoſe cauſe a thing is appointed or done, Roman. 10,4. *Chriſt is the end of the Law for righteouſneſſe.* The end or cauſe for which the Law was giuen, is to iuſtifie. This it cannot doe through our ſinne. Rom. 8, 3. but Chriſt by fulfilling the Law, is become righteouſneſſe to beleeuers; and ſo is the end of the Law: alſo Chriſt is the end or ſcope whereat the Law and Prophets aymed, the perfection and conſummation of the Law, in that he fulfilled it. As touching ſhadowes of the Law, Chriſt is the end of the Lawe in the firſt ſignification; but as touching the Doctrine and obedience of the law, he is the end thereof in the third and ſeuenth ſignifications, an end by determining ſhaddows, and fulfilling dueties.

[Endeuor.] A ſetting or bending of our minde earneſtly to doe ſome duety. Acts 24,16. *I endeuour in all things to keepe a cleare conſcience*, Phi. 3,13. *And endeuour my ſelfe to that which is before.* This is all which the Goſpell requireth of the beleeuers to endeuour (not abſolutely to haue) holineſſe of life.

[Enemy.] A perſon, who out of an hatred toward vs, ſeeketh to hurt by word or deed, either ſecretly or openly. This word is both applyed to Sathan and men, Luke 6.35. *Loue your enemies, do wel to them that hate you.* Mat. 13,25. *The enemy came & ſowed Tares.* This is a true reall Enemy. It ſignifieth that which fighteth againſt God and his word,

word, or workes of grace; thus Satan, ſinne, and death, be enemies, 1 Cor. 15,25,26.

2 A ſuppoſed Aduerſarie, which in trueth, neither hateth nor hurteth vs, but in our opinion only, 1 Kings 21,20. *Haſt thou found mee out, O my enemy?* Thus godly Miniſters and good men be enemies to impenitent ſinners, whom they reproue. Gal. 4, 16. *Am I become your enemie, becauſe I tell you the truth?* This is an imaginary enemy.

[**Enemies.**] All men as they are borne into this world, corrupt, & infected with ſin, which had made a ſeparation between vs and God; God for ſinne hating men, and men through ſin hating God, Rom. 5, 8. *If when we were enemies wee were reconciled to God.* This enmity was mutuall; not our euill actions and qualities onely, but for and through them our perſons were hated of God before our Conuerſion. For reconciliation is of our perſons, being alienated by ſinne, and eſtranged from God, Eſay 59,3. Eph. 2,5.

[**Enmity.**] Bitter and vnreconcileable hatred and diuiſion, Gen. 3,15. *I will put enmity.* Roman. 8,7. *The wiſedome of the fleſh is enmity with God.*

2 The cauſe of Enmity, to wit, tranſgreſſion of the Lawe, Epheſ. 3,16. *Hauing ſlaine Enmity.*

[**Engraffed word.**] A word, (as ſeede or a ſience) planted and ſet in the heart, by the labor of miniſters, whoſe office is to plant and water, Iames 1, 11. 1 Cor. 3, 16. A Metaphor.

[**To enlarge.**] To make wide that which is ſtreight and narrow, to become more capable and fit to receiue Gods guifts. Pſal. 119,32. *When thou ſhalt enlarge my heart.*

[**Enlightning.**] The putting into vs the light of knowledge, making ſuch to ſee and know the trueth of the Goſpell who were ignorant before, *Heb. 6,4 They which were once enlightned*, Luk. 24, 45. *Then he opened their vnderſtanding.*

2 The putting into men the light of reaſon at their firſt creation, Iohn 1.9.

3 There is a threefold light imparted to men. Firſt, of reaſon common to all men by creation, of which Ioh 1,4,8. The ſecond of Knowledge, or ſpeculatiue vnderſtanding of ſcriptures, common to hypocrites, with Gods children; of which Heb. 6.4. The third is the light of faith peculiar to the elect, who ſee Chriſt and know him truly vnto eternal life, of which, Epheſ. 4,8. elſewhere often.

[**To Enlighten the eyes.**] To make the light of Gods countenance to ſhine vpon one in diſtreſſe, ſhewing himſelfe fauourable

uourable againe. Psa. 13.3. *Enlighten mine eyes, lest &c.*

2 To giue men the faculty to see the mysteries of GOD, which otherwise they could not see, being blinde by nature. Psal. 19. without the word were darkenes it selfe. Ephes. 5.7,8.

[**Ensigne**] The preaching of the Gospell (erected as an Ensigne) for the calling and gathering the elect of all people to Christ, to learne of him the way of diuine seruice, and eternall saluation. Esay 11.10.12. *Which shall stand for an Ensigne.*

[**To Enquire of the Priest and the Iudge.**] To aske counsell in doubtfull cases and hard cõtrouersies, either ciuill which pertaine to the politicke Magistrate, as about murthers, &c. or Ecclesiasticall, the cognisance whereof belonged to the Priests, as about Leprosie, Iealousie, &c. for decision of such to resort for aduice and determination, vnto Priest and Leuite, or Iudge, who were to pronounce Sentence, not *ex scrinio pectoris*, but *ex sententia Legis*, by the sentence of the law. *Deuteronomy* 17.8,9 *Thou shalt come to the Priest, and to the Iudge.* That this particle [*and*] is not copulatiue, but disiunctiue, seuering the two officers according to the diuersities of causes and pleas to be handled, appeares plainely by verse 12. and that the iudgement of the Priest must be hearkened vnto, no further then it was grounded vpon the Lawe of God, is manifest by verse 11. How this will help the transcendent power of the high priest of Rome, or his blending & confounding of Ciuill and Ecclesiasticall functions, I see not.

[**To Enquire of God.**] To seeke iudgement of God, or as the Chaldee hath it, to seek doctrine from the face of the Lord which was done by *Moses*, bringing their matters to God. Exod. 18.15,19. See Num. 27.5,6 & cha. 15.33,34,35. for doubtful things they vsed to enquire of the Lord by his Prophets, 1 Sam. 9.9. Hereupon *Moses* told the Iudges appointed vnder him, that the Iudgement was Gods, Deut. 1.17.

[**To enter into ioy.**] To bee partakers of the goods & heauenly cõmodities of our Lord. *Mat.* 25.21. *Enter thou into &c.*

[**Not to enter into iudgement**] Not to exact strait reckoning, requiring of mee all that thou maiest. *Psa.* 143.2. *Enter not into iudgement with thy seruant.*

[**To Enter in at the straight gate**] To deny our selues, and take vp the Crosse and follow Christ. This is to enter in at the narrow gate. *Mat.* 7. and verse 13. To prepare our selues to a strict and precise course.

[**To Enter into the kingdome of God.**] To become a true member of the militant Church (which is the mysticall body of Christ) ouer which hee reigneth as head and king, *Ioh.* 3,5. *Except ye be borne againe of the Spirit, ye cannot enter into the kingdome of God.*

2 To bee reckoned worthy and meete to bee Teachers in the Church militant. Mathew 5,20. *Yee shall not enter into the kingdome of God.* That the place should thus be expounded, appeareth by the verses next going afore.

[**To enter the way of the world.**] To dye, according to the ordinary course of nature, Iosh. 23, verse 14. *And now I enter the way of the whole world.*

[**Enuie.**] That affection which makes men grieue and fret at the good and prosperity of others, Galatians 5,21. Rom. 13,13. Enuious zeale or æmulation, Gen. 26.14.

2 Wickednesse and euill generally, by a Synecdoche, Iam. 4,5. Gen. 8,21.

[**Enuious.**] Any person, who repineth and grudgeth at the welfare and happinesse of others. The word is applied in Scripture, either to Satan or men, Psa. 37.1. *Fret not thy selfe, nor be enuious*, Matthew 13. and vers. 28. One word in the Hebrew signifieth Enuie, Zeale, and Iealousie; and is sometime taken in good and ill part; sometime it is a stronger affection then wrath or anger, Prouerbs 27.4. *Note.*

E. P.

[**Epistle**] A Letter sent from one to another, about common affayres, 2 Sam. 11, 14. *Dauid sent an Epistle to Ioab by Uriah.*

2 Those holy writings of the Apostles, sent vnto § Churches for their instruction in godlinesse, Col. 4.16. *When this Epistle is read of you.*

3 Any thing which doth represent and tell forth the minde of another. Thus the holie Scriptures may be called Gods Epistles.

4 That which giueth a good witnesse and commendation, (as an Epistle) 2 Cor. 3,2,3. *Ye are our Epistle, and the Epistle of Christ.* The conuersion of the Idolatrous and wanton *Corinthians* vnto the faith of Christ, did more witnesse and commend the Diuine power of Christ, and vocation of *Paul*, then any commendatory Epistle could possibly doe.

[**To yeelde an Ephah and a Bath.**] Such great scarcity of fruite in fields and vineyards, as hee which soweth shall not reape the tenth part of his seed.

Esay

Esay 5. 10.

[Ephraim.] Either one man the second son of *Ioseph*, younger brother to *Manasses*. Gen. 48,17. Or an whole Tribe, Ge. 48,20. Or the ten Tribes, whereof *Ephraim* was the mightiest. Esay 7, 2. and 9, 21. and 11, 13.

E. Q.

[Equall with God.] The selfe same God, of the same substãce, power, and glory, Phil. 2,6. *Hee thought it no robbery to bee equall with God.*

[Equalitie.] A due proportion, while the abundance and superfluitie of the rich, is applied to the releefe of the poore. 2 Cor. 8, 18. *That there may bee equality.*

E. R.

[Error.] A going from the right path, or straying out of the way.

2 Some opinion or action, swaruing from the rule of Gods word, Mat. 22,29. *Yee erre, not knowing the Scripture*, Psa. 95,10. and 119,21. There is an errour in action, as well as in opinion; in deeds, as wel as in Doctrine.

[Escape or Euasion.] sig. A company or remnant that escapeth danger, Genesis 45,7. Esay 10,20.

E. V.

[Euangelist.] One, who bringeth or telleth good newes.

2 A Minister of the Gospell ioyned vnto the Apostles (as assistant, not as Equall in degree) in preaching glad tidings of saluation, and establishing Churches, Eph. 4,11. *Some to be Euangelists*, 1 Tim. 1,3. 2 Tim. 4, 5. Titus 1,5. Of this sort were *Timotheus, Titus, Sylvanus Apollos*,

3 One, who wrote the history of Christs life and death. Thus were there onely foure: as *Mathew, Marke, Luke*, and *Iohn*. Note, if the Apostles being 13. with the Euangelists being many, were vnable to suffice the whole, how shall one Pope bee sufficient for all the world?

[Euen.] That is, 2 Cor. 1,3. *Blessed be God, Euen the Father of our Lord Iesus Christ.*

[Euerlasting.] One, who is without beginning or end. 1. Tim. 1.7. *To the King euerlasting*, Psal. 90,2. *Thou art GOD from Euerlasting, to Euerlasting.* Reu. 1, 8. In this sence is Gods purpose called Eternall, Ephes. 3, 10. He is absolutely eternall in himselfe, and cause of eternity in others.

2 That which shall neuer haue ende, though it had a beginning:

ginning : as Euerlasting glory, fire, paine, life, iudgement. *Mat.* 25.46. *Heb.* 6.2.

[**Euerlasting Gospel.**] The Doctrine of grace, which God himselfe deliuered from the beginning to continue to the end, without altering or perishing; whereas all other doctrines inuented by man, fall away. *Reu.* 14.6.

[**From Euerlasting to Euerlasting**] God to be without beginning, & without end, in respect of his owne eternall being; and in respect of his people, to be their God from euerlasting, by predestination, and vnto euerlasting by glorification. *Psa.* 90.2. *Euen from Euerlasting to Euerlasting, thou art our God.*

[**Eternall King.**] The King of worlds or ages, which liueth euer. 1. *Tim.* 1.17.

[**For Euer.**] Without any end, eternally. *Luke* 1.33. *And shall reigne for Euer, and of his Kingdome shal be no end.* 1. *Thes.* 4.17. *We shall Euer be with the Lord.* *Psa.* 45.2.

2 For a long time. *Psa.* 132. 12. *Their Sonnes shall sit vpon thy Throne for Euer.* And verse 14. 1. *Sam.* 13.13. *Psal.* 110.4. *Ge.* 13.15. And in all those places, where [*for Euer*] is applied to the Ceremonial law of *Moses*, which vanished at Christs coming: yet it is sayd to be ordained for euer, becausse it was to endure a long season, some 2000. yeares, till the death of Christ vpon the Crosse, *Exodus* 12.14, 24. *Col.* 2.14.17.

3 Til the yere of *Iubile*, which might happen to bee a great while, *Exodus* 21.6. *And shall serue him for euer.*

4 Till the end of mans life, *Exodus* 19.9. *That they may beleeue thee for Euer.* *Deuter.* 15.17.

[**Euill.**] Afflictions and dangers, & whatsoeuer losses and harmes sent from God, *Amos*, 3.6. *There is no Euil in the Citty.* *Esay* 45.7. This is an euil of punishment, or a penall Euill. 2. *Kings* 22.20. *Esay* 9.12 14.21. *Deuter.* 31.17. *Psal.* 58.4. *Genesis* 44.29.

2 Iniuries and wrongs done to vs from men, *Pro.* 17 13. *He that rewards euill for good.* *Prou.* 20.22 or that which is vnprofitable. 1. *Cor.* 13.6.

3 Sinne and Iniquity. *Mat.* 6.13. *Deliuer vs from euil.* *Rom* 7.15. *The Euill which I hate, that I doe*, *Esay* 5.20. This is Euil of fault or crime, or a Morall Euill. See *Esay* 13.11,

4 Sathan, who by an excellency is called the Euill one, *Lu.* 11.4. *This is the Prince of Euill.* 2. *Thes.* 3.7. In *Rom.* 14. 20. it signifies hurtfull to man, and sinfull against God.

5 Sinfull. *Mat.* 7.11. *If you which are Euill.*

6 A corrupt Conſcience, or wicked Cuſtome, Math. 5, 37. *Comes of euill.*

[**That Euill one**] The Diuell, or Satan, who is ſo called for that hee is in his owne nature corrupt and moſt euill, beeing the head and Captaine of all euill perſons (Diuels and men) and the Inſpirer and furtherer of euill purpoſes and workes, Iohn 17,15. Math. 5,37. and 6, 13, 19. and 1 Iohn 2,13. Euill or good ſig: not any thing at al againſt it, but reſted in the will of God, Gen. 24, 50. & Geneſ. 31.24.

[**To ſee Euill**] To know it & feele it, to perceiue it experimentally, 2 *Kings* 22,20. *Thou ſhalt not ſee the euill.* If the Saints departed doe not know the eſtate of the Church in earth: much leſſe doe they know the thoughts and prayers of men. The ſelf-ſame concluſion doth *Auguſtine* make from Eſay 63, 16. *Abraham* is ignorant of vs, *Iſrael* doth not know vs. Hence is farther gathered that ſ dead do not know what is done here in earth. Likewiſe the Angelicall Doctor (as Papiſts doe call *Thomas Aquinas*) vpon Iob 14. 21. collecteth, that dead perſons know not ſenſible things, much leſſe ſpirituall and inſenſible ſecrets of the hart. Indeed the godly departed doe generally thanke God for their own and our Redemption, Reuel. 5, 8,9,13. Alſo in generall out of their perfect loue, they deſire a final deliuerance of the Church from her warfare, with the deſtruction of the enemies thereof; but to ſay that in particular they know our wants, and doe make interceſſion for particular men, this is popiſh hereſie, flat againſt Scriptures. Very euill ſignifies very much diſpleaſing; as to bee good in ones eyes is much to pleaſe or content, Gen. 21,11. and 20,15.

[**Euill ſpirit to depart**] To remooue (by the muſicke of *Dauid*) thoſe madde furious melancholicke fittes, which came from the euill ſpirit ſent vpon *Saul* by God, 1 Sam. 16,4.

[**Eunuch.**] A gelded man, whereof our Sauior Chriſt maketh three ſorts, Mat. 19,12. Eſay 56,3,4.

1 Eunuch by Nature, ſo borne: 2 by neceſſitie, being ſo made of men: 3 by the gift of Continency from God: Theſe may liue vnmarried, without hurt to their ſaluation; al other beſide theſe are called to marriage: See Math. 19,16. 1 Cor. 7, 9.

2 A Noble or mighty man, of great authority with Princes. Such an one was *Potiphar*, Gen. 37,36. *Potiphar an Eunuch of Pharaoh, & his chiefe ſteward*, Acts 8, 27. Gelded men were

vsed for Chamberlain in Kings Courts to keepe the women, Esth. 2, 3. and 4, 4.

E. X.

[**To exalt one.**] To thinke ones selfe righteous, despising others, as the Pharisie, Luk. 18, 14. *Hee that exalteth himselfe.* Also to receiue the adoption of sonnes, which is an excellent dignity, Iames 1, 9.

2 To lift vp and prefer himselfe aboue his betters, as they that did striue for the vppermost Seates at Feasts, Luke 14, 11.

3 To honor or aduance one vnto renowne and credit, Luk. 14, 11.

[**To exalt himselfe.**] To lift and aduance himselfe aboue all greatnesse and honour which is in earth, whether it bee subordinate Magistrates, who in Psalme 82. are called Gods; or supreme rulers, whom the Grecians call (*Sebasmata*:) yea to call in and translate to himselfe the glory peculiar vnto the true God of heauen, 2 Thes. 2, 4. *Who exalteth himselfe aboue all that is called God.* This prophesie is verified in the Pope of *Rome*, beside whom neuer any affirmed, that at his pleasure hee could open and locke heauen, and had full right to send whole Chariots & Cart-loades of Soules to Hell, and to translate Empires and Kingdomes at his pleasure. C. *Si Papa. distinct.* 42. Auouching of himselfe that hee hath authority in Heauen, earth, hell, and purgatory; suffering his Parasites to call him the Lord God, and Gods Vicegerent and supream Diuinity vpon earth. *Stapleton Preface ad Gregor.* 13. And setting his feete in the neckes of Emperours and Kings (earthly Gods) giuing them leaue to hold his stirrop, to goe bare-head, leading his Palfrey, to make them his footestoole, exacting vnto himselfe a triple Crowne and adoration, as his owne Creatures haue confessed.

Paul writeth not that he extolleth himselfe aboue all that is God, or that he shewes himselfe the onely true God: but aboue all which is called God, shewing himselfe as if hee were God; therefore it is a meere imagination of them who think that the Antichrist shall make himselfe to bee a true God indeede, and shall worship no God; whereas onely by his tyrannical, lawlesse, and godlesse behauior, in vsurping, in commanding, doing and vndoing, and dispensing, binding against all Lawes diuine and humane, hee shall beare himselfe as God.

[**Exami-**

[Examination] A diligent and narrow ſearch and triall of a mans ſelfe, whether hee be in Chriſt, and with what imperfections and wants hee holds the graces of Chriſt, 2. Corin. 13,6. *Examine your ſelues, know yee not your ſelues, &c.* 1 Corin. 11,28. This is our priuate Examination of your ſelues.

2 Diligent ſearch and triall of others, whether they bee ſuch as they profeſſe and would ſeeme to be, Reuel.2,2. *Thou haſt examined them that ſay they are Apoſtles, and are not.* This is publike Examination of others by lawfull Gouernours.

3 Taking knowledge of, and neere looking into our hearts, our workes, and cauſes. Pſalme 26. verſe 2. *Examine my reines.* and Pſalme 139.23. This is our Gods Examination of vs men.

[Example] A type or ſigne for vs to looke vppon for our admonition, to be warned by it. 1 Corinth. 10. 11. *Theſe things came vnto them for Examples.* Signes to warne vs to flye ſuch ſins, leſt wee haue like plagues.

2 A patterne or ſampler for vs to looke vpon for imitation, to bee followed of vs, Iohn 13. 15. *For I haue giuen you an example.* Phil. 3.17. & 1 Pet.2.21.

[Excellency of Dignity.] One moſt Excellent in dignity and might, and preheminence. Geneſis 49. 3. *The Excellency of Dignity.*

[Exceſſe] That which is too much in any thing, when one goes beyond, or paſſeth due meaſure and bounds, Epheſi. 5. 18. *In Wine is Exceſſe:* 1 Pet.4.3 *Exceſſe in eating and drinking.* Verſe 4. *Exceſſe of ryot.* Of Exceſſe commeth diſſolutenes and filthines of manners.

[To Exclude.] To ſhut *Paul* the Apoſtle out from the loue of the *Galathians*, that they (the falſe Apoſtles) might be loued. Gal.4.13.

[To Excommunicate.] To blotte out ones name from amongſt Gods people, or to caſt one out from the viſible outward Communiõ of the Saints. Ioh. 9.22. *He ſhould be Excommunicated out of the Synagogue.* Iohn 12. 42. Note that the Iewes had three kindes and degrees of Excommunication. The firſt called by a word which ſignifieth, remooving, when one was remooued from the Eccleſiaſticall Aſſemblies. Secõdly, if he amended not, thẽ he was *anathema*, excom. with a great curſe. Thirdly, if he perſiſted obſtinate, then hee was made *anathema Maranatha*: *Accurſed till the Lord come*, that is, for euer.

[An Excommunicate thing.]

A thing ſeparate from common vſe, and may be applied vnto holy vſes, vpon paine of a curſe vnto him that ſhould conuert it vnto his owne vſe, as in Ioſhua, chapter 7, verſe 1. *A treſpaſſe in the excommunicate thing.*

Excommunication what it is.

It is a ſolemne and fearefull publike cenſure of the Church, cutting off lawfully, according to the word of God, & caſting out of their publicke ſociety & priuate fellowſhip, ſuch members as publikly offend in ſome grieuous crime, or be obſtinate contemners of the lawfull admonitiõs of the Church for priuate faults; that by ſuch ſhame they may bee driuen to repentance, and others by their example kept from infection of ſinne, Math. 18,15. 1 Cor. 5,5. 6,7. 2 Theſ. 3,14. which places playnly ſhew what Excommunication is, who are to execute it, vpon whom, for what matters, to what end, & how long. The abuſe of Excommunication in Popery, is manifold and moſt groſſe, eſpecially herein; that being a ſpirituall cenſure, they apply it to the depoſition of Kings, and alienation of ſubiects from their oath of Allegiance, & other temporall matters.

[Execrable.] Things or perſons accurſed, and appoynted to bee deſtroyed. Ioſhua 6,18. *Beware of the Execrable thing, leſt you make your ſelues Execrable.*

Excellencie of dignity and ſtrength, ſignifieth the dignitie of Prieſthood & gouernment, or Kingdome, Gen. 49,3. That firſt borne were Prieſts & Gouernours, ſee Gen. 25,31.

[Exercise] Bodily recreation, or moouing the parts of the bodie, for the preſeruation of health.

2 Outward auſtereneſſe of life, in watching, faſting, &c. 1. Timo. 4,8. *Bodily exerciſe profiteth not*; that is, whereby one exerciſeth his body to abſtinence in Ceremonies.

3 The practiſe of godlineſſe, and ſtudying the Scriptures. 1. Timot. 4,7. *Exerciſe thy ſelfe to godlineſſe*, Pſa. 1,2.

[To exhort.] To quicken & ſtirre vp faint and dull Chriſtians vnto the duties of godlines, by reaſons out of the Word. Hebre. 3,13. *Exhort one another whileſt it is called to day.* This is one part of the publike Miniſtery, 1 Cor. 14,3 Titus 2, verſe laſt. The ſame word in the originall, ſignifies to beſeech, Ro. 12,1. 2 Cor. 6,1.

2 To performe the whole work of the Miniſtery, Acts 13. 15. *If ye haue any word of Exhortation, ſpeake on.* Synecdoche. Exhortation, which is but one action of the Miniſtery, put for the whole duty of a Teacher.

[Exodus]

[Exodus.] A departing out. Thus is the second Booke of *Moyses* termed, for the passage of *Israel* out of *Egypt*, whereof that Booke containeth the storie.

[Exorcist.] One, who by a speciall guift of God, did call foorth foule spirits out of the bodies of those which were possessed with them. This gift was in the Primitiue Church, and lasted but for a time; for the practise of this guift, See Acts 16,18.

2 Such as vsurped and counterfeited this guift, but had it not, Acts 19,13. *Certaine Exorcists tooke vpon them to name the Lord Iesus.* Such be the Exorcists of the Romish Church; meere Iuglers.

[Extortioner.] One that wringeth and wresteth from others, more then right, vnder the colour of an office, taking aboue his appointed Fee. 1 Cor.6,10. *Extortioners shall not inherit the kingdome of Heauen.*

[Expiation Feast] That the Church assemblies, Ministers & people offending in their dayly seruice, are euery day purged through Christ. Leuit,23, 27,28. *There shall bee a Feast of Expiation or atonement.* The seruice of this Feast day, was by the annoynted Priest, to purge the holy place, by putting bloud vpon the horns of the Altar, seuen times, Leuit.16,17,18,19. Which signified that euery assembly is acceptable to God, onely thorough the bloud of Christ by remission of sinnes. Hebr.9,23,24. Also the bloud of a slaine Goat being brought within the veile, must be sprinkled vpon the Mercy seat, Eastward, with the finger of ỹ high Priest, Leu.16,15. which signified that euen heauen it selfe is defiled by our sinnes, vntill it bee made cleane by the bloud and obedience of Christ, as the Apostle insinuateth to the Hebrewes,9,12,13.

E. Y.

[Eye] That member of the body, whose faculty it is to see lightsome things, and to direct our way.

Referred to God:

2 The knowledge which God hath of all things, Pro.15. 3. *His Eye is in euery place to behold good and euill*, Psa.11.4. *His Eyes will consider, his eye-lids will try the Children of men.* Metaphor.

3 Gods mercifull and watchfull prouidence, Psa.34,15. *His eye is ouer the righteous.* Metaphor.

[Eye referred to men.] The vnderstanding or the Iudgement of the minde, which is as the Eye of the Soule; Psal.119, 18. *Open mine eyes*, Acts 25,18.

Numb.

Numb. 24,3: by a Metaphor. Epheſ. 1.18.

2 An euill affection appearing and expreſſed by the Eye. Mat. 5,29. *If thine eye offend thee, plucke it out*, Iob 31. 1.

3 A guide to direct, Iob 29. 15. *I was an eye to the blind*; that is, a guide to the ignorant, to ſhew them right and wrong.

4 The whole man, by Synecdoche. Reuela. 1,7. *Euery eye ſhall ſee him*; that is, all men.

[**Eyes like a flame of fire.**] The wiſedome of Chriſt piercing (like fire) into the deepeſt ſecrets & moſt hidden things. And his feet like braſſe, ſignifie the ſtablenes of his counſel and works, Dan. 10.6. See Reu. 1,13 14.15.

[**To haue God before our Eyes.**] To reſpect God, that wee may feare him, and truſt in him, Pſal. 10.

[**Pure Eyes.**] The infinite holines & iuſtice of God, which cannot looke vpon any ſinne without extreame hatred and loathing of it. Hab. 1,13. *Thou art of pure Eyes.*

[**Single Eye.**] A minde enlightned vnto a liuely faith in Chriſt Ieſus, Mat. 6.22. *If thine Eye be ſingle, all the body is full of light*; that is, when the heart is endued with a pure and ſincere faith, it enlightens and directs the whole man in all Chriſtian wayes, as a good Eye directs the whole body.

[**After the ſight of the Eyes.**] According to the manner of men by outward appearance. Eſay 11.3. *He ſhall not iudge after the ſight of the Eyes, &c.* that is, his vnderſtanding ſhall be ſo quick & perfect, as Hypocrites with their outward works and words ſhal not deceiue Chriſt, who ſeeth what is within man. Iohn 2, 24. Acts 1, verſe laſt, Iohn 21, 15, 16, 17. *Hee is the ſearcher of the heart.*

[**Eyes of a fole.**] Raſh medling, and fond gazing of fooliſh men, after things vnprofitable, and vnneceſſary, letting goe things more needfull, *Pro.* 17, 24. *The Eyes of a Foole are in the corners of the world.*

[**Eyes of the wiſe.**] The circumſpection and prudence of wiſe men, eſpying and finding out all things, both good and hurtfull, that the one may be followed, and the other eſchewed, Eccleſi. 2. 14. *The eyes of the wiſe are in his head.* As Eyes ſet aloft in the Head, are as watch-men to look out for the weale of the whole body, ſo is wiſedome vnto the man that is wiſe: it lookes out and tryeth all things, that hee may doe the good, and refuſe the contrary.

[**To open the Eyes.**] To reſtore the faculty of ſeeing, or to make them ſee which were borne blinde, Iohn 9,10. Math.

20, 33. *That our Eyes may bee opened.* Or to make such to see, as were for a time made blinde, 2. Kings 6, 20.

2 To giue vse of seeing to such as haue the faculty. Gen. 21, 19. *Then God opened her Eyes that she saw the Well.* Numb. 22. 31. Or to cause one to acknowledge what he saw before, Luk. 24. 3. Gen. 21, 19.

3 To giue experimentall knowledge of a thing, Gene. 3. 7. *And their Eyes were opened, &c.* God opened the eyes both of body and mind, giuing them sight & conscience of their outward shamefull nakednesse, and their inward soules impurity, which in the act of sinning they saw not.

[**To wink with the Eyes**] To refuse to see that truth, which (if men would) they cannot but see, Mat. 13. 15. *They winked with their Eyes.*

[**Which Eye hath not seene.**] That which doth exceed all naturall capacity of man; to wit, the Mystery of the Gospel. Esa. 64. 4. 1. Cor. 2. 9.

[**Eye seruice.**] Duety and seruice done to please, only while the Mayster is in sight, being sloathfull and carelesse in the absence of their maysters. Eph. 6. 6. *Not with Eye seruice as men-pleasers.*

[**Plucking out of the Eye.**] A readinesse out of entire loue to part (for *Pauls* sake) from a thing most deare to them. Hyperbole, Gal. 4. 15. *Ye would haue plucked out your owne eyes.*

[**To haue Eyes and not see, Eares and not heare.** To heare and see Gods workes & words with the sense of the body, but without the assent of the mind, taking no profit to amendment of life, but being rather more dulled and blinded by them. Esay 6, 10. Mat. 13, 15. Rom. 11 8. Acts 28. 26. 27.

[**To darken the Eyes.**] To make dimme (not the Eyes of the body) but the mind, which is the Eye of the soule, that they might not vnderstand what to choose & desire for their good. Psal. 69. verse 22. *Darken their Eyes, &c.* that is, depriue them of vnderstanding and discretion, that as blind men grope in the darke, so they may be blockish in the noone-shine and cleare light of truth, shining round about them: a iudgement before threatned, and now inflicted vppon the rebellious Iewes, for their malice against Christ and his worde; to feare al men from shutting their eyes against the manifest will, and glory of Christ. Eyes & eares signifie sight or presence; also audience or hearing, Gen. 23. 10. 18.

Note.

F A

[Fables] A Tale not true, but likely, or a feigned deuice.

2 All vaine, falſe, and curious Doctrines, Speculations, and Queſtions, which haue in them no profit to edification, 1 Tim. 1, 4. *Giue not heed to Fables*, Tit. 1, 14. and 3, 9.

3 Opinions which haue a ſhew of truth and wiſedome, 2 Pet. 1, 16.

[Face] That part of mans body, which (being on high) is moſt apparant to bee ſeene, and doth beſt bewray our fauour or diſpleaſure towards others: Laſtly, by which one man is knowne and diſcerned from another, as touching his perſon, Galat. 1, 21. *I was vnknown by face vnto the Churches.* Alſo it ſignifies a mans ſelfe, as Eccle. 8, 1.

2 The appearance and outward ſhew or countenance (as it were) of euery thing, Math. 16, 3. *Ye can diſcerne the Face of the Skie.*

3 The inuiſible nature of God, or the moſt perfect diuine eſſence and maieſty diſcouered, Exod. 33, 23. *My face ye cannot ſee*; that is, my Maieſty and Eſſence in the brightneſſe and full glory yee cannot ſee, and abide it diſcouered.

4 The fauour, countenance, and good will of God, Dan. 9, 17. *Cauſe thy face to ſhine vpon the Sanctuary.* Alſo it comprehends all benefits and deliuerances, wherby God doth witneſſe his fauour to his people, Pſalm. 80, 3. *Cauſe thy Face to ſhine, that we may be ſaued.*

5 The place of Gods worſhip, whence his Face and fauour is to bee perceiued in the Doctrine of grace, ſoundly taught and applied, Gen. 4, 14. *I ſhall be baniſhed from thy face.* Heereof *Dauid* complaines, 1. Sam. 26, 19. Ionas 1, 3.

Note. Gods face in the old Teſtament, were the pillar of Fire, the Cloud, the Mercy-ſeat, Sacrifices, Circumciſion, the Paſſeouer, the Law, and Prophets: and in the new Teſtament his Face is Baptiſme, the Lords Supper, the Word preached, publike Prayer, &c. For by theſe God is manifeſted to his people, to be their God and Father through Chriſt, as a man is knowne by his face who hee is. Note further, that as men by

by their face shew foorth pleasure or displeasure, fauour or wrath: so face is vsed in Scripture for Gods anger. *Psa.* 34.16 *Lenit.* 20.6. *Genes.* 32.20. *Lam.* 4.16. *Iere.* 3.12. *Psal.* 21.9. Face of God in *Gen.* 33.10. signifieth a countenance honourable and comfortable.

6 Seruice before God, or in the presence of God, *Matt.* 18. 10. *Their Angels alwayes behold the Face of my Father*; that is, do seruice in his presence. *Psal.* 51. 11. *Cast me not out from thy Face*; that is, from doing seruice before thee as a King, as thou didst cast out *Saul*, who was King before me, &c.

7 Some externall thing obiect to our eies, which can make a person to become graceful to vs, *Genes.* 19.21. 2. *King.* 3.14. *Gene.* 33.10.

To set ones Face, is to fixe his affections and actions without declining to any otherway. *Gene.* 31.21. such a phrase is in *Ieremy* 50. 5. and *Luke* 9. 51. 53.

[**To shew his Face.**] To reueale, lay open or make known vnto vs, his most bright and glorious Maiesty: this he doth to no man, *Exodus* 32,20. and verse 18. *Shew me thy Glory*; and God answered; *Thou canst not see my Face.*

2 To manifest his fauour: thus he doth continually to his Saints. *Psa.* 80,19. *Shew vs thy Face, and we shalbe whole. Psalme* 4,6.

[**To appease ones Face**] To pacifie ones anger, which appeareth in the Face, as fauour doth, *Gen.* 32,20. See the like in *Lenit.* 20,6. *Psal.* 21,10.

[**To hide his Face.**] Not to take knowledge of vs, & of our sins, with dislike and meaning to punish them, *Psalme* 51, 10. *Hide thy Face from my sins*, that is, looke not vpon them to punish them.

2 To with-draw his countenance, & shew forth his displeasure in some iudgement and affliction, *Psalme* 27,9. *Hide not thy Face from me.*

This phrase of hiding the Face, is contrary to the lifting vp of the light of Gods Face. *Psal.* 4,6. and importeth trouble & griefe; it is caused by sin, & is the cause of many aduersities & discomforts, *Deu.* 31.17, 18. *Esa.* 59,2. *Eze.* 39,23,24,26. Therefore the Prophet *Dauid* complaines, and praies against it, as *Psa.* 30.7. *Psa.* 104,29. and 88,14. and 69,17. and 102.2. and 143,6. and 27,6. *Note.*

[**Before ones Face.**] In ones sight, or before himselfe, seeming wise to himselfe, or in his owne opinion, *Esay* 5,21.

[**To seeke Gods Face.**] To aske counsell of God in things doubtfull and distressefull, and to pray vnto God in cases dangerous,

gerous, Psal. 27, 8. *Seeke yee my Face; thy Face Lord will I seeke*, 1 Kin. 10. 24. 2 Sam. 21, 1. Hos. 5, 15. so Psal. 105, 3.

[**Face to Face.**] Familiarly, and plainly, Deutero. 5, 4. *The Lord talked with you Face to Face*, Exod. 33, 11. Whereas God spake to other Prophets by dreames, visions, reuelations, Numb. 12. 8, 6. yet he spake to *Moses*, Face to Face, as one man speaketh with another, Exod. 33. 11. that is, manifestly, Deut. 30. Gen. 33, 30.

2 Perfectly and fully, 1 Cor. 13, 12. *Then shall wee see Face to Face.*

[**Faces like flames.**] Countenances red and blushing for shame, full of confusion, *Esay* 13, 8. *Their Faces shall bee as flames.* It is heere saide they should be amazed euery one at his neighbour, because being of noble courage and animosity, verse 2. they should wonder to see themselues so timorous & cowardly. This is spoken of the *Babylonians*, at what time the *Persians* and *Medes* (which had serued them) shold Lord-like conquer and rule ouer them. [**To accept ones Face.**] To shew one fauor, and to grant his request, Gen. 32, 20. and 19. 21.

[**To fall vpon the Face.**] To adore & worship God, groueling vpon the ground, Iosh. 7, 6. *And Fell to the earth vppon his Face*, Math. 17, 6.

[**Face of Iesus Christ.**] The knowledge which wee haue of God, by, and through our Lord Iesus Christ, who is the liuely expresse Image of his Father, 2 Cor. 4, 6. *In the Face of Iesus Christ*, Col. 1, 15. *Who is the Image of the inuisible God.*

[**Faire.**] Beautifull, or one of good fauour, goodly to see to, Iohn 42, 15. Dan. 1, 4.

2 The Church, which is faire, beautifull, and glorious, within, Cant. 4. 1. *Thou art Faire my Loue*; Faire she is, for shee hath the perfect holinesse of Christ her husband imputed vnto her by Faith, that shee might be without spot or wrinkle, Ephe. 5, 27. Also shee hath the Spirit of Sanctification, to begin holinesse in her selfe, 1 Pet. 1, 2. 2. Cor. 6 11. So as she is fair, both imputatiuely, and inchoatiuely, and at length shal be Faire perfectly: and all this spirituallie. For outwardly she is blacke, afflicted, crossed, and persecuted in the world, Cant. 1. 4. [**Faire to God.**] One exceeding faire, or hauing diuine beauty and godlinesse, Acts 7. 20. It is in the Hebrew, Exod. 2. v. 2. good or goodly, meaning in forme or beauty, Gen. 24. 16.

Note. How the Church is Faire.

[**Faith**] Truth and constancy in words & promises, whē that is performed in deede, which in

in words was ſpoken and promiſed, Rom. 3, 3. *Shall our vnbeleefe make the faith of God of no effect?* Pſal. 25, 10. Pſal. 86. 15. And in all other places where God is commended for Mercy and Truth. The worde in the Originall, ſignifies [Faith] Gal. 5. 22. Math. 23, 23.

2 The Doctrine of Faith, or the Goſpell which wee doe beleeue, Gal. 1. 22. *He now preacheth the Faith, which before hee deſtroyed*, 1 Tim. 1. 19. and 3, 9. Iude 5. 1 Tim. 4. 1. and 3. 9. A Metonimie of the Adiunct for the Subiect.

3 Things promiſed, or the accompliſhment of Gods promiſes made in the Old Teſtament, Gal. 3. 23. *We were ſhut vp vnto that faith, which afterwards ſhould be reuealed.*

4 A naked knowledge of God, ioyned with an outward profeſſion of his religion and Faith, Iames 2. 17, 24. *Faith, if it hath no workes, is dead.* This is Hiſtorical or Dogmatical faith, as Diuines call it.

5 A certaine and ſure perſwation of ſome wondrous and ſtrange effects and workes to be done by the power of God. 1 Cor. chap 13. ver. 2. *If I had all Faith.* Mat. chap. 17. verſ. 20. This is an actiue miraculous faith, which laſted but a while.

6 The knowledge and ioyfull aſſent of the minde, yeelded to Gods promiſes for a time, till affliction come, Luk. 8, 13. *Which for a while beleeue, but in time of temptation fall away*, Act 18. 13. This is Temporary faith.

7 A firme and conſtant apprehenſion of Chriſt and all his merits, as they are promiſed and offered in the word and Sacraments, Rom. 1: 17. *The iuſt ſhall liue by faith*, Gal. 3, 11, 14. And in all thoſe places of ſcripture, where Righteouſneſſe, Iuſtification, life Eternall, and Saluation, are attributed to it. This is Iuſtifying or ſauing Faith, becauſe it enables the elect ſoule, to receiue Chriſts perfect Iuſtice vnto ſaluation in heauen. This faith once had, is neuer vtterly loſt, as Papiſts fancy: neither doth it iuſtifie ſinners as an inherent quality, as the Hereticke *Bertius* affirmed, becauſe one good quality is not a perfect conformity with the Law.

8 Fidelity, and faithfulneſſe in doing duties to others without fraud and deceit, Tit. 2, 10. *That they may ſhew all good faith*; that is, Faithfulneſſe.

9 Hope, 1 Pet. 1. 5. *We are kept through Faith vnto ſaluation.* Yet this properly belongs to hope, which is a certaine expectation of ſaluation promiſed. A Metonimie of the cauſe for the effect.

10 A confidence of obtayning ſome earthly and bodily good thing, after a miraculous ſort, *Acts* 14,9. *When hee ſawe that hee had Faith to bee healed.* This is a paſſiue miraculous Faith.

11 A firme knowledge and aſſurance of that liberty which Chriſtians haue in things indifferent, *Romans* 14,1,14 22,23. *Whatſoeuer is not of Faith, is ſin.*

12 Feruent ſtudy, deſire, and zeale, to practiſe & maintayne Chriſtian Religion & doctrine, *Rom.*1,8. *Your Faith is publiſhed throughout all the world.* Alſo fame and report of Faith, 1. *Theſſ.*1,8.

13 Righteouſnes or Iuſtice, *Pſal.* 119,75. *Thou haſt afflicted me in* *Faith, or in righteouſnes, and iuſtly.*

* So it is in the original

14 A promiſe, or vow, 1 *Ti.* 5,12. *They haue forſaken their firſt Faith.* See the word [Firſt.]

15 Conſtancy and faithfulneſſe in performing duty; or inconſtancy and vnfaithfulneſſe, indifferently, 1 *Sam.*26,23. *The Lord will reward euery man according to his Righteouſneſſe and Faith,* or faithfulneſſe.

16 Chriſt being apprehended by Faith, *Rom:*9,22. Alſo *Rom:*3,28. *A man is iuſtified by Faith.* So it is put and taken in the Treatiſe of Iuſtification, whereſoeuer Faith is written without expreſſe mention of Chriſt: the Righteouſneſſe of Chriſt receiued by Faith, *Rom.* 1,11. *Hebrews* 10,36,37,38, 39.

[**Faith faile not**] That his Faith ſhould not periſh and vtterly be extinguiſhed, but remayne firme in his heart, although it ſhould fayle in the mouth: as one of the Fathers ſaith, the guift and habite of Faith fayled not in *Peters* hart, when the Confeſſion of Faith fayled in his tongue. *Luke* 22, 32. *But I haue prayed for thee that thy Faith faile not.* Note it is not promiſed *Peter*, that hee ſhould not fall, but that hee ſhould not lie ſtill when hee hath fallen.

[**Faith of the Elect.**] That Faith which is proper to the elect, *Titus* 1.1,2. *Acts* 13,34, 48. which none can haue but the elect and choſen children of God.

[**To be of the Faith.**] To bee a true beleeuer in Chriſt, as *Abraham* was, or to apprehend Chriſt by Faith, *Galat.*.,7. *They which are of the Faith*: alſo verſe 9.

[**Dead Faith.**] A fruitleſſe and vnworking Faith, *Iames* 2, 26. *Faith without works is Dead,* like a dead man, a barē womb, a withered Tree.

[**Not of Faith**] That the law doth not pronounce one to be iuſt, becauſe he beleeueth, or

on

on condition of faith in Christ, but because one doth ȳ things therein commanded, or on condition of workes, Gal. 3, 12. *The Law is not of Faith.*

[**Before Faith came**] Before the time of the Gospel, and the real exhibiting of that righteousnesse taught therein, giuing vs to wit, the whole externall dispensation of the Ceremoniall Law was temporary, and to cease at the time of the Reuelation of Christ by the Gospel. Gal. 3, 23. *But before Faith came, wee were kept vnder the Law.*

[**Faith vnfained**] Sincere, without hypocrisie and counterfetting. 1. Tim. 1. 5. *And of Faith vnfained.*

[**Precious Faith**] An excellent faith, being a most worthy guift, whereby we may attaine very worthy and precious things, 2 Peter 1, 1. *To you which haue obtained like precious Faith.*

[**Faith of him**] That Faith which relieth vppon Christ alone, Ephe. 3, 12.

[**Measure of Faith.**] A certaine degree or portion (not a fulnesse and perfection) of the knowledge of the doctrine of Christ, and of Iustifying Faith which followeth that knowledge; also of such guifts (ordinary & extraordinary) which at that time Christians receiued together with faith: of all these, God had giuen to each a certaine portion, to some more, to some lesse, and fewer gifts; to some greater, to some weaker knowledge and Faith, Rom. 12, 3. *As God hath diuided to euery one the measure of faith.* This condemneth the arrogancy (as of others) so chiefely of the Pope, challenging all to himselfe alone.

The gifts which follow faith are called faith, either because faith is that gift by which other gifts are obtained: or because they are giuen to such as haue faith.

[**To teach according to the proportion of Faith.**] signifieth to teach according to the proportion of the gifts receiued by faith, not ambiguously, Roman 12. 6.

[**From Faith to Faith.**] From one degree of Faith to another, as from a little, and weake Faith, to a great and strong one; or by Faith alone and not by workes. *Rom. 1. 17. Reuealed from Faith to Faith.* For true liuely Faith encreaseth daily, also righteousnes before God beginneth and continueth by Faith. Note: A Christian man is iustified by Faith, not onely at that time when he first beleeueth, but his whole and continuall iustification is by Faith; and therefore that distinction

of the Papists of Iustification, first, which is by faith, and the Second, which is by faith and workes, is contrary to Scripture.

[**Houshold of Faith.**] The beleeuers dwelling together in the visible Church, as in one house or family, vnder the same Lord and Lawes, being partakers all of the same immunities. *Gal.* 6, 10. *Namely to the houshold of Faith.*

[**Faith of Iesus Christ.**] That Faith which is had toward his word, and relieth vpon him & his promise, *Iam.* 1, 1.

[**Faith great or little.**] The degrees of faith, as men beleeue in Christ more or lesse strongly. *Luk.* 7, 9. *I haue not found so great Faith. Mat.* 14, 31. *O thou of little Faith.* This little faith is adioyned with much doubting.

[**According to the proportion of Faith.**] These two things; first the reuelation and knowledge of the truth, with the gift of interpreting Scriptures, according to which euery Minister is to proceede in his teaching and exhortations, affirming nothing but what he certainely vnderstandeth by the gift and inspiration of God, forbearing to speake thinges doubtfull, or to high for him. This would haue cut off all abuses in Doctrine and Religion by mens owne inuention. Secondly, the axiomes, principles and heads of Faith and religion, contained in plaine Testimonies of Scripture, in the apostolicall Creed, the Decalogue or ten Commandements, the Lords Prayer, which we ought to make the rule and square of all Interpretation, Doctrine, & Exhortation: yea, of all questions and disputations in matters of saluation, holding euery thing for true which agreeth to this; and all that for false which differeth fro. it. *Rom.* 12 6. *Let vs prophecie . cording to the proportion of Faith*: both sences and expositions aforegoing, as they are godly and true, so yet most of our new writers, *Caluin*, *Beza*, *Paræus*, *Faius*, *Gualter*, *&c.* and *Tertullian*, doe like the latter as fitteſt, both because the former, of not exceeding the measure of our knowledge and guifts, was said in the third verse, and in the beginning of the sixt, it had been an idle repetition to say the same againe: also for that a measure is one thing, and a proportion is an other thing, being betweene two things compared together; whereas a measure is of one and the same thing measured. Then they are deceiued which interprete this proportion of faith, either of the merit of fayth, as *Haymo*; or after the capacity of faith, as if euery

uery man ſhould receiue ſo much grace as the receiuer hath faith; as *Theophylact*: or of reaſoning againſt faith, as *Bellarmine*; or of a rule without writing, according to which all Scriptures ſhould be tryed, as the *Rhemiſts* note; whereas the Scriptures themſelues are the Canon and rule of faith.

[**Like Faith.**] The gift of faith (which is § effect of Gods iuſt promiſes) to bee in all the Saynts (not equall of one meaſure) but of like propertie and power for receiuing Chriſt, who is the common obiect of faith. 2 Pet. 1. 1.

[**Faithfull.**] One who keepeth his word and ſtandeth to his promiſe. 1 Iohn 1. 9. *God is faithfull.* 1 Cori. 1. 9. 1 Cor. 10. 13. Eſay 11. 4.

2 One who beleeueth the promiſes of Chriſt. Eph. 1. 1. *To the faithfull in Chriſt Ieſus.* True chriſtians are called faithfull becauſe they ſhould belieue without doubting, whatſoeuer is ſaid to them of Chriſt in his word.

3. One who faithfully and truly performes his office and charge that hee is put in truſt with. 1. Timothie 3. 11. *Faithfull in all things.* Col. 4. 9. 1 Pet. 5. 12. *Siluanus a faithfull brother to you.*

4. That which is firme, ſure, certayn, and conſtant. 2 Sam. 7. 16. Deuteron. 28. 59. *Faithfull plagues for durable.* Pſalme 93. 5. and 3. 7.

[**Faithfulneſſe.**] See the word [Faith.]

Liuely Faith what?

It is that gift of God whereby an elect regenerate ſoule receiueth Chriſt and all his benefits to hee her owne. Iohn 1. 12. Or thus more plainly: That gift whereby the beleeuers are firmely perſwaded, not onely that the word of God and all the promiſes are true, but doe belong to themſelues.

[**To ſtand by Faith.**] To be engraffed into, or haue place in the true Oliue (the body and Church of Chriſt) by means of faith knitting vs to Chriſt, the roote of the Oliue, the head of his body. Ro. 11. 20. *Thou ſtandeſt by faith.* That this is the meaning, appeareth by the oppoſition betweene faith and vnbeliefe; which as it is layd downe for the proper cauſe of the deſtruction of the Iewes, which are broken off: ſo is faith mentioned as the true cauſe of the free inſition & graffing in of the Gentiles. Alſo ſtanding is expounded by graffing. Ro. 11. 17 Laſtly, being compared with other Scriptures, which teach vs to bee made the Sonnes of God by faith, Iohn 1, 12. and Gal. 3, 24, 26. Ephe. 1, 5, 8. and all thoſe places which affirme our Iuſtification to be by faith,

or that we liue by faith, or haue Christ dwelling in our hearts by Faith, &c. These and such like, do teach that we haue no place in Gods Church (which is the true Oliue) no part in Christ or his merits, but throgh Faith. Euery one is made a Christian by such Faith as hee hath: the hypocrite by profession of Faith in the mouth: true Christians by the guift of a liuely Faith in the heart. Therfore Papists erre which affirme of Baptisme, that it (before and without Faith) by the verye word, saide or vttered, & washing done, regenerateth, engrafteth into Christ, iustifieth, &c. Of which graces, Baptisme is but an external pledge, and an effectuall seale to resemble and ratifie them to vs, and to testifie our engrafting into Christ Iesus, that all his guifts may be ours.

[**First Faith**] The vow of Baptisme, or Faith of Christianity, which young widdowes (who were lasciuious wantōs) did make voyde by marrying to Infidels; so as they renounced Christianity, and followed Satan. Others do expound this first Faith, of the promise and fidelity which young widdowes gaue to the Church, to do seruice to the poore; which vpon their marriage ro another husband, they did frustrate, 1 Tim. 4, 12. *Making voyde the first Faith.* Papists do interpret (first faith) to be a vow of chastity, without any ground from the Text.

[**Fall**] Euery sinne, especially when the will doth consent vnto it: for that is, as if one should stumble and take a fall, *Psal.* 37, 24, *Though he fall he shall not be cast off. Iames* 4. 2. *In many things we sinne al.* In the Originall Greeke Text, it is thus: We stumble or fall. Also the word Englished [*Offence*] in *Ro.* 5. v. 16, 17, 18. in the Originall Text signifies Fall. A Metaphor.

2 A particular departing or going from the Doctrine and profession of Christ, vnto some Heresie or Idolatry; after the example of *Hymeneus, Philetus, Alexander*, and other apostates *Reuel.* 9, 1. *I saw a Starre which was fallen from heauen vnto earth.* 1. *Cor.* 10, 12. *Let him that standeth, take heed least he Fall.* 2. *Thess.* 2, 3. 1. *Tim.* 4, 1.

3 Any aduersity or danger, *Pro* 24, 16. *A iust man falleth seuen times a day, and riseth againe*; that is, Many are the dangers and troubles of the righteous, but ỹ Lord deliuereth thē out of all.

4 Decay or worldly ruine, *Reuel.* 17, 2. *Babylon is Fallen, it is Fallen*; that is, *Rome* is decaied in credite of her Doctrine and Religion, in authoritie, riches, power, and Iurisdiction, and

and in all these shee hasteneth to an vtter and finall ruine and downefall. Also in all those places which speake of worldly downefalls, *Psal.* 20, 8. *Lam.* 1, 14. *Reuel.* 17, 10. *Pron.* 16, 18. *Esay* 21, 9.

5 Perishing for euer, or euerlasting destruction, *Luke* 2. 34. *Hee is appointed for the fall, & rising againe of many in Israel.*

Fall of man, what it is.

It is the defection of our first parents in their voluntary disobedience to Gods Commaundement, whence followed vpon themselues and all their posterity, losse of Gods fauor and Image, with corruption of nature, and desert of all miserie. *Rom.* 5. 12, 13, 14, 15, &c. compared with *Gen.* 3. 1, 2, 3, 4, &c.

[**Falling away**] An vniuersal forsaking or departing from the whole Doctrine of Christ, after it is once knowne by the enlighining of the Spirit, with a malicious despite of it, because it is the truth of GOD. *Hebr.* 6, 6. *If they fall away*, and 3, 12. and 10, 29. This is the sinne of totall apostacy; wherof reade more, 2 *Pet.* 2, 20. 1 *Ioh.* 5, 16. See Blasphemie of the Spirit.

[**Falling away frō the Faith**] A generall departure from, and forsaking of the profession of the Doctrine of Christ, or true Christian Faith, 1 *Timothie* 4, 1. This is also fore-spoken in 2 *Thessal.* 2, 3. This Apostacie hapned vnder Antichrist.

[**To Fall from grace**] To leaue & forsake that good way & course, which men had once take for the obtaining of grace, *Gal.* 5, 4. *Ye are fallen from grace:* such as haue once saving grace, and be iustified through faith, doe not fall vtterly and wholly from it; but sundry which had entred a good course to getie this grace, do afterwards leaue it; and this is to fall from grace in that place of *Paul* to the *Galatians*. They erre, which thinke saving grace may be wholy lost for a time, or finally, and for euer.

There is a Falling from God, either secret, when the heart by distrust, is with-drawne; or open, when men do blaspheme the truth, and raile at the doctrine of God, as the Iewes, *Acts* 19. Also there is a temporary falling or defection of such as do repent; or a finall of such as die in their Apostacie, as in *Iulian*. Againe, there is a partiall defection from some part of Doctrine or Obedience, as in *Dauid*, *Peter*, &c. and a totall when the foundation of the Faith is denyed. Lastly, some fal from God in their first yeres, following their superstitious Ancestors, as many borne of Popish parents: and others fell

in their middle age, after their enlightening with the truth, as ſundry inconſtant Proteſtants which runne backe to Popery.

To Fall, ſignifieth to die, *Geneſis* 14,10. *Pſalme* 91,7.2. to dwell, *Geneſis* 25. though heere ſome tranſlate this word to die, but the Greeke, as alſo the Chaldee Paraphraſt interpret it of dwelling, and ſo is the plaine Text in the Promiſe, *Gene.* 16,12. And to make to fall is to diuide by lot an inheritance to dwell in, *Ioſhu.* 13,4. *Pſal.* 78, verſe 55.

[**Falſe**] That which is void of truth, beeing vnſound and counterfeit; as Falſe Ballance, falſe weights, falſe heart, falſe doctrine, falſe wayes, *Pſa.* 119. *Falſe witneſſe*, *Mat.* 27,59. *They ſought falſe witneſſe.*

[**Falſe brethren**] Certaine hypocrites which fained themſelues willing to further (together with the Apoſtles and ſincere Paſtors) the pure doctrine of the Goſpell; and vnder this pretence of piety craftily, not being obſerued at firſt, were brought into the company of Chriſtian profeſſors, *Galat.* 2,4. *Becauſe of falſe brethren vnawares brought in.*

[**Falſe Chriſt**] One that profeſſeth himſelf to be Chriſt, and is not, *Mat.* 24,24. *There ſhall ariſe falſe Chriſts.* This did one *Doſitheus*, of whom *Theophylact* makes mention; & one *Theudas* an *Ægyptian*, ſpoken of in the *Acts* 5,36. And after that, one *Manes*, and *David George*, head of the Libertines. Of *Theudas Ioſephus* writes.) And one *Hacket* an Engliſhman: all theſe named themſelues Chriſt; ſo did one *Iohn Moore* at *London*, in the 3. yeare of Qu. *Elizabeth*, and two other at *Oxford*, in the 6. yeare of *Henry* the 3. as *Holinſhed* reporteth.

[**Falſe Apoſtles**] Such as ſay they are Apoſtles, and are not, being broachers of lies and errors, vnder the name of true Apoſtles of Chriſt, 2 *Cor.* 11,13. *Reuel.* 2.2.

[**Falſe Prophet**] One that is a teacher of lies, wreſting the Scripture for his belly and filthy lucre, or for vaine-glorie ſake, *Mat.* 7,15. *Beware of falſe Prophets. Romans* 16,18. *Titus* 1,11. 1 *Tim.* 6.3,4,5.

[**Falſe matter**] A lying ſpeech or word of vntruth, which may endanger another mans life. *Exod.* 23,7. *Thou ſhalt keepe thy ſelfe farre from a falſe matter.*

[**Falſe Ballance**] Deceitfull Weights, which beguile thoſe that truſt the trueth of them. *Prou.* 11,1. *Falſe Ballance are an abhomination vnto the Lord.*

[**Falſe wayes**] Whatſoeuer opinion or action ſwarues from the word of God, *Pſ.* 119, 128. *I hate all falſe wayes.*

[Fas

[Famine] Scarsity of bread, euen vnto hunger; or extreme want of victualls, *Genesis* 26,1. *There was a Famine in that land.*

2 Scarsity and want of heauenly bread, which is the word of God. *Amos* 8, 11. *I will send a Famine of the hearing of the Word.*

[Family] An houshold consisting of persons of diuers sexes, ages, stature, strengths, &c. Also, kinred, *Gen.*24,4, & 38, 40.41.

2 Christian Church consisting of beleeuing *Iewes* & *Gentiles*, among whom, some were weake like Babes, other strong like men, *Eph.*3,15. *Galat.*6,10. Of this Family one part is in heauen, the other in earth: hence Church Triumphant and Militant.

[Fanne] Gods word preached, whereby (as by a fanne) the good are seuered from the bad, *Matt.*3.12. *Whose Fanne is in his hand.* A Metaphor.

[Fasting] A totall or whole abstinence from meats, drinks, and all other pleasures of this life for a certayne time, to witnesse our vnfained humiliation for sinne, to tame the flesh, and to helpe our feruencie in prayer, either for preuenting some iudgements to come, or turning away some iudgement present. It is eyther priuate or publique. *Ester* 4,16. *Acts* 10, 30. *Marke* 2, 19. *Ionas* 3.4, 5. This is bodily Fasting, which is no worke commaunded in the Lawe simply for it selfe, much lesse a meritorious work: neyther doeth Christian Fasting consist in forbidding of certaine meats at certain times limited; that is, rather a ciuill Fast.

2 An abstinence or freedom from vices, as couetousnesse, oppression, cruelty, incontinency, lying, &c. *Esay* 58,6. *Is not this the Fast that I haue chosen to loose the bands of wickednesse, to take off the heauy burthen?* This is spirituall Fasting.

3 Abstinence from all manner of meate or sustenance for many dayes together, without being any whit hungry. *Mat.* 4, 2. *Hee Fasted forty dayes and forty nights:* thus *Moses* Fasted, and *Elias*. This is miraculous fasting, which serued the more to commend the Doctrine of the Lawe and Gospell, to shew it to be no vulgar thing, but giuen of God. The apish imitation of this Fast, by the Papists, is ridiculous and ioyned with grosse superstition, in as much as they forbeare flesh in Lent, as a worke of Religion and Saluation, contrary to the Scriptures, which teach, that meats defile not a man.

4 Hunger, *Math.*15,32. *I will not send them away fasting*; that

is, hungry, 2 *Cor.* 11. 27. This is a necessarie and compelled Fast, which the Saints of God do ouercome by patience.

[**To sanctifie a Fast**] To call men vnto a publik repentance, *Ioel* 2.15. *Sanctifie a Fast.* The power to commaund this, is in the lawful christian Magistrate (where such a one is) vpon the aduice and good direction of Gods Ministers, who are to execute and performe, what hath been religiously and aduisedly by Superiours enioyned.

[**Father**] One that begetteth children by ordinary and naturall generation, *Gene.* 22,7. *My father, Exodus* 20,12. This is a Father by nature, as *Abraham* was to *Isaac*; and *Isaac* to *Iacob*.

2 A Grand-father, and generally any Ancestor or Progenitor. *Exodus* 2,18. *And when they came to Reuell their father, Genesis* 30,12. *She is the daughter of my father. Ezekiel* 20,18. *Walke not in the steps of your Fathers*; that is, doe not as your fore-fathers did, *Heb.* 3,9. This is a Father by precedencie of time. Thus *Iacob* called *Abraham* his Father, *Gen.* 31,42. who is also called the Father of *Leui*, *Hebr.* 7. as *Nahor* is of *Laban*.

3 An aged man, or one full of yeares, 1 *Tim.* 5,1. *Rebuke not an Elder, but exhort him as a Father.* This is a Father by age.

4 One, who is in stead of a Father, performing the loue, care, and duty of a Father; by instructing, ruling, protecting. Thus all Superiors are Fathers to their Inferiors, 2 *Kin.* 5. 13. *Father, if the Prophet, &c.* and in *Esay* 49, 23. Kings and Magistrates are called Nurcing Fathers. Also Ministers are called Fathers, *Prouerbs* 4,1. *Heare O children, your Fathers instruction.* This is spoken in the person of a Minister, who is a Father to the people: the reason is rendred, 1 *Cor.* 4,15. *Because they beget men by the Gospell.* These be Fathers by Office.

5 Author or Inuenter of any thing, *Gen.* 4,20. *Iabal was the Father of them that dwell in tents. Iohn* 8,44. *Father of lies, Iames* 1,17. *Father of Lights.*

6 A benefactor and preseruer, *Gen.* 45, 8. *God hath made mee a Father to Pharaoh, Iob* 29. 16. *Psal.* 68,5.

7 One that is the originall or head and chiefe beginner of any Nation or people, *Gen.* 22, 21. *And Kemuel the Father of Aram,* 1 *Chron.* 8,6. *These were the chiefe Fathers of them that inhabited Geba.* Genesis 36,43. *Esau was Father of the Edomites*; that is, author and roote of that people, *Gen.* 10,21.

8 One that is inward with vs, or very nearly ioyned to vs, *Iob* 17, 14. *I said to corruption, thou*

thou art my Father.

9 All the persons of the Trinity, euen the whole Godhead, *Matth. 6, 9. Our Father which art in heauen.* Here Father is put essentially.

10 The first person of the blessed Trinitie, begetting the Sonne, and sending foorth the holy-Ghost. *Matthew 28, 19. And baptize them in the name of the Father, Ephesians 1, 3. God, the Father of our Lord Iesus Christ.* Here Father is put personally.

God is in Scripture called Father, with reference, first to Christ, whose man-hood is the Sonne of God, by the perfect sanctificatiō of it in the womb of the Virgin, and by personall vnion to the Godhead, *Luke 1, 32.* In regard as hee is God by an vnspeakeable, eternall, and wonderful generation communicating the whole diuine substance to him, hee is the Son of God, *Ioh. 1, 14, 2.* Vnto the creatures, and that foure waies, by similitude; first, of step, or print or track (*vestigij*) so of all creatures he is Father, hauing imprinted some track or steppe of his Maiesty in the least of them 2. Of Image, so hee is Father of all men, hauing framed them in *Adam* to the likenes of himselfe, in wisedome, righteousnesse, and holines. 3. Of grace; so he is Father of the Elect beleeuers in earth, *Iohn 1, 12.* 4. Of Glory, so hee is Father of Angels, and blessed Spirits of men in heauen. *Iob 1, 6.* Also note that heere in the world he doth all offices of a Father to his adopted children; first by begetting them spiritualy. 2. By feeding them with the flesh of his Son, in the Word & Sacraments. 3. By cloathing them with the long white Robe of his sons imputed holines, adorning them with the garment of holinesse inherent, *Galat. 3, 27. Rom. 13, 14.* 4. By chastising them, *Heb. 12. 5, 6, 7.* 5. By prouiding them an inheritance, keeping and protecting them to it. *1 Pet. 1, 4.*

Father, is put for fathers by change of number. *Exodus 3, 6. Acts 7, 32.* so tree for trees, *Genesis 3, 2.* as parable *Psal. 78, 2,* is expounded parables, *Math. 13, 35.* Heart, *Psalme 95, 8.* for hearts, *Heb. 3. 8.* worke, *Psalme 95, 9.* for workes, *Heb. 3, 9.*

[**Father of glory**] Most glorious Father, or one full of glorie. *Ephesians 1, 17. The Father of glory.*

[**Father of mercies**] One who is himselfe most mercifull, and the author of mercies and compassion in others. So is God alone. *Blessed bee the Father of mercies, and God of all comfort.*

[**Euerlasting Father.**] One who

who is himselfe absolutely Eternall, and the author and purchaser of eternity to others, giuing eternall good things to his people, *Esay* 9,6. *Euerlasting Father*. This is Christ Iesus a Father of Eternity; himselfe euerlasting, and making others to be so.

[**Which is in God the father**] A people which by Faith stay vpon God through Christ, by whose power they were called out of darkenesse vnto God. 1 *Thes.* 1,1.

[**The Father of spirits**] The maker and giuer of soules. *Hebrewes* 12,9. *Be in subiection to the Father of spirits*: Also it signifies a deliuerer of soules from sinne, a spirituall restorer, a gouernour of thoughts. See the like phrase in *Num.* 16,24. *Psa.* 33.15 *Zach.* 12,1.

[**Your Father**] God, who is a Father of the beleeuing Apostles, and all other the faithfull. First, because they are begotten by the immortal seed of his word: and secondly, are the members of his Sonne: thirdly, and are adopted by him: fourthly, bearing his Image: fiftly, and are partakers of his fatherly loue and benefits, *Iohn* 20,17. *I ascend to my Father, & to your father.*

[**Without father and mother**] One, whose Parents were not manifested and knowne, *Hebr.* 7,3. *Without father, without mother.* Such was *Melchizedech* who so long out-liued those of his time, as his Parents were worne out of knowledge, and bee vn-mentioned in the holie Storie.

Note.

In foure things is *Melchisedech* a Type and figure of Christ: first, in respect of the name *Melchisedech*, which, by interpretation, is, King of Righteousnes; so was Christ, *Psal.* 45,6,7. Secondly, because he was King of *Salem*; that is, of peace: thirdly, because *Melchisedech* was togeather both a King & Priest; so was Christ: fourthly, because the progeny of *Melchisedech* is not related in sacred Story; as if he were without beginning or end: so is Iesus Christ an eternall Priest. *Psa.* 110,4. Whereas Papists make *Melchisedech* in offring bread & wine to *Abraham*, to be a type of the Sacrifice which Christ, & after him, other priests should offer of the body & bloud of Iesus to God his father; this is fabulous and false: For first, the word in the *Hebrew* which Papists in fauor of the Sacrifice of the Altar, do translate (*Offerens* or *Sacrificans*, offering) doth signifie *proferens, videlicet*, bringing forth; and so not onely *Tertullian* and *Epiphanius*, but euen *Caietane* a Cardinall doeth expound it, in *Genesis* 1, 14. and *Andradius* likewise,

Heb. 7.1,2 3, &c.

Ge. 14. 18.

likewiſe, *Defenſ. fidei Tridentinæ lib.4.* Secondly, if wee ſay that he did offer, yet he offered nothing but Bread and Wine, which our Aduerſaries ſay, doe not continue after Conſecration: Thirdly, this Bread and Wine ſerued not as a Sacrifice to God, but only as a bodily refection for *Abraham* & his ſouldiers, which were hungry, as *Ioſeph. lib.1.ca.11.* affirmes. And thus *Andradius* confeſſeth, that his ſouldiers were refreſhed with the bread & wine of *Melchiſedech*: Such as theſe be the beſt proppes of popiſh Maſſe, like rotten poſts that fall aſunder ſo ſoone as they be but touched.

[**Father of many nations, and of the faithfull**] *Abraham*, who is thus called. Firſt, becauſe he was vnto his poſterity and ſeed a rare example of faith and iuſtification: Secondly, a worthy reſtorer of Religion: Thirdly, the father of the *Meſſiah*: fourthly, hauing the promiſes of eternal life giuē him, both for himſelfe and others: Fifthly, Into whoſe boſome, beleeuers of all Nations ſhall be gathered.

Rom.4.16, 18

[**To turne the harts of fathers to the children**] To inuite them by his preaching of Chriſt, to faith, repentance, and charity in the band of peace, *Mal.4,6.* At the comming of Chriſt, the Iewes were farre from keeping vnity of ſpirit in band of peace, being rent with ſchiſmes and factions.

[**To go or be gathered to their Fathers**] By dying, to be ioynd vnto their fore-fathers in the eſtate of the dead, both in reſpect of their bodies being put in the Sepulchers of their Fathers; & of their ſoules, being companions with them of the ſame eternall bliſſe. *Geneſis* 15, 15. *Thou ſhalt be gathered to thy Fathers in peace.* 2 *Kings* 22,22. *I will gather thee vnto thy Fathers.*

[**Thy father is an Ammonite**] One that is degenerate and growne out of kinde, beeing of the childe of *Abraham*, become as bad as an Heathen, *Ezekiel* 16,3,45.

[**Fat heart**] Senceleſſe, hard, vn-yeelding heart, without feeling of Gods mercies or iudgements, *Pſal.*119,70. *Their heart is Fat as Brawne. Deu.*32,15. & **Metaphor.** *Eſay* 6,10. *Mat.*13 14,15. *Marke* 4,12. *Lu.*8,10. *Acts* 20,26,27.

[**Fat bread**] Plenteouſneſſe of the earth, and abundance of all pleaſant things belonging to this life. *Geneſis* 49,20. *Concerning Aſher, his Bread ſhall be Fat.*

[**Fat wheate**] The fineſt and beſt of the wheate. *Pſal.*81,16. *He ſhall feed them with the Fat of wheate.*

This

This word [Fat] in Scripture hath a proper acceptation as *Leuitic.* 3. and *Gen.* 4,4. Also metaphorically, in a borrowed sense, it is put for that which in euery thing is most excellent and best: as the Fat of Oyle, the Fat of Wine, *Nu.* 18,12. Also the Fat of the earth, *Gen.* 45, 18. and Fat of wheate, *Psal.* 147 8. Note further, that whereas the Fat of Sacrifices was wont to bee wholly consumed with fire (neither the bringer nor offerer was to haue it:) this did signifie, as our most delightfull and excellent things (which we consecrate to GOD, preferring his glory before our owne liues:) so the excellent reward which the Saints receiue from God, onely by the merites of his Sonne.

[**Fat of the land.**] The chiefest and choisest commodities and fruites. *Genesis* 45, 18. *You shall eate the Fat of the land.* A Metonimy.

[**Marrow and Fatnes**] Tranquility, and ioy of minde. *Psal.* 63,5. *My soule shall be filled with Marrow and Fatnesse.*

[**Fatnes of the earth**] Great abundance of corne and wine, which comes from the Fatnes of the earth, *Genesis* 27,39. *The Fatnesse of the earth shall bee thy dwelling place. Genesis* 4. A metonimy of the cause.

[**Fatnes of Gods house**] The manifold and plentifull spirituall blessings of God, *Psal.* 36,8. *They shall be satisfied with the Fatnesse of thine house.*

[**Fat men**] Men full of wealth and might, *Esay* 10,6. *The Lord of Hosts shall send leanenesse amongst his Fat men, Iudges* 3,29. *Psal.* 78,31.

2 Full of spirituall vigour and liuelinesse, *Psal.* 92,10. *They shall be Fat and flourishing.*

3 Kings, Princes, and Potentates of the Earth, *Psalme* 22,29. *They that bee Fat in the Earth, shall worship.*

[**Fatnesse**] Swelling Pride. *Psalme* 73,7. *Their eyes stand out for Fatnesse*; that is, so puft with pride, that they can neyther see and know themselues, nor consider others. A Metaphor.

[**Fatnesses.**] Sundry sorts of plenty and Fat things, *Gen.* 27, 28. whereby is meant (as before) the best of euery thing, and spirituall graces, *Esay* 25,6 the land of Canaan, the figure of al blessednesse is called therfore the Fat Land, *Nehemiah* 9, 25,35.

2 Delicates, or delightfull things, *Iob* 36, 16. *That which rests vpon thy Table hath beene ful of Fatnesse.*

[**Fault**] The guilt of *Adams* disobedience imputed vnto vs, *Rom.* 5, 16. *The Fault came by one offence.*

2 Some sinne done in our owne

owne persons. Psal. 19. 12. *Who knoweth his faults?*

[**Fauour**] A good & comely countenance, Prou. 31. 30. *Fauour is deceitfull.*

2 Credite and respect, gotten by well doing, Prou. 22, 1. *Louing fauour is better then Gold.*

3 Good will, gracious liking or acceptance, Psal. 5, 12.

[**The fauour of God**] His gracious accepting of vs, and mercifull readinesse to doe vs good, Psal. 51, 18. *Be fauourable to Sion.*

[**The fauour of men**] Their good liking toward vs, and readinesse to do vs good, and not hurt. Gen. 33. 10. *If I haue found fauour or grace in thy sight.* Acts 24. 27. *And Fœlix willing to get fauour of the Iewes, left Paul bound.*

F. E.

[**Feare**] A certaine naturall affection, whereby men are stricken, by reason of some dãgerous and hurtfull euill; eyther true or imagined, Gen. 31, 11. *I feare him*, Ioshua 2, 9, 11. Math. 14, 30. and 28, 4. This is naturall Feare, in it selfe neither good nor euill: It was in the man Christ, Heb. 5, 7. *It becomes euill through our distrust mixt with it*, and by immoderation.

2 The free voluntary reuerence which Inferiors shew to their Superiors, for the Lords sake, making them carefull to obey, and loath to offend, *Eph.* 5, 33. *Ye Wiues feare your Husbands, Rom.* 13, 7. *Feare, to whom feare belongeth.*

3 The thing or danger feared, *Prou.* 1, 20. *When their feare commeth*; that is, when that which they feare commeth. *Psa.* 53, 5. *They feare when no feare is*; that is, no cause of feare, nothing to be feared. **A Metonimie.** Esay 8, 13.

4 The person which is feared. In this sence God is called the Feare of *Isaac. Gen.* 31, 42, 53. *But Iacob sware by the feare of his father Isaac*; either because God had stricken *Isaac* with a feare when hee would haue giuen away the blessing to *Esau*; or because of the reuerence and feare which *Isaac* yeelded vnto God: or for both these causes, is God called the Feare of *Isaac*. **A Metonimie.** So *Psal.* 76, 11. Feare is put for the fearefull God, to whom all feare is due, as *Esay* 8, 12, 13. *Mal.* 1. 6. *Gene.* 31, 42. & 32. 9.

5 An holy affection of the heart, awing vs, and making vs loath to displease God by sin, in respect of his great goodnes and mercies, and for a loue we beare to righteousnesse. *Psa.* 130, 4. *There is mercy with thee that*

* This child-like feare, may well ſtand with certainty of ſaluation, ſo cannot ſeruile and perplexed Feare.

that thou maieſt be feared. Exod. 20,25. This is * filiall or child-like Feare: Gods children are commanded thus to feare, and are often commended for ſo fearing, *Iob* 1,1. *Acts* 10,2. The fruite and force of this feare is, to reſtraine from vice, and conſtraine vnto well doing, for deſire to glorifie God. See examples, of *Ioſeph*, *Gen.* 39. and *Nehemi.* 1. A ſpirituall Feare: and thus in *Romanes*, *Chap.* 11. v. 20. the word feare ſignifying an awe leaſt they ſhould ſinne not of feare leſt they ſhould fall away; and is oppoſed not to aſſurance, but to preſumption: as this word ſo vſed in *Luke* 1.74.75.

6 A terror in the heart of wicked men, dreading God as a Iudge, being loath to offend him by ſin, in reſpect of his puniſhments, and not from a hatred of wickedneſſe. Thus *Fœlix* feared, *Acts* 24,25. This is ſeruile and ſlauiſh Feare. Gods children are forbiddē this feare. *Exod.* 20,20. *Moſes ſaide to the people, Feare not.* Yet through Gods mercifull goodneſſe it proues a preparatiue vnto faith as a briſtle drawes in the thred. *Acts* 2,37. *Rom.* 8,15. *Ion.* 1,16.

7 The whole worſhippe of God, *Deu.* 6,13. *Thou ſhalt feare the Lord. Acts* 10.35. *In euery Nation he that feareth God. Pſal.* 112,1. and 128,1. & elſewhere very often by a **Synecdoche** of the part for the whole. For where Gods feare is truely plāted, there wil follow the whole worſhip of God.

8 Dreadfull works of Gods Iuſtice, which ſtrike men with Feare, *Pſalme* 90,12. *Who knoweth the power of thy wrath or anger, according to thy feare?* Thus *Tremelius* reades it. It is a **Metonimie** of the effect for the cauſe.

9 The Law of God, which is called Feare, (as God himſelfe is) for that it was giuen with fearefull Maieſtie, and worketh in men the feare and reuerence of God, *Pſal.* 19, 9. ſee *Exod.* 20,18,19,20. *Deut.* 5, 24,29. It ſignifies alſo an holy ſeuerity, whereby ſinners are reduced into the way, when they grow ſecure, and other meanes will not helpe, *Iude*, verſe 23. Alſo it ſignifieth that whole doctrine of God which teacheth and worketh the feare and reuerence of God, *Pſalme* 19,v.9.

[**Feare not their feare**] Feare not that whereof they are afraid; to wit, their Idols. *Eſay* 8,12. *Feare not their feare*; or (as *Tremelius* tranſlates it) *Feare not with their feare*; that is, with a diſtruſtfull Feare, which withdraweth the heart from God & his promiſes. [**To iudge in the Feare of God**] ſignifieth, either that

that the feare of God shalbe the obiect of Christs Iudgement, who shall looke into the hearts of men, and shall see in whom is the feare of God and true piety, and in whom, not but a shew only: or that the feare of God shalbe the rule after which he shall Iudge most acts; absoluing them which truely feare God, and condemning others, *Esay* 11.3.

[**To meditate feare**] To think vpon dangerous things, which breede feare. *Esa.* 32,18. *Thine heart shall meditate feare.*

[**Without feare**] Securely & impudently, without all reuerence of God or men, *Iude* 12.

[**Feare of God was vppon them**] A great terror and feare, sent into their hearts of God, to restraine and stay them from doing any harme to *Iacob*. *Gen.* 35,5. *And the feare of God was vpon the Cities that were round about them. Esay* 2,10.

Note. In the place of *Esay* 2. verse 10. the army of the Babylonians is called (the feare of the Lord, and the glory of his maiesty) because it should bee fearefull for power, and glorious for victory; yet being but an instrument of diuine vengeance vpon the wicked Iews, therefore it is stiled the feare and glory, not of Babylon, but of the Lord[**Feare of the Iewes** sig. that dread wherewith they were feared passiuely, not actuely for feare which they did feare, *Iohn* 7. verse 13. and cha. 20. verse 19.

[**Feast.**] Solemne and abundant fare, kept vpon some especiall occasion, to remember some great mercy of God, and therewith to cheere the heart. *Genesis* 21, 8. *Abraham made a great feast that same day that Isaac was weaned. Nehe.* 10, 12. *Gen.* 29.22. *And made a feast.*

2 The day or whole time wherein such solemne Feasts are kept. *Acts* 18, 21. *I must needs keepe this Feast. Iohn* 7.8. *Leuit.* 23,4. The whole space of eight daies, wherein their feasts lasted.

3 A good Conscience, which of *Salomon* is called a continuall feast, because of the great and constant peace and ioy which it breedeth. *Prou.* 15,15. *A good Conscience is a continuall feast.* **A Metapho.**

The Iewes had three feasts which were of most reckoning and solemnitie, because in them euery male must appeare, and none come empty, *Exod.* 23,14, 15,16,17. *Deut.* 16,16,17.

[**To bless the feast or meat**] signifies, not the putting or conueying a newnature or substance into the meat, but a prayer to God to make it wholesome to the guests. 1. *Sam.* 9,13. So to bless the bread or cup in the Lords

Lords suppar. 1. *Cor.* 10. 16. is to chang their maker into a new substance as papists ignorantly teach; but to thanke God for redemption by Christ, and by prayer to consecrate the creatures to bee the Sacrament of Christ, and a mean of our soule-food.

[**A feast of fat things. &c.**] The rich graces of the Spirit, which God bountifully bestoweth on the Saints by the preaching of the gospel. *Es.* 25. 6. see *Es.* 55. 1

[**Feasts of loue.**] Bankets kept in the publike meetings of the Church, to testifie and to nourish brotherly loue. Iude, verse 12. *These are as spots in your feasts of loue.* These grew to such abuse, as the Apostle *Paul* abolished them. 1 Cor. 11.

[**To feede**] To nourish by ministring meat to the body, common to men and beasts. This is naturall feeding. In Ps. 23, 1. it comprehends all the duties of a good Shepheard, feeding, guiding, obseruing and defending his flocke. This title is attributed to God, and to Christ, feeding the Church, as Eze. 34. 12. 14, 15. Esa. 40, 11. also vnto kings, Ioh. 10. 11. Ps. 78, 70, 71 2 Sam. 15. verse 2.

2 To teach others by wholsome doctrine, & to rule them with godly discipline. Io. 21, 16 *Feede my sheepe.* Math. 28, 18. *Goe teach all Nations.* This is Ecclesiasticall Feeding, peculiar to Gods Church. It is farre from the Popes supremacy, which is a tyranniſing, not a teaching.

A Metaphor.

3 To rule to gouerne politically. Ps. 78, 71, 72. *He brought Dauid to feede his people, and so he fed them.* 2 Sam. 5, 2. Math. 2. 6. This is a politicall feeding.

4 To strengthen and comfort the Soule inwardly. Psal. 28, 9. *Feed them also.* Spiritual feeding

5 To correct, chastise, tame, and take downe, Hosea 4. 16.

[**To feed and eate straw**] To vse that common food which for beasts in the creation was appointed. Gen. 1, 30. and not longer to deuoure men. Es. 11. 7 *Cow, Beare, and Lyon shall feed & eate straw.* Heere is described the vnity & innocency of men conuerted by the Gospel of Christ, as also the great restoring of mans decayed most corrupt nature, in ver. 6, 7, 8, 9.

[**Fellowes.**] All true beleeuing Christians, whom Christ hath taken into fellowship of himselfe and his merits. Psalme 45, 7. *With Oyle of gladnes aboue his fellowes.*

[**Fellow prisoner**] Eyther one which is partaker with another of his dangers, or which is held with another in the same person, Rom. 16, 7.

[**Feete**] That member which is lowest in the body, bearing it

it vp, beeing the Instrument of motion, and carrying the bodie from place to place, Iohn 13,5. *He washed the Apostles feet.*

2 Approching and comming of such as preach reconcilement with God, or the Preachers so approching, Rom. 10, 15. *How beautifull are the Feete, &c.* If there be beauty in their Feete, how much more in the whole person?

3 The whol man, or the man himselfe, Rom. 13, 15. *Their feet are swift to shed blond*; that is, they themselues are ready and forward to slaughter, Psal. 119, 101, 105. *Thy word is a Lanterne to my Feet*; that is, to my selfe, Psal. 73, 2. There be innumerable examples of this signification in the Psalmes, and elswhere in the Scripture. It is a Synecdoche of the part for the whole.

4 The Apostles and other sincere Preachers of the Worde, Rom. 10, 15. *How beautifull are their Feete?*

5 The wil, and the affections, desires, care & endeuors, which are the beginning of our actions, as the feete are the Instrument of motion, and doe carry our minde hither and thither, as our body is carried by our feet, Eccles 4, 17. *Looke well vnto thy Feete, when thou entrest into the house of God, Psal. 17, 5. That my Feet do not slide, Psal. 16. 12. Pro. 4, 27.* Metaphor.

6 The daily slips and sinnes that come of frailty, Ioh. 13, 10. *He that is washed, hath nowe de saue to wash his Feete.* The meaning is, such as be once washed from their sinnes, by Faith in the bloud of Christ vnto Iustification, and by his Spirit vnto newnesse of life or sanctification; such haue no neede but to wash their Feete, that is, theyr dayly faults which they fall into of weaknesse: which are to bee washed by lamenting that we haue committed them, by asking of God pardon for thē, beleeuing that we shal obtaine it through Christ; craving the gouernment of the holy Spirit, to become more heedful of sin for heereafter.

7 Christs humanity or Manhoode, the which is subiect to his Godhead, as our feete be to our head; also to Christ, as hee is Man, all things are put vnder as the foot-stoole to the foote, Psal. 8, 6. *Thou shalt put al things vnder his Feet.*

[**Foote of pride**] The crueltie and violence of proud men, Ps. 36, 11. *Let not the Foote of pride come against mee.*

[**To sit at ones Feete.**] To be ones Scholler, or dayly hearer, Acts 22, 3. *At the Feete of Gamaliel*, & Deut. 33, 3. The reason heereof is, because hearers sat on forms at the feet of their teachers, speaking to them out

of a Chaire or higher place.

[**To treade vnder ones feet.**] So to cruſh and conquer Satan and his inſtruments (Heretikes and Schiſmatickes eſpecially) as they ſhould neuer haue power to recouer themſelues. This Chriſt did perfectly in himſelfe at his Reſurrection from the dead, but in reſpect of his members, it ſhall not be fully done till the laſt Reſurrection, when the victory of the Saints ſhal be conſummate, Rom. 16,20. *The God of peace ſhall tread Satan vnder your Feet ſhortly.* This (ſhortly) ſome referre vnto the day of iudgement, of which *Paul* ſaith it is at hand; others vnto the time of *Pauls* coming to *Rome*, when he would ſo confirme the beleeuing Romanes, as the ſeducers ſhould not bee able to hurt their faith and ſaluation: but it is beſt to thinke that hee comforteth them with promiſe of a quicke and ſpeedy victory: there is in theſe words a plaine alluſion to the promiſe, Gen. 3.

[**To dip the Foot in oyle.**] To haue oyle in ſuch aboundance, as one may waſh or dip his foot in it, Deut. 33,24.

[**Waſhing one anothers feet**] All mutuall duties and workes of loue, Iohn 13,14. *Ye ought to waſh one anothers Feete.* By this [*One*] all helpes and ſeruices towards our neighbor are meant.

[**Feet of the poore**] The weake and feeble meanes (not hands, but Feet euen of the poore) to pul down & deſtroy the proud & lofty enemies of his Church, Eſa. 26. 5,6. *The Feet of the poore ſhall tread them downe.*

[**Path of thy feete.**] Euery action of our life, either outward, or inward, Prou. 4,26. *Ponder the path of thy Feete.*

[**To fall at ones feete.**] To become a ſuppliant to any, 1 Sam. 25,24. *She fell at his Feete.*

[**To lick the duſt of feet**] Moſt ſubmiſſe reuerence, & extreme adoration, Eſay 49,25. Pſ. 99,5.

[**Fernent.**] Earneſt. Iames 5, 16. *Prayer auaileth much if it bee Feruent.* Vnto Feruent prayer there is required, on the one ſide a diſtinct knowledge, ioyned with good feeling of our ſinnes and miſeries; and on the other ſide, a certaine beleefe to ſpeed, coupled with zeale of his glory, earneſt deſire of Gods truth & mercy to be manifeſted, in granting of prayers.

[**Few**] A ſmall number, Mat. 15,34. *A Few Fiſhes.* It is vſed heere abſolutely.

2 A very great number, yet but a Fewe in compariſon of a farre greater, Mat. 20,16. *Many called, Few choſen.* Math. 7,14. *Few there are that finde it.* It is put heere comparatiuely.

[**At ones feete.**] Since my coming, or by my trauaile and ſeruice, Gen. 30. verſe 30. So the

the Foote is vsed to signifie laborious seruice, Deut. 11, 10. and the comming or presence of any, Heb. 3, 5.

F. 1.

[**Fidelity.**] Truth in performing of our iust promises, and in standing to lawful bargaines and Couenants, Math. 23, 23. *Mercy and Fidelity, or Faith.*

[**Fig trees with leaues**] Hypocrites, which haue appearance of holinesse without fruites of good life, Mat. 21, 19.

2 All vnprofitable and vnfruitfull hearers, Luke 13, 7.

[**Filthy**] One who welteth (as it were a Swine in myre) in the defilement of sin, taking his full pleasure in it, Reuel. 22, 11. *Let him that is filthy, be filthy still.*

[**Filthy lucre**] Gaine, gotten or kept by sin, Titus 1, 11. *Teaching what they ought not, for Filthie lucre*, 1 Pet. 5, 3.

[**Filthinesse**] The secret and vncomely parts of the body (as they are called of the Apostles) being naked or bare, Exod. 20. verse last. *That thy Filthines be not discouered thereon.*

2 Euery sinne which is called filthinesse, because it defileth man spiritually, and ought to bee loathed as a filthy thing in Gods sight, 1 Pet. 2, 1. *Lay away all Filthinesse.* 2 Cor. 7, 1. Iam. 1, 21. 2 Pet. 2, 20. Mat. 15, 18. *That which commeth out of a man, defileth a man.* It signifies the sin of idolatry in Esay 44.

3 Shame and ignominie, which followes sinne and sinners, Ezechiel 16, 36. *Thy Filthinesse discouered.*

[**Filled.**] Perfection, when there is no want, Luk. 2, 40. *He was Filled with wisedome.* This sence the word [*Filled*] hath, whersoeuer it is spoken of Christ, or of the Estate of the life to come.

2 A great and rich portion, or measure of any thing, thogh there be great want, Luk. 1, 53. *He hath Filled the hungrie with good things*, Psalme 106. verse 2.

[**Finde**] The hauing that giuen vs which wee want and desire of God, Math. 7, 7. *Seeke, and ye shall Finde.* Thus do we Finde God, and good things.

2 The bringing home of a sinner, by giuing Faith and repentance, Rom. 10, 20. *I am Found of them that seeke mee not.* Thus God Findeth vs.

3 Also (to Finde) doth signifie to performe and accomplish, Esay 58, 13. *Not Finding thine owne pleasures*, that is; not doing or performing them so, Rom. 7, 18. Or to Finde, is to get, to obtaine, Rom. 4, 1. Mat. 11, 29. Gen. 6, 8. Or to Finde, importeth to inuent, to deuise new mischiefes: as the Apostle speakes of inuenters & Finders

out of euill things, Rom 1,30. It is also to prepare or builde, Psal.132,4. Acts 7,46. Also to come vpon one, Psalme 116,2. 1. Chron. 10,3. Also to obtain, 2 Tim. 1,18.

[Finger of God.] The holy Ghost (which is as the Finger and power) whereby all great workes are wrought, Luke 11, 20. *If I cast out Diuels by the Finger of God*, Math. 12,28. Exod. 8 16. a Metaphor.

[To finish transgressions.] The speciall benefits of remission of sinnes, and eternal righteousnes conueyed vnto the faithfull by Christ, vnto their perfect saluation in heauen, Dan. 9.24. *To Finish transgressions. &c.* These two benefites of taking away sin, and conferring righteousnes perfect & perpetual, Christ performeth by two meanes: First, by Euangelical preaching (*Sealing of the vision and prophesie*:) and secondly, by his priesthood and Sacrifice of himselfe, (*the annointing of the most Holy.*) See Dan. 9,24. the whole verse compared with 2 Cor. 3. Heb. 8,9,& 10 chap.

[To finish Sayings] To make an end of speaking, Math. 26, 1. *When Iesus had Finished these Sayings.*

[It is Finished.] Whatsoeuer was prophesied or figured vnder the Law, touching the sufferings of Christ, is now ended, Iohn 19,30.

[To finish his workes.] To do his workes (morall and miraculous) in such absolute perfection, as there was no manner of defect or want, Iohn 5, 36. *The workes which hee hath giuen me to Finish.*

[To finish his good worke] To make an end of what is begun, bringing it on by degrees to perfection, and giuing grace of perseuerance. Phil. 1,6. *Will Finish or performe it.*

[Fire.] That Element, whose propertie is to burne, and giue light, which we commonly call Fire; the vse wherof, is not only for heate and light, but for trying and purging mettals.

2 Christ, who in regard of his mighty operation in purging the Elect, and separating them from the drosse of their corruption, is compared to Fire, Mal. 3,2. *He is like a purging fire, and Fullers sope.*

3 The holy Ghost, which is of a fiery quality, enlightning and cleansing the heart, Mat. 3, 11. *With the holy Ghost, and with Fire*: that is, which is like vnto Fire, Mark 9,49.

4 The word of God; trying and examining mens Doctrines 1 Corin. 3,13. *Euery mans worke shall be reuealed by Fire*: that is, As by the Fire it is knowne what gold is currant, and what is counterfeite; so by the light of

of the Word, it ſhall bee manifeſted what Doctrine is built vpon the foundation, what not. Are not Papiſts wiſe builders, who would found their purgatorie fire on this Text? Which ſpeaks of the fire of the Spirit and the word, and of tribulations of this life, not of the fire of purgatory, or the laſt iudgement after this life, as *Lactantius* and *Ambroſe* thought.

5 The word of God; to wit, the Goſpel preached, which in another reſpect is likened vnto Fire, becauſe of the trouble it kindleth and raiſeth among the wicked which reſiſt it (as if fire were caſt amongſt them.) Luke 12,49. *I am come to ſet Fire on the earth.*

6 Afflictions great and dangerous, which ſerue to try and purge vs, as gold is tried in the fire. Pſal. 66. 12. *We went through Fire & water.* 1, Pet. 4, 12. *Think it not ſtrange concerning the fierie triall.*

7 Extreme and moſt ſharpe paine, appointed for the wicked in hell, Marke 9, 34. *Where the Fire neuer goeth out*; that is, moſt greeuous paine which neuer ſhall haue end.

8 Gods burning diſpleaſure aud wrath, as the cauſe of all punniſhment and paine to the wicked. Hebre. 12. verſe laſt. Eſay 66, 15. Pſal. 88. Pſalme 18, 8. *A conſuming Fire went out of his mouth.*

9 Lightning and Thunder, Pſal. 148, 8. *Fire and haile*, Pſal. 105, 32.

[**Day and Fire.**] Light of truth, one thing being expreſſed by two words. For as the truth of the Goſpel is day and light to reueale ſound and vnſound doctrine; ſo it is Fire, either to try it if it bee Gold, or ſtubble: or to make it glitter if it be Gold, or to conſume it if be ſtubble, 1 Cor. 3. 13. Verie fooliſhly heere the Papiſtes would build their pelting Purgatorie, which hath heere nor elſe-where, any ground to ſet foote on.

[**Coales of fire.**] Diuine plague or iudgment hanging ouer the malicious; Thus the Scripture phraſe ſignifies, in Pſal. 18, 13. and 120, 4. the wrath of God. And that it ought thus to bee expounded, appeareth further, by comparing Rom. 12, 20. with Prou. 25, 22. *Thou ſhalt heape coales of Fire on his head, and God will reward thee.* That is, God ſhall puniſh thine enemy, and reward thee. Some vnderſtand this heaping of coales, of kindling vpon our enemie, feruent and burning charity by our beneficence, which ſo pricketh his conſcience, that he ſhall be forced to loue vs. Others thus, that we by our kindneſſe and benefites, ſhall either ſo mollifie

fie him, as that hee will repent and embrace vs friendly, shaking out of his heart cankred malice, as one would shake hot Coales from his head: or else if he continue still in his malice, he shall be set on fire with the testimony of his Conscience, and so be consumed with the flame of Gods wrath; and this indeede is both a fit and a more full sence.

[**Strange Fire.**] Common Fire, such as was not sent down from heauen, Leuit. 10,1. *And offered strange Fire before the Lord.* Vnto which by allusion, strange worship, and strange doctrines are likened.

[**Flames of fire.**] The piercing knowledge of Christ, searching and piercing into all things, euen the most secret thoughtes of the heart, Reuelat. 1,14. *His eyes were like a flame of fire.*

[**Consuming Fire.**] The infinite wrath of God, against faithlesse and vnrepentant sinners, *Heb.* 12,29. *Our God is a consuming Fire.* And often in the prophets, the wicked are likned to stubble, & Gods wrath to Fire, which as easily and fiercely destroyeth wicked men as the fire doth consume stubble.

[**Fiery flying Serpents**] Properly such Serpents as stung the Israelites to death, mentioned Numb. 21,6.

2 *Ezekiah*, like such a Serpent mortally and speedily wounding the Philistims his enemies, Esay 14, 29.

[**A fierie Law.**] That Fire, out of which God vttred all things which hee would haue done of vs, or not done, according to his law, Deut. 33,2 *At his right hand did shine a Fiery Law.*

[**Pillar of Fire.**] A token of Gods visible presence, seruing to guide the people of *Israel* in the night season, thorough the wildernes, *Exo.* 13,21. *By night in a pillar of Fire.*

[**Fiery tongues.**] The operations and effects of the holie Ghost, expelling darknesse, and illuminating the mind with diuine knowledge like to Fire, and framing the tongue to tell foorth the glory and workes of God, Acts 2,3.

[**The holy Ghost, and with fire.**] The holy Ghost, which is like Fire, of a fierie quality, enlightening and purging our soules, Mat. 3,11. *He shall baptize you with the holie Ghost, and with Fire.*

[**The bush burning with fire and not consuming.**] The estate of the militant Church heere in earth, mightily preserued by Gods defence, amiddest manie great daungers and afflictions, Exod. 3,2. *The Bush burned with Fire, yet not consumed.* It was a figure both of *Moses* and the Israelites affliction in Egypt without

without harme. See Deuter. 4, verse 20.

[**To answer by fire**] To send downe fire from heauen (as an answere) to the prayers which were made to God for it, 1. Kin 18, 21. *And then the God that answereth by fire, let him be God.*

[**To passe or go thorough the fire.**] To offer vp, or to sacrifice one as a burnt Offering: as Israel did their children to the idol Moloch, 2 King. 21, 6, *And he caused his sonnes to passe thorough the Fire*, Leuit. 20, 2, 3.

2 To purge or purifie mettal by fire, that it may be meet for the Lords vse, Num. 31, 23. *All that will abide the Fire, yee shall make passe through the fire, and it shall be cleane.*

3 To endure affliction, or to abide the tryall of the Crosse, Psalme 66, 12. *We did passe thorough Fire and Water, and thou broughtest vs to a wealthie place.*

[**Cloud and fire on the Tabernacle day and night.** Exod. 40, 38] Gods guidance and protection of his people while they trauailed in the Wildernesse: which grace the generations following remembred to the praise of God, Neh. 9, 19. Psal. 78, 14. & 105, 39. Hereby was figured the guiding & defence of the Church by Christ vnder the Gospel, whereof it is written, Esay 4, 5.

[**Firebrand**] A piece of wood almost burnt, consuming it self, ready to be quite extinct.

2 The two Kings of *Israel* and *Assyria*, which threatened *Iuda*, as if they would destroy it themselues, being shortly (for all their bragges) to fal and perish, Esay 7, 4. *Feare not these fire brands.*

[**First.**] That which is afore other, in respect of time: and then it is a word of order, and hath reference to second, third, fourth, &c. Mat. 10, 1. *The First, is Simon called Peter*; that is, hee was first called to bee an Apostle, 1 Cor. 15, 47. *The First man is of the earth, the second man, &c.* 1 Cor. 12, 28. Note, how substantially doth this proue the primacy of *Peter* in power and dignity ouer his fellow Apostles: by this reason *Iames* must be Primate, because hee is named first, Gal. 2, 9.

2 That which is cheefe or more excellent, Rom. 3, 2. The word which is heere translated [*Chiefely*,] in the Originall it signifies [*First.*] And so it is also in Luk. 19, 47, Acts 28, 2. where the [*First of the Iewes, and of the people*] is put for the [*Chiefe of the Iewes, and of the people.*] So Luke 15, 22. Here it is a word of Dignitie and honor, Rom. 1, 8. Dan. 6, 2, 3.

3 The greatest, and then it is a word of power and authority, Reuel. 1, 5. *The first begotten*

of the dead, and that Prince of the Kings of the earth. Note, there is a first in number, 2. time, 3. order, 4. gifts, 5. præeminence or dignity.

[**To giue First**] To giue before, Rom. 11,35. *Who hath giuen him first.* This place is diligently to bee obserued against such as would haue fore-seene Faith and workes, the mouuing causes of election: and our actuall and present workes proceeding of Faith, to be meritorious causes of saluation; whereas all Creatures, euen Angels as well as men, are debtors to God, of whose free guift they hold all they haue, hee beeing debtor to none, of whom hee takes nothing, nor takes ought from them, therefore cannot be obnoxious or iniurious to any.

[**First borne.**] The principall or chiefe, Psal. 78,50. & 89,27. Amongest the Iewes, the first borne had three prerogatiues: first, a double portion of goods. Deut. 21,17. Secondly, the gouernment or chiefty ouer brethren, 2 Chro. 21,3. Thirdly, the Priesthood; for the first borne vsually ministred to God, and after those the Tribe of Leui, ministred in their stead. Numb. 8,14,15,16,17. Mal. 2,5,6,7. & 3,3. Numb. 3:40,41,45. and 8, 19. This honour is peculiar vnto Christ, who is said to be first borne of euerie Creature, and the first borne among the dead, that in all things he might haue the preheminence, Colos. 2,15, 18. *To be worshipped therefore of all the Angels*, Heb. 1,6. *& prince of the Kings of the earth*, Reuela. 1,5.

[**First loue**] Former affection of loue, which being decaied, needed refreshing, Reu. 2,4.

[**First workes**] Former actions, which they were wont to doe, while they heartily loued the Gospel, Reu. 2.5.

[**First faith**] Vow in baptisme, whereby we are bound to professe the Christian faith, or that promise which younger widdowes made to the Church to remayne such, that they might serue the poore, 1. Timothy 5, 11,12.

[**First borne, or first begotten**] The first Male childe that was borne to a man, though there were none other borne after it. Gen. 49,3. *Reuben my first borne*, Deut. 21,17. 2 Chron. 21,2,3. 4. Mathew 1,25. Amongst the Iewes, the First born had a two fold prerogatiue aboue his brethren: One, was a double portion in his Fathers substance: the other, was preheminence & rule ouer his brethren. The Apostle alluding to this custome of the Iewes, called Christ *The first begotten of euerie Creature*, Col. 1,15. *And first begotten of the*

the dead, verſe 18. becauſe hee was begotten (as hee was the Sonne of God) before things were created; and beeing the cheefe heyre of the world, hee had cheefe rule amongſt all his brethren, which beeing once dead, ſhall after riſe to eternall life, Heb. 1,2. Note, firſt fruites were offered to ſanctifie all the reſt: alſo to teach vs, that wee are to conſecrat our beſt things and perſons vnto God: compare Exod. 13,2. with Prou. 3, 4. Note, the firſt borne, beſide the two fore-named prerogatines, were alſo peculiarly conſecrated and giuen to God, Exodus 22,29. and were the next in honour to the parents, Gen. 49,v. 3. ſucceeded them in gouernement of family or Kingdome, 2 Chron. 21, 3. And in the adminiſtration of the Prieſt hood and the ſeruice of God, Numb. 8, 14, 20, 27. And firſt borne is vſed for one deerelie beloued of his Father, Exodus 4,22. and for one higher then his brethren, Pſal. 89, 20. Rom. 8,20. Heb. 12,20. Laſtly, it figured Chriſt, and true Chriſtians.

[**To ſanctifie the firſt borne.**] That Chriſt the firſt begotten of all Creatures (that is, begotten afore any Creature in reſpect of his Godhead, and according to his manhoode the firſt borne of his Mother, Col. 1,15. Math. 1,25. was conſecrated the Prince of our ſaluation or the Authour and finiſher of our faith, *Heb.* 2,10. & 12,2.

2 That chriſtians by the Spirit of adoption, as it were by the firſt fruites of the Spirit, are aſſured that all they do, & themſelues, are acceptable to God, till they obtaine full redemption, Rom. 8,23.

3 That the firſt kindneſſes & fauours of God to any Nation, Country or Family, ſeale vp his loue to al the reſt, 1 Cor. 16,15 Rom. 11,16. Exodus 13, 1,2. *Sanctifie to me all the finſt borne*, Exo. 22,29, & 34,19,20. Deut. 15,19.

[**Firſt fruits**] That ſmal portion of Fruites which was Firſt gathered to offer vnto GOD. *Exod.* 22,29. and 34, 26. *The Firſt ripe fruits of thy Land, thou ſhalt bring to the Lord*, Num. 15, 20,21.

2 Chriſt raiſed from ỹ dead, by his owne reſurrection, ſanctifying all the beleeuers to a bleſſed Reſurrection, as the firſt fruites vnder the Law did ſanctifie the whole maſſe and heap of other fruites, 1 Cor. 15, 20. *The firſt fruits of them that ſleepe.* Alſo as in order of time, the firſt fruits vnder the Law were reaped and cut downe before the croppe; ſo the Reſurrection of Chriſt ſhall goe before, and by the force thereof, the riſing of be-

beleeuers againe ſhal follow at the laſt Iudgement: vnbeleeuers riſe againe, not by vertue of Chriſt the Mediatour, with whom they haue no communion, but by force of Gods curſe denounced againſt *Adam*, *Gen.* 2. *Thou ſhalt dye the death.* The death heere threatned, being principally that which is eternall, the wicked by a generall power of God muſt riſe againe to ſuffer as their ſin deſerueth.

3 An holy kinde of offering, taken out of the reſidue of men (as Firſt fruites were taken out of the reſt.) Iames 1, 18, *As the Firſt fruits of his creatures.*

4 A certaine meaſure of the ſpecial and ſauing graces of the Spirit; as Faith, Hope, Loue, &c. which therefore are likened to the Firſt fruites, becauſe the hauing of theſe graces giues hope of inioying heauenly bliſſe and ioyes in due time: euen as the Iſraelites, by the Offering vp of their Firſt fruits to GOD, were rayſed vp to a good hope, to enioy the whole crop in due ſeaſon, Rom. chap. 8, 23. *We alſo which haue receiued the Firſt fruites of the Spirite, do waite for the redemption of our bodies.*

5 The Fore-fathers, or Firſt fathers of the Iewes, as *Abraham*, *Iſaac*, & *Iacob*, Rom. 11, 16 *If the Firſt fruits be holy, ſo is the whole lumpe.*

6 One, who preuenteth others in beleeuing, being conuerted to Chriſt before others, Rom. 16, 5. 1 Cor. 16, 15.

[**The firſt of the feaſt.**] Mat. 26, 17. ſignifieth the Firſt day of the Feaſt, as Marke 14, 12. expoundes it. So Firſt of the moneth, *Exod.* 40, 17. ſig. the Firſt day of it.

[**The firſt borne of the poore.**] The moſt needie, weake, and beggerly Iewes ſhall feed (that is) vnder *Ezekiah* as a ſhepherd, ſhall reſt & enioy good things, Eſay 14, 30. **A Metaphor.** For, as the Firſt borne by the Law were to excell their brethren in wealth as hauing a double portion: ſo theſe poore in miſerie ſhould exceed other miſerable perſons.

[**The firſt borne of the dead.**] Chriſt, the Firſt borne among them which riſe from the dead to go into life euerlaſting, Col. 1, 18.

[**Firſt borne**] *Iacob*, Gen. 27 19. So he was not properly, yet ſo he was in myſtery and ſpiritually, as *Iohn Baptiſt* was *Elias*, Math, 11, 14. and wee Gentiles are of the Circumciſion, Phil. 3, 3. Rom. 2, 28. And the children of promiſe are counted for the ſeed, Rom. 9, 8. Gal. 4, 28.

[**The Firſt of his ſtrength.**] The man-childe, which is Firſt begotten when his Parents were

were in their best strength and vigour, Deut. 21,17. *For hee is the First of his strength*, Gen. 49, 3. *Hee is called the beginning of strength.*

[**The first day of the Sabbath.**] The First day of the weeke, called in Scripture the Lords day, and with vs Sunday, Ioh. 20,1. *The First day of the Sabath.* So it is read in the original, 1. *Co.* 16.

[**First heauens and first earth**] Heauens and earth, considered in that corrupt estate wherein now they are, through our sin, before that perfect restoring & change which shall bee at the great and last day, Reuel. 21,1. *First heauens, and First earth.*

[**First things.**] Sins, and their effectes of sorrow and miserie, Reu. 21,4. *There shall be no more crying, nor death, nor sorrow, nor paine, for the First things are past.*

[**First Adam.**] That man named *Adam*, First of that name, and First in respect of the second *Adam* (hauing brought in sinne and death:) as the second *Adam* signifies Christ, who destroyed these workes of the First *Adam*, and became author of righteousnes, and life to his members, 1 *Co.* 15.45. *The First man Adam was made a liuing soule.* See *Adam* in the letter A.

[**First resurrection.**] Sanctification, whereby the elect arise from the death of sin, to walke in newnesse of life, Reuel. 20,6. *Blessed & holy is he that hath part in the First resurrection*, *Rom.* 6, 4. *Christ hath raised vs from the dead, to walke in a new life.* Maister *Brightman* expounds the First resurrection, of the calling of the Iewes againe vnto the faith; which is after a sort a raising them from the dead. This exposition in substance is one with the former, because the calling of the Iewes, wil be the quickning of them by grace.

[**Firmament.**] The whole Cope of heauen, (or the Orbes of the heauens) with the ayre; which because it is spread ouer the earth, as siluer and gold being beaten with hammers, is spread into sheets, or plates, & leaues; hence it is called of the Hebrues by a word which signifies firme expansion, or outspreading; and being fast and firme (though it be soft and liquid) thence it is of Latines, & of vs in English called a Firmament, Psal. 19,1. Also in Gen. 1, 6. vnder [Firmament.] *Moses* comprehendeth the three heauens, whereof Scripture makes mention. First, the Aire, with the three Regions which bee next vs. Secondly, the Skie or Firmament where the Stars bee fixed. And thirdly, the Heauen of the blessed: and together therewith, were made the Angels, the inhabitants of those highest heauens, by the name

name whereof, the holy Angels be sometimes named, Iob 15, 15. and being Creatures, and made within the sixe dayes, and yet created neither the day before, nor any of the other dayes following, they must bee created the second, when the highest heauen their habitation was framed: for by Iob 38, 4. they appeare to be made before the third day, when earth was made dry Land. Note further, That *Moses* speech of the firmament is three fold, or of three fashions: sometime the whole compasse and space aboue vs, with all the bodies in it, be so called, as Gen. 1, 8. Secondly, it signifies the superior part, that wher in the starres be fixed, Genes. 1, 14. Thirdly, the inferiour part alone, namely the middle region of the aire, where the clouds be, as Gen. 1, 6. The reason is, because euery part of the Firmament is no lesse the Firmament, then the whole outstretched body of the heauens.

[**Fishers**] Such as make benefit vnto themselues by Fishing, Esay 19, 8. *The Fishers shall mourne*; that is, the Egyptians shall be sory, when that the Riuer *Nilus* shall bee dryed vppe, wherein they were wont to fish to their commodity.

2 The Armies of the Chaldeans, pursuing the Iewes to destruction, like as Fishers take Fishes in their net, Ier. 16, 16. *I wil send out many Fishers to take them.*

[**Fishers of men**] Ministers of Christ, who by the word (as by a net or hooke) doe draw men (as fishes) to Gods Church and kingdom, Mat. 4, 16. *I wil make you Fishers of men.*

[**Flaggons of wine**] The most comfortable promises of Gods mercies for Saluation, which are as wholesome wine abundantly drawne out of Christes cellar, which is his word, Cant. 2, 5. *Stay me with Flagons*; that is, the plentifull comforts of the word, and the rich graces of the Spirit, powred into my heart for my strengthning.

[**To flatter**] To speak pleasing or falsewords, with a mind onely to please and beguile, for our owne profite, Prou. 28, 23. *Hee that reproues, findes more fauour at last, then he that flattreth.* Prou. 26, 22.

[**Flame**] sig. vsually great afflictions from the hand of God Esay 30. v. 30. La. 2, 3. because that Flame is saide to burne vp mountaines and trees, Psalme 83, 15. Ioel 1, 19.

[**Smoaking flare**] Weake Christians (like to Flax) which hath neither heate nor flame, & yeeldeth forth but smoake onely:

ly: euen such bee infirme and weake Christians, who haue no more but an vnfeined desire to beleeue and repent; as it were, a sparke ready to die, Math. 12, 20. *Smoaking Flaxe shall hee not quench.* Esay 42,3. *Bruised reede* hath the same signification.

[Flea.] A vile and base creature so called.

2 A mean and contemptible person, 2 Sa. 24, 15. *After whom doest thou pursue? After a dead Dog, or after a Flea?* That is, an abiect or base person.

[Flesh.] The body consisting of sundry members, Rom. 2, 28. *Which is outward in the Flesh*; that is, in the body, 1 Cor. 5, 5. 2 Cor. 7, 1. Gal. 2, 20. Psa. 79, 2. *The Flesh of thy Saints, vnto the beasts of the earth.*

2 A wife, Gen. 2, 23. *This is flesh of my flesh.* Ephes. 5, 31. *Who euer hated his owne Flesh?* In Mat. 19, 5. [Flesh] is put for [Person] *Shall be one flesh*, Ephesians 5, 31. Iohn 1, 13.

3 One of our kind, a neighbour which is like vnto our selfe, euen euerie man and woman, Pro. 11, 17. *Hee that hateth his owne Flesh is cruell.* Esay 58, 7. *Turne not thy face from thine owne flesh*; that is, from him that hath a common Nature with thee.

4 Consanguinity, or neerenesse of bloud, Rom. 9, 3. *My Kinsmen according to the Flesh*, Rom. 11, 14. *If I might prouoke them of my Flesh*, that is, any Kinred which were borne of the same flesh or Ancestors.

5 The whole man, consisting of body and soule; Genes. 6, 12, 13. *All Flesh hath corrupted his way vpon earth.* 1 Pet. 3, 18. *Christ was put to death concerning the Flesh*, that is, concerning his Man-hoode, for his body was dead naturally, and his Soule felt the sorrowes of death spiritually, Acts 2, 26. Luke 3, 6. 1. Pet. 2, 24. and Math. 24, 22. And elsewhere often, is [Flesh] put to signifie the [whole humane Nature.] Rom. 1, 3. & 8, 5. as it is simply considered, without sinfull corruption: but together with al other properties and infirmities of a man.

6 Mankind, being weake & feeble, either to helpe himselfe or others, Ier. 17, 5. *Cursed be he that maketh Flesh his arme*; that is, which placeth his strength and safety, in weake and vaine man, Esay 40, 6. Psalme 78, 39. Ioel, 2, 28. In these, and manie other places [Flesh] doeth signifie our whole kinde, as it is wrapt in great imbecillitie and frailty.

7 The quality of corruption which is not sinfull, but the effect of sin, accompanying our bodies in this life, 1 Cor. 15, 50. *Flesh and bloud shall not inherite eternal life, neither corruption in-*

herit

herit corruption; that is to say, our corruptible bodies cannot come to heauen. That which shall inherite heauen, must bee as incorrupt flesh, a body without corruption.

8 What thing soeuer belongs to this present life, 1. Cor. 7, 18 *Such shal haue trouble in the flesh.* Thus *Beza* expoundeth it. Also it signifies the estate of this present life, Phil. 1, 24. *To abide in the flesh, is more needefull for you*, Gal. 13, 14.

9 Whatsoeuer is in man, reputed most excellent and glorious without the grace of Christ as Nobility, birth, wisedome, wit, vnderstanding, & reason, Mat. 16, 17 *Flesh and blood hath not reuealed this vnto thee*, Iohn 1, 13, 14, *Borne not of Flesh and bloud*, Ioh. 3. Phil. 3.

10 All that in religion, which is outward and to be seen with the eye, as morall works or ceremonies, Rom. 4, 1. *What hath Abraham gotten according to the Flesh?* This word [Flesh] in the second verse, is expounded to bee the workes of *Abraham*, which did not iustifie him before God. Thus *Beza* and *Piscator* interpret this place. See Gal. 6, 12, and 3, 3. Where Flesh, signifies the Ceremonies of *Moises* Law; and whatsoeuer it is which is without, is noted by this word, Phil. 3, 3. Vnbeleefe, and all motions of the soule which be euill, all wicked desires, all our words & works done without grace: how good holy, or spirituall soeuer they seeme to be, and shew for: also our learning, doctrine, preaching, prayers, and what else soeuer commeth not of the Spirit of Christ, is called [Flesh] in the phrase of Scripture.

11 The whole nature of man, as it commeth into the world, corrupt and vile, infected by sin; or that part of man which is vnregenerate, Iohn 3, 6. *That which is borne of the Flesh is flesh.* Rom. 7, 5. *When we were in the Flesh.* Rom. 8, 8. *They that are in the Flesh*, Gal. 5: 13. that is, in the corruption of sinful nature; and in all other places where the word [Flesh] is applyed to men vnregenerate, it signifies the whole corruption and naughtinesse of our Nature, raging and reigning both in the reason & will: but in those places of Scripture, where [Flesh] is attributed to new-borne persons, and is set against the Spirit, as in Gal. 5, 17, 19, 24. Rom. 7, 18, 25. In all these (I say) and such like Texts, the word [Flesh] signifies the remainder of naturall corruption, euen so much of that vicious quality of sinne, as still sticketh behind in regenerate persons, and is vnmortified. The reason and cause why sinne is noted out by the name

of

of [Flesh,] it is because through the Flesh (to wit, our seede) or through carnall generation, sin is conueyed into the whole man, soule and body. Also, for that the Flesh or bodie is the instrument to execute the lusts of our naturall concupisence, Rom. 6, 13. Thus *Piscator*, and *Peter Martyr* do iudge. *Illyricus* addes another reason, to wit; because man, as he is sinnefull, tends wholly vnto carnall things. By this we see how such are deceiued, who wil haue the only inferiour part of the soule (as will and affections) meant by [Flesh.]

12 Common or ordinarie course of nature, Gal. 4, 29. *He that was born after the flesh.* Thus was *Ismael* borne of *Agar* after the manner of other men.

13 The inferiour or vnreasonable part of the soule, as it is corrupt by sinne, to wit, the sinfull will and affections, Eph. 2, 3. *In fulfilling the will of the flesh*, that is, the desires of our corrupt will.

14 Euerie liuing Creature, reasonable and vnreasonable, Psal. 136, 25. *Which giueth Foode to all Flesh*, Gen 6, and 7. Leuit. 17.

15 Authority, dignity, wealth worship, corporall conuersation, 2 Cor. 5. 16. *We know no man after the Flesh.*

16 Outward apparance, Iohn 8. *Ye iudge according to the flesh.*

17 A glorified person, whose body & soule is perfectly blessed, Iob 19, 26. *And shall see him in the Flesh.*

18 The secret parts of man, or woman, Leuit. 15, 2. *Whosoeuer hath an issue from his Flesh.* In all the places following, Flesh is put for the member of generation, Gen, 17, 13. Ezek. 16, 26 and 23, 20.

[**According to the Flesh.**] As concerning, or for so much as toucheth the body & outward things which Masters haue in their power; for the conscience that is onely in Gods power, Ephes. 6, 5. *Obey your Masters according to the Flesh.*

[**Heart of Flesh**] A tender & soft heart, yeelding vnto the word of God, and easily receyuing the impression of Grace, Ezekiel 11, 19. *I will giue you an hart of Flesh*, which is set against a stony hearr, that is hard and hardned, not yeelding to God. Such an heart *Iosiah* had, 2. Kin. 22, 19 and *Dauid* prayed for it, Psalme 51, at the 17, and 18. verses.

[**Holy Flesh**] Flesh to be offered in Sacrifice, Hagg. 2, ver. 13.

Such holy Flesh and meates as were assigned to the Priest to eate, might not be eaten of any Priest as was vncleane, nor of straungers, or of hyred seruants:

uants: which signified and figured, that they which serue in the Ministery should liue by it, and that things appointed to that purpose should not be conuerted to other vses, 1 Cor. 9, 13.

[The infirmity of the Flesh] The weakenesse of our vnderstanding, beeing more carnall then spirituall, and hauing in it more ignorance then knowledge, Rom. 6, 9. *I speak after the maner of a man because of the infirmitie of your Flesh.*

2 The crosse or afflictions, which make one outwardlie infirme and weake, Gal. 4, 13. *Paul* beeing considered according to the outward man, was weake.

[The Flesh of Christ] Whole Christ, both God-head, and Man-hood in one person, with all his benefits, Iohn 6, 55. *My flesh is meat indeede*; that is, my selfe being beleeued on. A Synecdoche.

2 The Man-hood of Christ, as it is considered apart from his God-head, or Diuine Nature, Iohn 6, 63. *The Flesh profiteth nothing*; that is to say, the humane nature of Christ, is not profitable to vs of it selfe, but as the Godhead dwelleth in it, giuing life to it, and quickning vs by it. Thus Master *Tindal*, & the Bible-note expound this place. *Augustine* and *Chrysostom* expound it of vnderstanding the word carnally, and not spiritually. The former is the better. Which sense also *Augustine* alloweth: but master *Beza* vnderstandeth [Flesh] generally of all flesh, or Corporeall meat, & not specially of Christ his Flesh, because hee saith not (my Flesh) but Flesh indefinitely.

[Vncircumcision of the Flesh] Flesh or Naturall corruption, which is an abhominable thing Col. 2, 13. Vncircumcised ones were in times past abhominable to God and his people, as *Dauid* in detestation of *Goliah*, termed him that vncircumcised Philistim.

[Destruction of the Flesh] The taming and making leane the body, the vitall iuyce or moysture being dried vp by heauinesse of the heart for sin, 1 Cor. 5, 5. *He bee deliuered vnto Satan for the destruction of the Flesh.* Thus *Piscator* expoundeth this place.

[To eate the Flesh, and drink the blood of Christ.] All manner of participation with Christ in the word by faith of the promises, aswell as by Sacraments, Iohn 6, 35.

[Flesh of flesh, or to bee one flesh] Natural coniunction, such as is betweene Husband and wife, or betweene Kinsmen, 2. Sam. 6, 2. *He is flesh of our Flesh.* Gen. 2, 13. *This is flesh of my flesh.*

Math.

Math. 19,5. *They twaine ſhall be one fleſh*; That is, as one man moſt neerely coupled, or one perſon, as before.

Man and wife are ſayde to be one fleſh. Firſt, for the vndeuidable ſociety of life. Secondly for the coniugall copulation and vnity of the whole. Thirdly, for the generation of one fleſh, ỳ is to ſay, one childe. Fourthly, For the mutuall right which each hath vnto the body of the other. 1 Cor. 7,4. Gene. 2,24. Note further, that this phraſe, to be one fleſh & bone, as it peculiarly noteth the moſt neere coniunction of man and wife, by naturall and worldly marriage: and of Chriſt to his Church by ſpirituall marriage: ſo it importeth at large, and commonly any Conſanguinity or kindred whatſoeuer, as in *Labans* ſpeech to *Iacob*, Gene. 29, verſe 14. *Thou art my bone and my fleſh*: & in *Dauids* words to the Elders of *Iſrael*. 2 Samuel 19. verſe 12. *Are ye not my bone and my fleſh*? and in their words to him. 1. Chron. 11, verſe 1. *Behold, we are thy bone and thy fleſh*. Woman was of *Adams* fleſh, both originally: 2. and by communion of nature: 3. and by right of marriage, Gen. 2,23.

2 Spirituall vnion and coniunction, ſuch as is betweene Chriſt and his members. Eph. 5, 30. *We are members of his Body, of his Fleſh, and of his bones*; that is, moſt ſtraightly coupled to Chriſt by the ſpirituall band of our faith.

[**Fleſh and Blood**] The whole humane Nature, ſuch as it is in reſpect of corruption, conſidered without the grace of regeneration. Mat. 16,17. *Fleſh and blood hath not reuealed this*; that is, humane Nature, as it is corrupt and ſinful, hath not taught it thee: or ſuch as it is in it ſelfe without reſpect to ſin and corruption, Heb. 2,14.

2 Mortal mē, as they are weak & feeble. Eph. 6,12. *We wreſtle not againſt fleſh and blood*. Gal. 1. 16. *I communicated not with fleſh and blood*; that is, with any man in the world.

3 An humane liuing body, ſubiect to rottennes. 1 *Co.* 15,50

[**To walke after the fleſh**] To follow the motions of corrupt nature, in the guiding of our life and manners, Rom. 8, 1. *Which walke not after the fleſh*. verſe 12.

[**To walke in the Fleſh**] To liue in this fraile body vntil we be taken vp into heauen. 2 Cor. 10,3. *Though we walke in the fleſh* Alſo to liue in the fleſh hath the ſame ſignification, *Phil.* 1,22. *Gal.* 2, 20.

[**To ſow vnto the fleſh**] To apply a mans care and labour to heape vnto himſelfe carnall and

earthly things, which belong to the cherishing of this mortall flesh or body. Gal. 6, 8. *He that sowes to the flesh, of the flesh shall reape corruption.*

[**To be in the flesh**] To be a meere naturall man, vnregenerate, drowned in the lusts of sinne, and a seruant of sin. *Rom.* 7, 5. *When we were in the flesh. Romanes* 8.

[**To crucifie the flesh**] To weaken the strength and power of naturall corruption. The death of Christ doth this by merit, & the Spirit doth it by the efficacy of his grace, and the Saints by godly endeuor stirring vp that grace. Gal. 5, 24. *They that are Christs, haue crucified the flesh.* Rom. 8, 12, 13, 14.

[**To be condemned in the flesh**] To haue the wicked naughtinesse of our Nature mortified and subdued. 1 Pet. 4, 6. *That they might bee condemned according to men in the flesh.* 1 Corinthians, chap. 5.

[**Flocke**] A great company of Sheepe gathered together into one Pasture. Iere. 49, 29.

2 The whole Church of Christ vpon earth. Cant. 1, 7. *Get thee foorth by the steps of the flocke.* A Metaphor.

3 Some particular Church, Acts 20, 20. *Take heed to the flocke.*

4 An hoast of men, or a rude and vnskilfull multitude. Iere. 49, 20. *The least of the flocke shall draw them out.*

[**Flood**] The ouerflowing of waters, as *Noahs* flood. Gen. 6. Psal. 93, 3, 4.

2 Extreme dangers and violent troubles, stirred vp by wicked men against Gods children, or such great euils as bee otherwise sent of God. Psal. 42. 7. *All thy Floods and waues are gone ouer me. Reuelation* 12, 15. *The Serpent cast waters (like a Flood) out of his mouth. Psalme* 69 verse 15. *Psalme* 18. verse 4.

3 Mighty Kings and people, who for strength and power are like vnto a Flood. *Esay* 59, 19. *For the Enemy shall come like a flood.* A Metaphor.

4 Great store, rich plenty of good things bodily and spirituall. *Esay* 41, 18. *I will open the floods on the tops of the hils. Iohn* 7, 38. *Out of his belly shall flow Floods (or Riuers) of Waters of life.* A Metaphor.

[**Floore.**] The visible Church as it containes good and bad, (like Wheate and Chaffe in a Barne floore) Math. 3. 21. *He hath his Fan in his hand, and will purge his Floore.* A Metaphor.

[**Flourishing**] The outwarde fraile estate and short prosperity of wicked men. Psalme 37, 35. *I haue seene the wicked strong and flourishing (or spreading) like a greene Bay Tree. Psal.*

103. *As a Flower of the fielde, ſo flouriſheth he.*

2 The happy proſperity of the godly. Prou. 14,11. *The Tabernacle of the iuſt ſhall flouriſh.*

3 Spirituall liuelineſſe and vigor. Pſalme 92,14. *They ſhall be fat and flouriſhing.*

[**Flowing**] Plentifull encreaſe either of earthly bleſſings, or of ſpirituall graces. Iohn 7,38. *Out of his belly ſhall flow the water of life. Pſalme* 23,4. *My Cup doth Flow or run ouer.*

[**Flower.**] Fraile and vaniſhing men, which flouriſh for a while, and ſuddenly vaniſh like a Flower, that withereth in a day. Eſay 40,8. *The graſſe withereth, and the Flower fadeth.*

Metaphor.

2 Riches, proſperity, and al good things of this life. *Iam.* 1,10. *For as the flower of the graſſe, he ſhall vaniſh away.* That is, his riches & plenty of worldly goods ſhall fade as a Flower fadeth.

3 The praiers and thankeſgiuing of the faithfull Chriſtians, whereof the flower offered in the law was a ſhadow and type: Leuit. 7,12.

[**To hiſſe for Flie and Bee.**] To call vnto him to fight againſt *Abaz* and *Iudahs* enemies, as *Egyptians, Philiſtins, Idumeians, Chaldeans, &c.* compared to Flies and Bees for their number, ſwiftneſſe, ſtrength, and warlike skill. Eſay 7,18.

F. O.

[**Fold.**] A Sheep-coote, or Sheep-houſe, to keepe them ſafe frō the cruelty of Wolues, or other wilde Beaſts.

2 The inuiſible Catholike Church of Chriſt, conſiſting of beleeuing *Iewes* and *Gentiles. Iohn* 10,16. *I haue other Sheepe which are not of this Folde.* The elect are gathered into the Church, as Sheepe into a Fold by the Miniſtry of the Paſtors.

A Metaphor.

[**Seauen-Fold**]. Manifold, or aboundantly, alſo oftentimes. Pſal. 79,12. *Auenger to our Neighbours ſeauen-Fold.*

[**Hundred Fold.**] Plentifully, or very much. Math. 19,29. *He ſhall receiue an hundred Fold. Foode for corne, Gen.* 44,25.

[**To Follow**] To come after one which goeth before. 1. *Sam.* 25,27. *Let it be giuen them that follow my Lord. Matth.* 4,19. *As ſeruants Follow and goe after their Maiſters. Alſo to accōpany others. Mar.* 9,38. *Lu.* 9,49

2 To imitate, or to doe as another giues vs an example. Matth. 10,38. *Hee that takes vp his Croſſe and Followes me. 1. Cor.* 11,1. *Bee yee followers of me as I am of Chriſt.*

3 To beleeue and obey. *Iohn*

10.27. *My sheepe heare my voyce and Follow me.* 1. Kings 18,11. 2. Pet. 1, 16. And in all places where men are said to Follow strange Gods: it doth signifie to put trust in them, and rely vpon them, yeelding them seruice.

4 To endeuour and striue towards the obtaining of some thing. Phil. 3,12. *I Follow*: and v 14. *I Follow hard*; which is expounded in ver. 13. *I endeuour.*

The worde in the originall tongue, is affirmed either of a thing or of a person: when it is referred to a thing, then it signifies a desire with endeuor to obtaine that thing, and is put in good part, as in Rom. 9. 30, 31. But being applyed to a person, it is then put in ill part, for persecuting and desire to hurt, as Rom. 12,14.

5 To dye with one. Iohn 13. 36. *Thou canst not follow me now*; that is, die with me.

[**To follow Christ**] signifieth first corporall attendance on Christ his person while he liued Mat. 8,28. & 9,9. secondly, To become his disciple for to be after imployed in the Ministery of the Gospel, Ioh. 1,43. and so all the Apostles. 3. To deny our selues to take vp the Crosse of Christ to rest and depend on him by a true faith in life, and death, Math. 16. verse 24.

[**Foole, or foolish**] An Idiot, or one destitute of wit, of little or no capacity and discretion.

Foole is named after a word in Hebrew, (*Nabal*) which hath the signification of fading, dying, or falling away (as doth a leafe or flower, Esay 40,8. 1. Pet. 1, 24) This name is giuen to a foolish man, as hauing lost the iuyce & sappe of wisedom, reason, honesty, and godlines, being fallen from grace, and without the guift of God, as a dead carkasse, and therefore ignoble, and of vile esteeme opposed to the noble-man, Es. 32,5. The Apostle in Greeke turneth it imprudent or without vnderstanding Rom. 10,19. from Deut. 32,21.

2 A sinner and wicked man, who despising the wisedome of the word, followes his owne lusts, and the sinfull vaine customes of this wicked world. In this sence, the word is vsed throughout the Prouerbs of *Salomon*: also *Psal.* 14,1. *The Foole hath saide in his heart*: and often else-where, as *Psal.* 73,3. *I fretted at the foolish, to see the prosperity of the wicked*: thus expounded, *Psal.* 5,5.

3 A couetous worldling. *Lu.* 12,20. *O foole this night shall thy Soule be taken from thee.* 1 *Sam.* 25,25. It is put for an Idolatour in *Rom.* 1,2: *They became Fooles.*

4 A man that is vnprouident without foresight. Math. 7,26.

He

He that heareth these words and doth them not, shall be like vnto a foole which built his house, &c.

5 One who (though he be godly, yet) hath much ignorance and vnbeleefe remaining in him. Luke 24,15. *O ye fooles and slow of heart to beleeue.* It is also put for all vnbeleeuers, who wholy want faith. *Math* 25,2. *Fiue were fooles.*

6 One possessed with naturall ignorance from his birth. In which sence, all men, yea young infants, naturally bee fooles. *Titus* 3,3. *We were fooles or vnwise.*

7 A name, or word of reproch. Math. 5,22. *Whosoeuer shall say, Foole.* A Synecdoche. Euery worde of disgrace, as Knaue, Asse, &c. is vnderstood by this one.

8 One which doth see and acknowledge his owne spirituall foolishnesse. 1 *Cor.*3,18. *Let him be a foole, that he may be wise,* that is, saith *Musculus*, let him be a beleeuer.

9 One accounted a foole by the world, 1 *Cor.*4,10. *We are fooles for Christ.*

10 One spiritually bewitched, hauing the eyes of his minde so held and hood-winkt by the pollicy of Satan and his instruments false teachers, as not to see manifest errors and blasphemies, but to apprehend them for the sound truth. Gal. 3,1. *O ye foolish Galathians, who hath bewitched you?*

[**Vaine glorious fooles**] Madboasting people (of *Halal*) a word which signifies to extoll, praise, glorifie, which when it is of ones selfe, and immoderate, it procureth dotage, folly, and madnesse. Psal. 5,5. Hence is the word vsed for mad, wood raging with folly. Eccle. 2,2,12 & 7.9. & 10.13. Es 44.25.

[**Foolish words**] Such words as be voide of reason and godlinesse, hauing in them no edification. Eph. 5,4. *Neither filthinesse, nor foolish talking.*

[**Foolish things**] Such things as the world esteemeth for foolish. 1 Co. 1,27. *God hath chosen foolish things to confound the wise.*

[**Foolish Questions**] Questions or doubts mooued about things curious and vnprofitable. 2 Tim. 2,23. *Put away foolish questions.*

[**Folly in Israel**] signifieth a filthy, wicked, ignominious act and deed, done to the reproch of God, and scandall of his Church. Gen. 34,7. Deut. 21 21. Iosh. 7,15. Iud. 20,6.

[**Foolishnesse or folly.**] All naughtinesse whatsoeuer generally. Pro. 22,15. *Foolishnesse is bound vp in the heart of a Childe.*

2 Some particular hainous sinne, as incest, Idolatry, and such like. 2 Sam. 13,12. *Commit not this folly. Iosh.* 7,15.

3 That which men doe account most absurd and fooliſh. 1. Cor. 1,23. *Wee preach Chriſt crucified, vnto the Grecians fooliſhneſſe.*

4 That which is indeed and truth moſt fooliſh and absurd, 1. Cor. 2,19. *The wiſedome of the world is fooliſhneſſe with God.*

5 It ſignifieth a ſhameleſſe impudency in open profeſſing, excuſing and defending wickedneſſe, Eſay 9. verſe 17.

[For] An efficient originall cauſe of a thing, Romanes 8.2. Rom. 3,23. And elſewhere very often, this word For is a cauſall particle. Luk. 19,44. Therefore the papiſts doe dote, when they do heereupon gather, that loue and workes be the meritorious cauſe of forgiueneſſe of ſinnes: whereas the forgiuing much debt, is laid downe as the cauſe of much loue verſe 42,38. Note, theſe words, for and becauſe, be generall notes ſetting forth the coherence and knitting one thing with another in what ſort ſoeuer.

2 A ſigne, or a conſequent of a thing. Luke 7.47. *Many ſinnes are forgiuen her; For ſhee loued much.* Heere this particle [For] noteth the conſequent, & that which followeth forgiueneſſe of ſinne; to wit, the earneſt loue of Chriſt, and doth not note the cauſe why her ſins were forgiuen her, which was her faith in Chriſt. Math. 25,34. 35. *Come ye bleſſed of my Father, For when I was hungry.* Heere likewiſe the particle [For] noteth not the cauſe, but § ſignes and tokens of bleſſed perſons, or the fruit by which they were diſcerned and knowne. Heere it is a particle redditiue, rendring the reaſon of the foregoing ſentence. Re. 14.13. Ro. 4,2,3. and 10.16. *For Elias ſaith, &c.* is not to bee vnderſtood that therefore the Iewes beleeued not, becauſe *Elias* foretold it, but he fore-tolde it, becauſe they were not to beleeue.

3 In behalfe of another, or in ones ſtead, to ones benefit or good: as to ſuffer for the Goſpell, or for the name of Chriſt, to dye for the brethren, and to be ſeparated from Chriſt for the brethren; and Chriſt dyed for vs, and ſuch like. Whereof al do note the impulſiue cauſe, Marke 10.45. Math. 17,27.

4 The finall cauſe or end, as Rom. 11,36. *All things for him*; that is, his owne glory is the end to which all things, both made of him, and gouerned by him, are referred and diſpoſed. Prou. 16 4. *God made all things for himſelf.* 1 Co. 11,15. *He.* 12,2.

5 In the ſtead, or place, or lieu, as in caſes of permutation by contracts, &c. Gen. 29.20. *Iacob* ſerued ſeauen yeares for *Rachel*, viz. to enioy her as his wife,

wife, in ſtead of his 7. yeares ſeruice. Gen. 23. 13. Heb. 12. 16

[**Foreknowledge**] A bare foreſight of things to come, or to be done hereafter; which in God is euer ioyned with his counſell or determination. Acts 2. 23. *Being deliuered by the determinate counſell and fore-knowledge of God.*

2 Gods eternall loue or good pleaſure. Rom. 8. 29. *Whom hee knew before, &c.* Rom. 11, 2. 1. Pet. 1, 2. *Elect according to the Fore-knowledge of God.*

Fore-knowledge, purpoſe, good pleaſure of God, be indifferently vſed and put one for another in Scriptures, where it is vſuall by knowledge to ſignifie approbation, imbracing with fauour, when God ſpeaks of his creature, as Pſalme 1, 6. Math. 7, 23. Iohn 12, 18. 2 Tim. 2, 19. Rom. 8, 29. and 11, 2. Romanes 9, 11. Epheſians 1, 11. In this kinde of knowledge, which is efficient of approbation, and euer ioyned with his good pleaſure, there is contained the effectuall will of God to conferre grace to perſons ſo knowne. Eſ. 53, 6. and 22, 16. 8. Ro. 4, 17. 2 Tim. 1, 9. Tit. 3, 4, 5. Deut. 7, 6, 7, 8. and 8, 17, 18.

Note. Such as ſeuer Gods will from his fore-knowledge, or doe make his fore-knowledge of things, the higheſt cauſe of their exiſtence (whereas God fore-knoweth what things ſhal be, becauſe he hath firſt decreed they ſhall bee) or which will haue fore-knowledge of faith and works, to be cauſes of election; they are deceiued.

[**Forreſt**] Mighty men and valiant ſouldiers, ſtrong as trees in a Forreſt, wherein the King of *Aſſyria* gloried. Eſay 10, 18, *And the glory of his Forreſt.*

[**God of Forces**] The true God, the God of *Iſrael*, of infinite ſtrength, in whoſe ſeate *Antiochus* ſhould honour a ſtrange God, neuer known before to his Predeceſſors, euen *Iupiter Olimpius*, of whom yee may reade in the 2 of Mac. 6.

[**To Forget**] To let things ſlip out of minde. This is the generall ſignification.

2 To let God, his word, and benefits, ſlip out of mind; wherof followeth diſobediēce, neglect of gods worſhip, & wicked contempt of God, as a fruite and conſequent of ſuch forgetfulneſſe. Iudg. 3, 7. *They did wickedly and forgot the Lord.* Pſa. 78 42. Thus men forget God; the wicked wholly, & godly in part.

3 To caſt off one, to ceaſe to loue, care, and prouide for him, *Pſal. 77, 9. Hath God forgotten to be mercifull?* Eſay 49, 15, 16. Thus God forgets the wicked; and the godly doe ſometime thinke that they are thus forgotten, yet are not ſo. *Pſal. 137.*

5. *If I forget thee (O Ierusalem;)* that is, if I cease to loue thee.

4 To deferre or put off the punishment of the wicked; and to remoue punishment from the godly. *Psa.*74,23. *Forget not the voyce of the enemy. Amos* 8,7. *I will not for euer forget any of their workes*; that is, I will not alway deferre to punish them, thogh it may seeme I haue forgotten. *Ier.*32.

[**God forbid**] A forme of deniall, with a loathing of the thing obiected. Rom.3.31.also 6,2. This is vsuall with *Paul*, so often as hee iudgeth cauils vnworthy of a direct refutation.

[**To forget his labour**] Not to bee moued nor troubled with remembrance of calamities past. Gen.41,51. *God hath made me forget all my labours.*

[**To forget that which is behinde**] Not to thinke vppon, or minde that which one hath done or suffered for Christ or his Gospell, looking forward to things which are to be done hereafter. Phil.3,15. *I forget that which is behind.*

[**Land of Forgetfulnesse.**] The place and estate of the deade, who forget the liuing, and the liuing them. Psal.88,12. *And thy righteousnesse in the Land of forgetfulnesse*; or Obliuion.

[**To forget thy fathers house**] To renounce and abandon all carnall and worldly affections which spring from inbred corruption, and whatsoeuer may hinder our faith and loue vnto Christ. Psal.45,11. *Forget thine owne people, and thy fathers house.*

[**Forgiuenes**] The pardoning of our sins done against God, as if one should crosse a debtbooke. Psa.32,1. *Whose sinnes are forgiuen.* In the Hebrew it commeth of a worde which signif. to lift vp, or take away: it hath reference to Christ, who bare and tooke away the sins of the world, Iohn 1.29.

2 A forbearing to reuenge trespasses done against vs, beeing ready to take vnto fauour such as wrong vs, vppon their repentance. Math.18,35, *Except ye forgiue from your hearts. Col.* 3.13.

3 A releasing of the censure of excommunication which power belonged to the Church 1 Cor.5,10.

[**Forme**] Fauour, beauty, outward dignity, and glory. Esay 53,1. *He hath no forme.*

2 Substance, or essence, *Heb.* 1,3. *The engraued forme of his person.*

3 Vaine shew, 2 Timothy, 3. verse 5.

[**Forme of God**] God himselfe, or one who is God, and that truely and in very deed, of the same substance and glory that God is. Phil.2,6. *Who being in*

in the forme of God. Forme, Nature, or Substance, bee all one in this argument. By Forme, some vnderstand condition diuine and humane; maiesty and infirmity, which doth necessarily follow substance, as a shadow doth the body.

[**Forme of a seruant**] A very man, one hauing the true nature of a man, being like a man in all things (sin excepted) *Phi.* 2,7. *He tooke the forme of a Seruant, and was made like to a man*; that is, he tooke the substance, nature, properties, affections, & infirmities of a man, all except sinne, Heb. 3,17, and 4,15.

[**Forme of wholesome words**] Some short and rude description of Christian doctrine deliuered in writing, to bee a patterne for *Timothy*, or a rule to direct his teaching. 2 Tim. 1,13 *Holde fast the forme of sounde words.* It is a Metaphor from Painters, who being to draw a picture, do first make a draught or portraiture of it, before they expresse it in liuely colours.

[**Formed**] Fashioned, framed: Christ is said to bee formed in vs, eyther when the liuely faith of Christ is at our new byrth engendred in vs, or is renued after some great fall. Gal. 4,19. *Till Christ be formed in you.*

The Apostle *Paul* signifies heereby some knowledge of Christ to remaine in the Galathians, yet such as was rude and vnformed, which he did couer by this Epistle written to them to bring them to a more perfect forme.

[**Faire in forme and countenance**] signifieth for body or personage, also for beauty of coulour; both together make perfect beauty, Gen. 29,17. the like is said of *Esther*, *Esther* 2,7. and of *Ioseph*, *Gen.* 39,6.

[**Fornication**] The vncleanenesse of vnmarried persons, about generation, Gal. 5,19. *The workes of the flesh are manifest: Adultery, Fornication, &c.*

2 All vncleanenesse that way, by whom-soeuer, married or vnmarried, or howsoeuer, 1 *Cor.* 6,8,9. *He that committeth Fornication, sinneth against his owne body.* This is bodily Fornication. **A Synecdoche**: see Math. 5. 32. [Fornication] put for [Adultery.]

3 Idolatry, or strange worship, which is spirituall Fornication: wherin the faith plight with God (as with an husband) to worship him onely after his owne will, is violated and broken, Ezek. 16,15. *Thou hast powred out thy Fornications*; & elsewhere very often, in this and other Prophets: as Ier. 3,9. *Iudah hath committed Fornication with stockes and stones.*

[**To commit Fornication**] To exercise Merchandize, and by the

the gaine thereof to prosper, (as Harlots growe rich by the lucre which commeth of the prostitution of their bodies) A Metaphor. Esa.23,17. *And shall commit Fornication.* Elsewhere this phrase importeth either Idolatry, *Reu.*17,2. or Adultery, Incest, or any bodily vncleannes.1 Cor.5,1.

[To Forsake referred to God] Not to with-draw his essence or power from his Creature, (for they bee euery where present) but his grace & blessing, which is done diuersly, in respect of them whom hee doth forsake.2 Chronic.15,2. *If you forsake him, hee will forsake you.* This is the generall signification.

2 Wholly and for euer, to take away from men all such graces as hee had giuen them, leauing them altogether to Satan, and their owne lust. This is called a giuing vp, or deliuering vp to vile affections, Rom. 1,24. Thus God forsakes wicked men, and Hypocrites. Thus Did he forsake *Caine* and *Iudas*, and *Saul.*1 Sam.16,14. *The Spirit of the Lord departed frō Saul.* 2 Sam.7,15. And thus will not God forsake his people. 1 Sam. 12.22, *The Lord will not forsake his people for his names sake.*

3 To take away some particular grace, and that for a time onely. Thus was *Dauid* forsaken, hauing lost (after his grieuous sin) cleaneneſse of heart, peace and ioy of Conscience, freedome of Spirit, stableneſse of minde, &c. Psal.51,10, &c.

4 To take away the knowledge, feeling, fruite, and working of his graces for a season. Thus was *Peter* forsaken. Mat. 26. and against this forsaking, *Dauid* prayeth in *Psalm.*119,8. *Forsake me not ouerlong.*

5 To withdraw for a time or for euer, his blessings and good succeſse from our labours, and his temporall protection from our persons, both our selues & ours.Hebre. 13,5. *I will not fayle thee, nor forsake thee.* Psal.22,1. *Why hast thou forsaken me?*

6 To withdraw and take away his word, his worship and ministery. Lamen.2,7. *The Lord hath forsaken his Altar*; that is, hee hath caused his worship to cease, hee hath taken away his Law, his Prophets, his Visions, his Sabbaoths, as ver.7,9. *This is Gods forsaking man.*

[To forsake, referred to men] To with-draw our heart from God, when we cease to put our trust in his promises and prouidence, and to obey his Commandements. Deut.32,15. *Israel forsooke the strong God that made them.* Psal.119,53. *I am affraid of the wicked, because they forsake thy Law.* Heb.13,12, *Psa.* 119,118. Heb.10,39.

2 To depart from the seruice of the true God, to the seruice of strange Gods. This is a branch and fruit of the former forsaking. Iudges 2,11,12. *They serued Baalim, and forsooke the Lord God of their Fathers.* This is mans forsaking of God. Esa. 1,4.

3 To deny our helpe and aide to others in their necessities and dangers. 2 Timothy, 4, verse 16. *No man assisted mee, but all forsooke mee.* Thus man forsaketh man.

[**A Forsaking all for Christ**] A setled & well grounded purpose and affection, to leaue all outwarde good things of this life, and life it selfe, for the loue of Christ his Gospell; and to leaue them indeede actually, when occasion serues. Luke 14. 33. *He that forsaketh not all that he hath, cannot bee my Disciple.* Mark. 10, 29. Thus the Christian man forsaketh all; first in affection and desire, then in effect and deed, if need bee, and occasion serue thereunto, as thē it doth, when we cannot holde life and earthly things, without denying Christ and his word.

[**To Forsake father and mother**] Not to deny honour, loue, obedience, succour, and thankfulnesse to parents, (this were vnnaturall, and to be worse thē Infidels, yea then beasts:) but to leaue the family and house of parents, that hee may dwell together with his wife, & with her beginne and erect a newe housholde, Gen 2,24. Math. 19. Note, as touching reuerence, obedience, & succour, we owe more to parents then to wiues; but in respect of housholde society and cohabitation, the man is more bound to the wife. Christ is forsaken either by denying himselfe flatly: or in turning from his commandement.

[**Fortitude**] Courage, when aduersities are borne, and duties done with a valiant & stout minde. Esay 11, verse 12. *The spirit of Fortitude shall rest vpon him.*

2 Diuine might, vpholding and strengthening vs. Psal. 18,1 *The LORD is my fortitude or strength.*

[**Fortresse**] A strong holde, or place of defence; such is Gods prouidence to them that trust in him. Psalme 18, verse 2. *The Lord is my Fortresse.* **A Metapho.**

[**Fortune**] Chance, when some things fals out beside our purpose, and whereof wee can giue no reason. This is called Fortune or chance: but in respect of God, who knoweth all things, and ordereth them most wisely to iust & due ends, there is no chance nor Fortune. Ecclesiast. 9, verse 11. *Time and Chance*

Chance commeth to them all. Luke 10. verse 21. *And it Fortuned, or Chanced.* Christians must alwaies beware how they doe commonly vse this worde [*Fortune* and *Chance*] in their mouthes, or attribute ought to it, setting it vp against Gods prouidence, which ordereth all things, both good and euill, great and small. I giue this signification of Fortune, onely to shew how far it may be allowed; namely, so far, as that in such things (as in regard of our fore-sight happen accidentally to vs) we do yet acknowledge a diuine prouidence, ordering all euents most wisely and righteously.

[**Foot-stoole**] Earth, which is subiect to God, and put vnder his will and power, as a stoole vnder our Foote. Esay 66, 1. *Heauen is my Seat, and the Earth is my Foot-stoole.* **A Metaphor.**

2 The Temple of God, or the Arke where God promiseth to heare his people. Psal. 96, 5. *Fall downe before his Foot-stoole.* *Lamen.* 2, 1. See Bible-note in *Geneua* Translation.

3 Rebellious sinners subdued vnder Christ, by the power and decree of God the Father, either voluntarily as the elect, or violently as the reprobates, yea and diuels also made subiect to him, and cast downe to euerlasting ruine, Psal. 10, 1. see Rom. 14, 11. and 16. verse 20. Ephe. 1. verse 21, 22. Phil. 2, 10 Reue. 20. verse 10.

[**To Found**] To decree firmly, to appoint, & so consequētly to fit and perfect. Psal. 8, 2. *Thou hast founded strength.* Mat. 21, 16. Esther 1. 8. *The King hath founded.* *Psal.* 21, 2.

[**Foundation**] The Groundworke, which vpholds y whole building, as the foundation of an house, of a Castle, of a Fort and tower, &c.

2 Christ, who in respect of his person and office, is the only foundation and rocke of his Church, to support and beare it vp against hell gates; he being the firme foundation, or Corner-stone. 1 Cor. 3, 11. *Other foundation can none lay, then Iesus Christ.* 1 *Pet.* 2, 4, 5, 6. *Behold, I put in Syon a chiefe Corner-stone, and precious.* Christ is the foundation of Foundations.

3 The Apostles and Prophets, who in respect of their doctrine are as subordinate or seconde Foundations, laying the elect vpon Christ, the onely sure foundation. Ephe. 2, 20. *Built vpon the Foundation of the Prophets and Apostles.* These bee such Foundations, as that themselues also bee liuely stones, built vpon that Foundation, Christ. All bee equally Foundations, not *Peter* more then the rest. **A Metaphor.**

4 The

4 The Doctrine of Christ, taught in an easie and short manner: or the summe of Christian Doctrine. Hebre. 6, verse 1. *Not laying againe the Foundation, &c.*

5 The vnmoueable strength and firmenesse of Gods elect, being grounded vpon his eternall loue. 2 Tim. 2, 19. *But the Foundation of GOD remaineth sure.* As a Foundation stayeth an house, so vpon the decree of election, the godly are staied.

6 Princes and Rulers of the earth, vppon whom the Common-wealth resteth, as ỹ house doth vpon the Foundation. *Psa.* 82,5. *All the foundations of the earth were moued.* Or else expound it thus: All things from the highest to the lowest, are out of order.

7 The bottome of the waters, or bowels of the Earth, or lowest parts of the world. Psal. 18, 15. *The Foundations of the world were discouered.*

8 The great mountaines and highest hils, which seeme to beare vp the Heauens vppon their tops. *Psalme* 18, 7. *The Foundation of the Heauens moued and shooke.* Thus it is read in *Tremelius*, according to the Originall.

[**To Found**] To build surely, to establish and confirme. Psal. 24,2. *Hee hath founded it vpon the Seas.*

[**Fourth generation**] The space of foure hundred yeares, being ended and expired. Gen. 15,16.

[**Fountaine**] A Spring, from whence Waters, Brooks, or Riuers do spring, or an head-water. Gen. 7,11. *The Fountaines were broken vp.*

2 The Originall beginning or first cause of euery good thing which concernes true life. *Psalm.* 36,9. *With thee is the Well (or Fountaine) of life.* **A Metaphor.**

3 The word of God, or the Scriptures of *Moses* & the Prophets, whence (as from a fountaine) doth spring and flowe foorth Riuers of wholesome doctrines, giuing life to such as receiue them. Ier. 2,13. *They haue forsaken me the Fountaine of liuing water, and digged pits that hold none.* **A Metaphor.**

4 Christ Iesus, whose blood-shed is an euer running Fountaine, to wash beleeuers from all vncleanesse of sin. Zach. 13, 1. *In that day there shall be a fountaine opened to the house of Dauid, for sinne and vncleannesse.* This is an allusion to their water of separation and sin, Num. 19 9,19.

5 The Spirit of God, with the healthfull and sauing gifts, deriued vnto, & flowing vpon the Church & euery true member of it, to cheere it & refresh it.

it. Ioel 3,18. *A Fountaine ſhall come foorth of the houſe of the Lord.* Ezek.47,1. *Reuel.*22.1.

6 Our poſſeſſions and goods whence our liuely-hood ariſeth, as water ſprings out of a Fountaine. Prouer.5,10. *Let thy Fountaines flow foorth,&c.*

7 Eyes, which (as a Spring or Fountaine) ſendes foorth teares (as a witneſſe of hearts griefe.) Ierem.9,1. *Mine eyes a Fountaine of teares.*

[**For**] Euery thing that hurteth the Inheritance or Vineyard of the Church, bee it falſe doctrine, or corrupt manners. Cant.2,15. *Take away the Foxes.*

2 Falſe Prophets, which craftily vndermine the ſafety and ſtate of Religion, and of the Church. Ezek.13,4. *O Iſrael, thy Prophets are as Foxes in the waſte places.*

3 All crafty and guilefull perſons, which with their craft and cunning, ſeeke to deceiue and hurt others, Lu.13,32. *Tell that Foxe.*

[**Little Foxes**] All occaſions and appearances of euils. Can. 2,15. *Theſe little Foxes.*

[**To be a portion for Foxes.**] To be caſt out vpon the Mountaines without buriall, that Foxes and Beaſts may feed vpon them. Pſal.63,10. *They ſhall be the portion for Foxes.*

F. R.

[**Frame of the heart.**] The inward ſecret thoughts, inclinations, and purpoſes of the ſoule; as it is expounded by *Moſes* himſelfe. Gen.6,5. *The whole frame*; that is, ỹ thoughts of mans heart are euill continually: according to the Tranſlation of *Iremelius* it ſhould thus be read. Not paſſiuely for that frame of the heart framed of God, but actiuely for that which the heart of man frameth to it ſelfe and imagineth.

[**Free**] Such as be bondmen, but are exempt from the yoke of ſlauery. 1 Cor.7,22.

2 Beleeuers, whom Chriſt hath ſet free, and deliuered frō the curſe and rigor of the Law, and not only from the yoak of Legal Ceremonies: but alſo frō the tyranny of ſin, by his death and Spirit, ſo as they are no more vnder the bondage of ſin (though ſin be ſtill in them) nor need feare the condemnation due to it; alſo they ſerue God with a free ingenuous ſpirit, as children their father. Ro. 6,7. *He that is dead, is free from ſinne.* Rom.7,6. *Free from ſinne*; that is, from the dominion of ſinne, verſe 14. Rom.8,2. *Free from ſin and death*; that is, from the condemnation due to it, as verſe 1. Pſal.51.11. Iohn 8,38. This Freedome is wholly of Grace, not at all of Nature; See will. And it is wrought by Chriſt as authour: and by the Goſpel

Gospel as instrument. Iohn 8. 36. and 32.

Beleeuers are Free, and not free; therefore they cry both, *Who shall Free mee from sinne?* Rom. 7, 24. and also they triumphantly say, *Christ hath freede me from the Law of sin.* Rom. 8. 2. They are freed wholy from the guilt and punishment of sinne, but from corruption of sinne, they are freed in part only, so farre as that it doe not reigne ouer them.

[**The Lords Free man**] A true Christian, who though he be bound & seruant vnto man, is yet set Free by the Lord Iesus, from the seruitude of Satan and sinne. 1. Corinth. 7, verse 22.

[**Free from all men.**] One that is not beholden vnto other men to liue at their cost. 1 Cor. 9, 19. *Though I bee free from all men.*

[**Free among the dead.**] One separate from the liuing, left for dead. Psal. 88, 5. *Free among the dead, like to the slaine which lye in the graue.*

[**To haue free course and be glorified.**] signifieth the free preaching of the Gospel without any interruption, and effectually to worke in the hearts of men, true godlinesse; whereby the word is made glorious, and the beleeuers of it also partly in this life, and perfectly in the world to come. 2 Thessalo. 3. verse 1.

[**Friend.**] One, whom wee do entirely loue aboue others, and vse more familiarly & priuately then wee doe others, as *Dauid* did *Ionathan. Pro.* 18. 24. *A friend is neerer then a Brother.*

2 One, to whom God imparteth his minde and secrets, so familiarly and fully, as one Friend doth to another. Gene. 18, 17. *Shall I hide this thing from Abraham?* Hence it is that *Iames* 2, 29. calleth *Abraham* the Friend of God: also the Apostles are called Christes frieds. Ioh. 15, 15. *You I haue called Friends, because what I heard of my Father, I haue made knowne to you.* Whereas Iesus, Mat. 22, 12. calleth him Friend who had not on a wedding garment: also in Matthew 26, 50. doeth so terme *Iudas* the Traytor; wee are to take it for a word of ordinary salutation, howsoeuer it may and is of some iudged to be spoken by an **Ironie, or Antiphrasis**, meaning the contrary to that which the world soundeth; or that hee is called so, because hee appeared so to others (to be Christs Friend) or was so taken and accounted of himselfe (though falsly being an Hypocrite:) howbeit, being spoken in the person of him who made the Feast, the best

way

way is to take it for an vsuall compellation, & that Christ following the like curteous fashion of appellation, and friendly greeting, did so salute *Iudas*, which yet left a sting behinde it in his Conscience, who knew himselfe to bee nothing lesse then that which he was called.

[**Friendship of the world.**] The loue and vnmeasurable desire of carnall and worldly things. Iames 4,4. *The friendship or the Amity of the world is the enmity with God.*

[**From good to bad**] signifies either good or bad, Gen. 32. v. 24. this is to be vnderstood respectiuely to this end for which *Laban* pursued him, as to carry *Iacob* backe againe into his seruitude: so in, Psal. 29.

[**Frozen in their dregs.**] Stubborne sinners, which obstinately stick in their sinnes, mocking both God and Man. *Zephe.* 1, 12. *I will visite them that be frozen in dregs.* Ier. 48. 11.

[**Fruit.**] The encrease which commeth of ŷ Land; of Trees, of Cattle, and of other Creatures. Deuter. 28,4. *Blessed shall be the Fruite of thy ground, and of thy Cattle.* Any profit which commeth of a thing. Es. 27,9.

2 The Conuersion of men to God, by the ministery of his seruants. Iohn 15,16. *I haue appoynted that ye go and bring forth fruite*; and verse 2,3. *He that abideth in me bringeth foorth fruit.* In this sence, the Gospell was fruitfull in all the world. Col. 1,6. Conuersion of Sinners to the Faith, is as delightfull to God, as sweet fruite is to men. **A Metaphor.**

3 All, and euery one of Gods Graces and works in his Children, because they come from his spirit, (as fruite frō a tree) & do so please him, as good fruite is pleasing to vs. Gal. 5,22. *The fruits of the Spirit, are loue, peace, ioy, &c. Phil.* 1,11. *Filled with the fruits of righteousnesse.* **A Metaphor.**

All the spirituall fruites of the sanctifying Spirit, are summarily comprehended by *Paul*, Eph. 5,9. in these three things. First, Goodnesse, which is that quality contrary vnto malice or naughtinesse, whereby a Sinner is euill in himselfe. Secondly, Righteousnesse, which is set against that vice of iniustice whereby one prooueth hurtfull to others through deceit, couetousnesse, oppression, and violence. Thirdly, Trueth, which is opposed vnto errors, lies, heresies, hypocrisie both in common affaires, and in matter of religion, to the beguiling of our selues, other men, and God also, as lyars do suppose.

4 The due recompence and merite of our euill works. Mic. 7,13. *For the Fruits of their inuenti-*

uentions, Prouer. 1,31. *They shal eate the Fruite of their works.* Also blasphemous boasting, Esay 10,12,13.

5. False doctrine the proper Fruite of a false Propher, Math. 7,16. *By their fruites ye shall know them.*

6 The profit and commodity that comes of well dooing, Prou. 31,31. *Gine her of the fruit of her hands*, Rom. 6,22. *Ye haue your Fruite in holinesse.*

7 Any godly deede tending to the spirituall profit of others Phil. 4,17. *I desire the Fruite, &c.*

[**Fruite of the mouth.**] Either speech it selfe, or the reward w comes of good or euill speech, Pro. 12,14. *A man shall bee filled with good things by the Fruit of his mouth.*

[**Fruit of the lips**] The consolations which flow from the words of God spoken by the Ministers, and beleeued on by the people, Esay 57,19. *I create the Fruite of the lips.*

[**Fruites of righteousnes.**] All good workes, done by iustified and righteous persons, Phil. 1, 11. *Abounding with the fruites of righteousnesse.*

[**Fruits worthy of repentance**] A godly and iust life, meete for such as haue repentance, Math. 3, 8. *Bring forth Fruites worthy of repentance.*

[**Fruite of the wombe**] Children, Deut. 28,4. *Blessed shall be the Fruite of thy womb*, Psalme 127,3. and 132,11. Gen. 30,2. and in Deut. 28,4. Children be called the Fruite of the bodie, beeing deriued from the bodie of their parents, as Fruit springs from a tree. Also delightful vnto them, as Fruite is to our mouth.

[**To fill with Fruite**] To increase the Church with multitude of beleeuers, when the preaching of the Gospell shall come to them, Esay 27,6. Iohn 15.

[**To gather Fruite.**] To conuert elect sinners to Christ by preaching the Gospel, who are deare to God, as Fruite to our mouth, Iohn 4,36.

[**Fruitfull.**] Profitable: as vnfruitfull signifies vnprofitable, Titus 3,14. Col. 1,6. *And is Fruitfull.*

2. Abundant, Colos. 1,10. *Fruitfull in good workes.*

[**Fruitfull fields.**] Rich Princes and Rulers in the kingdom of *Assyria*, which in one night with his mightie Armie like a Forrest were destroyed, Esay 10,18.

[**To count the Fruite vncircumcised.**] That all meates thorough our sinnes are vncleane to vs; but thorough Faith in Christ they are blest and sanctified by Prayer and thankesgiuing, Leuit. 19,23. *The Fruit of*

the Land ſhall bee vncircumciſed, 1 Tim. 4, 4. Titus 1, 15.

Fruite of their deeds.] Such reward as the mercifull GOD ſhould freely for his promiſe ſake render to the iuſt, for their godly workes, Eſay 3, 10. *Eate the Fruite of their doings*. A Metaphor.

[**Fruitfulneſſe of Canaan.**] Figured the bountifull reward which the godly ſhall finde of their labours in the heauenlie Countrie which we ſeeke, Heb. 11, 14, 16. Alſo it ſignified the graces of the Goſpell, Ezech. 34, 27. Zach. 8, 12. Pſalme 67, 7.

F. *V.*

[**Full.**] The proud, and ſuch as bee ſwollen with high conceite of their owne ſufficiencie and worth, ſo as they feele no need of Chriſt, Luke 6, 26. *Woe vnto them that are Full*, Reuel. 3, 17, affords vs an example heereof.

2 Much, or abundantly rich and plentifull, Acts 6, 5. *Stephen Full of the holy Ghoſt, and of faith*; that is, endued with a great portion of faith. In Luke 1, 28. it would not bee read [Full of grace,] but [Freely beloued,] as the Greeke word ſignifies, and *Chryſoſtome* expounds it.

3 That which is perfect, or hath no want, 2 Iohn 8. *That we may receiue a Full reward*, that is, a perfect reward, Ioh. 15, 11. Iohn 1, 14.

4 Sincere and ſound, Col. 4, 12. *That ye may ſtand Full in all the will of God.*

[**Full of faith and fortitude.**] ſignifies power to do miracles, Acts 6, 8.

[**Full of his glorie.**] Plentifull documents and proofes of diuine glory, both of his bountie in bleſſing; and of his iuſtice in chaſtiſing his people, Eſay 6, 3. *The whole earth (Iudea* eſpeciallie*) is Full of his glorie.*

[**Fulneſſe**] Such a meaſure of perfection, where nothing is lacking, Iohn 1, 17. *Of his Fulneſſe we all receiue*, Coloſ. 1, 10. And ſometime it ſignifies only a large and plentifull portion of any thing, whereof the Scripture hath innumerable examples; as Fulnes of the earth, &c. Whereas, Fulneſſe of the holy Ghoſt, of Grace, of Faith, is attributed to other beſide Chriſt; as to *Iohn Baptiſt*, Luke 1, 15. to *Stephen*, Actes 6, 8. it is with a three-fold difference: Firſt, that Grace and the Spirit bee in others by participation, as the Moone hath her light from the Sun, Riuers their waters from the Fountaine, the eye her ſight from the ſoule; but in Chriſt it is originally, naturally, and of himſelfe. Secondly, in Chriſt they

they be infinite and aboue measure, Ioh. 3, 34. But the Saints by measure according to the guift of God, Eph, 4, 16. The Moone is ful of light, but the Sun more full: Riuers bee full of waters, but the Sea more full. Thirdly, the Saints cannot deriue their Graces to others; whereas the guifts of the Spirit be in Christ as an head and fountaine, to impart them to his members, as it is written, Ioh. 1, 16. This was shadowd out by the oyntment powred on *Aaron* the High-Priests head so plentifully, as it ran downe his beard, to the skirts of his cloaths.

[**Fulnesse of God**] Such a measure of perfection, as God hath appointed to euery one of the elect through Christ, Eph. 4, 13 and 3, 19. *That ye may bee Filled with all the Fulnesse of God.*

[**Fulnes of Christ**] The Church which beeing Christ his body, he esteemes himselfe an vnperfect head without it, though in himselfe he be filled with all good things, and doth fill and worke all in all men, Eph. 1, 23. *Note*, The word [Christ,] is put either singularly, and then it signifies the person of the Mediatour alone, considered apart frō his members; or it is vsed collectiuely, and signifieth the whole Church, consisting of head and members, as in 1 Cor. 12, 12, 13. Gal, 3, 16. Ephes. 1, 23. Also note that this phrase of the Fulnesse of Christ, doth elsewhere signifie Christ himselfe, filling and perfecting all his members, causing them stil to grow in grace, til they come to their appointed Fulnesse in heauen, Ephes. 4, 13. *to the measure of the age of the Fulnesse of Christ.*

[**Fulnesse of the Godhead.**] The whole and most perfect Godhead, Col. 2, ver. 9. *In whom dwelleth all the Fulnes of the Godhead bodily*; that is, substantially.

[**Fulnesse of the blessing of the Gospell.**] A rich and plentifull blessing of knowledge & comfort, by the doctrine of the gospel, Rom. 15, 25. *With Fulnesse* (or abundance) *of the blessing of the Gospel of Christ.*

[**Fulnesse of the Gentiles**] The whole number of the elect *Gentiles*, called and brought home to Christ, Romanes 11, verse 25. *Till the Fulnesse of the Gentiles be come in.*

[**Fulnesse of time.**] That time fully ended and come, which God in his counsel had set, Galath. 4, verse 4. *At the Fulnesse of time*; so as Christ could come neither sooner nor later then he did come.

[**Fulnesse of Bread**] Excesse in eating, or gluttony, Ezek. 16, 49. *Pride, Fulnes of Bread.*

[**Fulnesse of Iewes, and of**

Gentiles] Not only that Iewes and Gentiles shall be conuerted to Christ by the Gospell, in great multitudes, but also be enriched aboundantly with the graces of the Gospell, Rom. 11, verse 12. Where fulnesse of the Iewes being set against theyr fall and diminishing, doth require this sence. Rom. 11, 25, 26.

[Full siluer] For as much money as the thing is worth. Siluer is named for all money, and [Full] for full weight, Gen. 23, 9, 16.

[Full wickednesse] Wickednesse come and growne vp to the greatest measure, beeing now ripe for vengeance, Gen. 15, 16. *When the wickednes of the Amorite was Full.*

[Fulfilling, being referred to God.] The performance of his threatnings, promises, or Prophesies, Math. 26, 54. *How then should the Scriptures be Fulfilled?* and 27, 35. Also in those places, where God is said to Fulfill the desires of the righteous, by giuing promised blessings.

2. [Referred to Christ] The perfect keeping of the word, as by Christ onely, Mat. 3, 15. *It behoueth vs to Fulfill all righteousnes.*

3. [to Men] An earnest desire, with answerable endeuour to fulfill the Law, Psal. 119, 112. *I haue applied my heart to Fulfill thy Statutes.*

4 Supplying something that is wanting, or encreasing that which is little, Philip. chapt. 2. verse 2. *Fulfill my ioy*; that is, adde something to my ioy, Iohn chapter 17. verse 3. *My ioy is fulfilled in them*, Coloss. 1, ver. 9.

5 Truely and indeed performing a thing, Galath. chap. 6, verse 2. *Fulfill yee the Lawe of Christ*, that is, the Law of loue, which is fulfilled of such as do indeed loue their christian brothers, euen as Christ commanded, and for conscience of his Commandements.

[To Fulfill the measure of our Fathers.] To go on, to do as our Fathers did before vs, following their wayes, till wee be as euill as they, Mat. chap. 23 32. *Fulfill the measure of your fathers.*

Furnace] Most sharpe afflictions, wherby Christians are prooued and knowne to themselues and others what they be, as gold is tried in the Furnace, Deut. 4, 20. *The Lord hath taken you, and brought you out of the iron Furnace*, 1 Pet. 1, 17.

[To Fulfill the Lustes of the Flesh.] To order the course and actions of this life, according to those sinfull motions, desires and affections which arise out of the foule Fountaine of naturall corruption, Galath. 5, 16. Ephes. 2, 3.

[To

[**To Fulfill all things**] To inrich and repleniſh his Church with guifts and benefits which belong to eternall life in heauen, Ephe. 4, 10. *That hee might Fulfill all things.* Hence the hereticall Vbiquitaries do ſophiſtically and falſely conclude, that the body of Chriſt is infinitely extended, locally filling all places: whereas the meaning of theſe words will appeare to be as is before ſet downe, by comparing them with Pſalme 68, verſe 18, 19. and with the two next verſes in this preſent chapter; beſide that, of their opinion it will follow, that the body of Chriſt (which is but a creature, and circumſcribed as other naturall bodies be) ſhall be made a God, whoſe property is to fill heauen and earth, and to be infinite.

[**Fullers ſope, and Refiners fire.**] The good and wholeſome effect which ſhould follow the preaching of *Iohn* Baptiſt, and of Chriſt towardes the godlie, who ſhould thereby bee made more pure and bright in Faith and piety, as mettals are purged from droſſe by the refiners fire, and things ſcoured by Fullers ſope, Malac. 3, 2, 3. This latter verſe expounding the former: the effects hurtfull, which by the default of the wicked are to come to them by the Goſpell, are ſet downe, verſe 5, 6.

G. A.

[Gaine.] PRofite comming of a mans bodily labour.

2 Spirituall aduantage, or commodity, 1. Tim. 6, 6. *Godlines is great Gaine.*

[Gall.] A thing so called, of a very bitter quality.

2 Any bitternesse whatsoeuer, Psal. 69, 22. *They gaue mee Gall to eate.* Lam. 3, 5, 15, 19.

3 The euill workes of wicked men, whereby they greeue God & man, Deut. 32, 32. *Their grapes of Gall,* and ver. 33. Deut. 29, 18.

[Galile of the Gentiles.] Either *Galile* superiour, or vpper *Galile*, where the Tribe of *Zabulon* was seated; with whom, were mixed many Gentiles, after the time that *Salomon* gaue certaine Cities to *Hiram*. Or else *Galile* the inferiour: was neither, a populous nor fruitfull Countrey, see Deut. 33, 23. Or it may signifie both the one and the other, sithence Esay expresseth the miseries of both, chap. 9, 2. and Math. the happinesse of both, chap. 4.

[Garden.] A place of pleasure for hearbes and flowers, to delight our sences withal, Mat. 26. Gen. 2, 8. In the Hebrew it signifies a fenced place, because Gardens vse to be fenced with hedges, and because they bee places of pleasure, thence called Paradises.

2 The Church, wherein the righteous which bee the Lords Plants doe grow, hauing excellent graces, and bringing forth excellent workes (as spices and fruit) to delight Christ withall, that he may loue to walke and abide therein. Cant. 6, 10. *I went downe to the Garden of Nuttes.* Cant. 4, 15, 16. & 5, 1.

[The Garden of the Lord.] A most excellent delicate garden, Ge. 13, 10. *It was as the garden of the Lord.* Such was the garden of *Eden*, full of all pleasures and delights. It is to be obserued, that this word [Lord] or [God,] is often vsed in Scripture by amplification, to note and signifie an excellency in that thing or person to which it is ioyned: As *The Garden of the Lord,* Gen. 13, 10. Esay 51, 3. And *Nimrod, An Hunter before the Lord,* Gen. 10, 9. And *Terror of God. Sleepe of God.* 1 Sam. 24, 12. *A deepe sleepe,* as Gen. 15, 12. *Weapons of God,* 2 Cor. 10, 13. *Cedars of*

of God, Psal. 104, 16. *Cities of God*, Psalme 48, *Fire of the Lord* for extraordinary fire, Gen. 19, 24. *Mountaine of God*, Exodus 3, 1.

[**To send Adam foorth of the Garden.**] To depriue him of many and great commodities of this life, and of the Symbole or Sacrament of eternall life; with all he had in that Garden wherein he was placed, Gen. 3, 23. *Therefore the Lord sent him out of the Garden of Eden.*

[**A Garden watered or vnwatered**] An estate either prosperous and flourishing, thorough Gods blessing; or vnhappy and wofull through his curse, Esay 58, 11. *Thou shalt be as a watered Garden*, Esay 1, 30. *As a Garden which hath no water.*

[**Garments.**] That wherwith one is cloathed, Math. 27, 37. *They diuided his garments*, 1 Tim 6, 8.

2 Christ with his perfect righteousnesse imputed, which as a Garment or long white Robe, doth hide the spirituall nakednesse, and decketh or adornes the soule with spirituall beauty. This is that wedding Garment spoken of in Mat. 22, 11. And to this do these exhortations belong, where wee are willed to put on Christ; except Rom. 13, 14. where it signifieth the fruits of sanctification.

3 The graces of sanctification, Reuel. 3, 4. *Which haue not defiled their Garments*. Hither doe those exhortations appertaine, which bid vs put on the new man, Ephes. 4, 24. *And to put on mercy, meekenesse, humblenesse, &c.* as in Col. 3, verses 9, 10, 11. The holy Garments, goodly and beautifull, which for glory and comelinesse were put vpon the Priest at his Consecration, and which afterward he did wear in the course of his Ministery (as the Tunicle, robe, Girdle, Miter, Crowne:) these signified, first the glorie of Christ, adorned with all the gifts of the Spirit, as Psal. 45, 9. And secondly, the beautie and glory of true Christians, in and thorough Christ, as in the former Psalme verse 9. See Zac. 3, 4. and Esay 61, 3. and 62, 3, 5.

[**Changes of Garments**] sig. Robes or vpper garmets, which were vsed in those countries often to be shifted, by putting off or on, as wee do our cloakes or gownes, Gen. 45, 22. Such were giuen for honour or reward, Iudg. 14, 12, 19. In Reuel. 6, 11 white Robes are giuen to the soules vnder the Altar. So Reu. 7, 9, 14.

[**Garment spotted by the flesh**] Obstinate sinners, their persons, sinnes, and societies, Iude 23. *Hate the Garments spotted by the Flesh.* It is a speech borrow-

wed from the customs of the Iewes, which did shun and eschew such as were Legally vncleane; yea, euen their Garments: to teach Christians how to abhor offensiue wicked persons and their company.

[Garments white as Snow] The most vncorrupt iustice and absolute power of God, for finishing his iudgements, Dan. 7, 9. *His Garment white as wooll.* All the Tipes and figuratiue speeches of fierie flames, and fiery streames, and the rest in verse 9, 10. do tend to shadow vnto vs the most mighty, constant, and iust iudgements of God, piercing (as fire) through all, and consuming all that arise against him.

[Garner] A storehouse, wherinto lay vppe Corne or other things. A Corne house.

2 Heauen, whereinto the faithfull are gathered in the end of the world, as Wheate after harvest is gathered into a Garner, Math. 3, 12. *And gather his wheate into his Garner.* A Metaphor.

[Gates] That which giues vs entry or passage into a house or City, Iudg. 16, 3. *And Samson tooke the doores of the Gates of the Citie.*

1 A place before the State, where Magistrates did publikly meet, for hearing and determining causes, Gen. chapt. 34, 20. *Hamor and Sechem his sonne went vnto the Gate of the Citie.* Genesis 23, 10. And verie often elsewhere; as in the Prophets.

2 A Citie, by a Synecdoche of the part for the whole, Gen. 24, 60. *And thy seede possesse the Gates of his enemies,* as Psal. 87, 2 Gen. 22, 17.

3 Iurisdiction or power. In the 5. chapt. of Deut. verse 14. *Nor the stranger within thy gates.* Because seates of Iudgement were erected in the Gates, for the administring of Iustice. Hence they signifie iurisdiction and gouernment, Amos 5, 12. *They oppresse the poore in the gate,* that is, in publicke iudgement, which was exercised in y Gate. Also strength and power is signified by Gate, because of olde time, the chiefe fortifications of the Cities, consisted in their Gates, where their munitions and defences were placed. Hence comes this phrase (of the Gates of hell) being put for the whole power and policie of Satan, euen whatsoeuer by counsell or force he is able to doe, Math. 16, 18. *The Gates of hell shall not preuaile against them.*

4 That godly conuersation, whereby an entrance (as by a gate) is ministred into the kingdome of heauen, Math. 7, 13. *Narrow is that Gate that leadeth*

to life, 1 Pet. 1, 11.

6 The Iudges and Princes which sate in the gate to exercise iudgement, Esa. 3, 26. *Then shall her Gates mourne & lament*, that is, the Gouernors and Rulers, Ier. 14. 2. Esay 14, 31.

[**To open the Gates.**] Litterally the doores of the City and the Temple, for the people to come in without controll: but spiritually to make entrance by the ministery of the word and faith, that Christ may come into the hearts of the elect, and they againe may flocke freely into the Lords assemblies, Esay 26. 2. Psalme 24, 7. Reuelation 3, 20. The gate of the Tabernacle was verie costly and glorious, as in Exodus 26, 36, 37. to shaddow and signifie the glorious hearts of the elect, so made by Faith to receyue Christ that glorious King, as is taught in the Psalme.

[**Gate of Heauen or house of God**] A place worthy and fit to be consecrate and set apart for prayer and the seruice of God, Genesis 28, verse 17. *It is the house of God, and the Gate of Heauen.*

[**Gates of Syon.**] The open assemblies of the church, where the publike ministery is exercised, Psal. 9, 14. *Within the Gates of the daughter of Syon.*

[**Gates of righteousnes.**] The Temple, which is cald the Gate of righteousnesse; either because onely iust and righteous persons were to enter there to worship the righteous God; or else, because by the doctrine & Religion there taught, an entrance was made to come vnto God, and to attaine true righteousnes, Psal. 118, 19, 20. *Open vnto me the Gates of righteousnes*, that is, the Gates of Gods Sanctuarie, which were opened by the Priests and Leuits, for men to come in (to serue the Lord) which were cleane and iust, Esay 26, 2. and 2 Chro. 23, verse 19.

[**Gate of death.**] Death it selfe, or greeuous daungers threatning death, Psal. 9, 13. and 107, 18. This phrase noteth not onely deadly perill, but that it is present, as being now at the very doore and gate therof, Gen. 4, 7. Iudg. 5, 18. It signifieth also power, strength, and iurisdiction which death hath (euer reining as the Apostle saith, Rom. 5, 14) because Magistrates sate and iudgements were executed at the gates of the City, Deut. 22, Iob 31, 21. Amos 5, 10, 15, 50. In other scriptures, gates of death and hell, do note their perill, strength, and horrour, Psal. 107, 17. Esay 38, 10. Mat. 16, 18. Iob 38, 17. Vnto these be opposed in Psalme 9, 14, *the Gates of the Daughter of Syon*: which meane the publike pla-

ces

ces where Gods people came together at Syon Gates, where God sate, verse 11. and which he loued most, Psalme 87,2. By sitting in the Gate of the King, Dan. 2,49. is meant the cheefe principality and dignity in the Kings pallace or court, to haue free accesse to the King.

[Broad Gate, narrow Gate] The entrance and passage to destruction to be very easy, but very hard to life & glory, Mat. 7,13,24. *Broad is the Gate, and narrow is the way.*

[Gates of brasse] The strongest helpes and defences, Psal. 107,ver. 16. *He hath broken the Gates of brasse.*

[To praise one in the Gates.] To commend one publikely in the open meetings amongst the Elders, Prou. 31,31. *Her workes praise her in the Gates.*

[To Gather.] To bring or binde together things which are scattred, Leuit. 19,9 2 Cor. 8,15.

2 To Collect for the poore, when the guiftes of manie doe meete together to helpe one, 1 Cor. 16,1,2. *Concerning the gathering for the Saints.*

3 To bring elect sinners (like stragling sheepe) into the folde of the Church, that they may at length meete altogether in heauen, Ephes. 4,12. *For the Gathering of the Saints.* Also to call the Reprobate by the outward Ministery, Mat. 23,37. *How often would I haue gathered thee, & thou wouldst not?* Also to ioyne all elect Iewes and Gentiles in one body, vnder one head Iesus Christ, as manie little summes are collected into one, Ephe. 1, 10.

4 To destroy and ouerthrow, Psal. 26,9. *Gather not my soule with the sinners.*

5 To search and examine our hearts, prouoking our selues vnto repentance, Zeph. 2,1. *Gather your selues, &c.* Note, This word sometimes signifieth, taken away, Ier. 16,5. Esay 4,1: & death, Esay 57,1. 1 Sam. 15,6. Ezek. 34,29. and sometimes it is expressed to whom they bee gathered, as to their fathers, to their people, to the graue, 1. Kings 22,20. Numb. 20,24,26 And what is gathred, the soule, as Psal. 26,8. or the Ghost, the Spirit, Psalme 104,28. Contrariwise, Gathering is sometime vsed for gracious receyuing, or succouring, as Psal. 27, 9. *Yet the Lord would gather me*, that is, receiue and succour me.

[To be Gathered to his people.] The soules immortality Genes. 25,8. for *Abrahams* body was gathered to the body of *Sarah* onely. And by his people & farhers, are meant the spirits of iust men and perfect, Hebru. 12,13.

[To Gather vp his feete.] The qui-

quiet betaking himselfe to his rest of death, Gen. 49, 33.

[**To Gather Manna**] The receyuing of Christ himselfe, for meate and spirituall nourishment of their soules, by a continuall application of him, more and more through faith, continually growing, Iohn 6, 32, 33, 34, &c. The equality of the gathering (whereof reade Exod. 16. signifies that Christian and mutuall communication of Gods blessings, 2 Cor. 8, 13, 14, 15. The giuing of Manna, sig. that God offered Christ for meate to them.

[**To gather with Christ.**] To further and aduance true Religion and Gods kingdom, Mat. 12, 30. *Hee that Gathereth not with me, scattereth.*

[**Gazing stock.**] A publike reproach, 1 Cor. 4, 9. *We are made a Gazing stocke to the world*, Nahum 3, 5.

G. *E.*

[**Genealogy**] A pedigree, linage, stocke, or race.

2 Vaine and vnprofitable questions & things, 1 Tim. 1, 4 *giue no heed to Genealogies.*

[**Generations.**] A history or narration of things which happen vnto any persons, Gen. 6, 9 & 25, 19. Also the rehearsal of ones off-spring, Gen. 25, 12. & of things that doe befall men, verse 19. Gen. 30.

2 The original or first beginning of a thing, Gen. 2 4. *These are the Generations, &c.* and 6, 9.

3 Ancestors and fore-fathers, Math. 1, 1. *The Booke of the Generation of Christ:* It signifies sonnes, Gen. 5 1, also sonnes and Nephewes, Gen. 10, 1.

4 Persons or people, which liue in some one age, Hebr. 3, 10. *I was grieued with that Generation*, Math. 11, 16. Eccles 1, 4. Math, 23, 36. and 24, 34. For an age, or men of that age, Math: 12, 42. Lu. 11, 31. The original word in the Hebrew, which is translated [Generation,] race, or age, hath the signification of durance, or dureable dwelling and abiding, and so noteth the whole age or time that a man dwelleth in the world, Ecclesiastes 1, 4. And so consequently, the multitude of men that liue together in any age, as Psalme 12, 7. and Deut. 1, 35, & in many other places.

5 A kind of men, Luke 16, 8, *Wiser in their Generation.*

6 The age and time how long Christ shall endure, of whose kingdome there is no end, who being raised doth die no more, Esay 53, 8. Rom: 6, 9.

[**From Generation to Generation.**] In all times, both past and to come; for euer, & without end, Psalme 90, 1. *Thou hast*

bin

bin our refuge from Generation to Generation.

2 For a long time, Exod. 17, 16. *The Lord ſware, I will haue warre with the Amalekites, from Generation to Generation.*

[**Choſen Generation**] A people elected of God in Chriſt, to be partakers of al his holy Promiſes. 1 Peter 2,9. Exodus 19 6.

Note, that the act of generation, is noted by the tearmes which are full of ſhamefaſtnes; as, to go in to one, to approach vnto one, to know one, &c. Gen. 4, 1. Pſalme 51, 1, Eſay 8, 3.

[**Geneſis**] Birth, Originall, or firſt beginning of any thing. Hence the firſt booke of *Moyſes* is called Geneſis, becauſe it deſcribes both the beginning of the world, and the Church of God; of Religion and Policy, Nations and Languages.

[**Gentile or Greeke.**] Euerie one who is not a Iew, Rom. 2, 28. and 9, 30.

2 One, who being a Iew by Nation, was a Gentile in behauiour, being full of impiety and vnrighteouſneſſe. Pſal. 59, 5. *O Lord awake to viſite all the Gentiles, or Heathen.*

3 The Iewes which were ſcattered amongeſt the Greekes, Iohn 12, 20. *There were certaine Greeks amongſt them which came for to worſhip.*

[**For you Gentiles.**] Not in their name, or for their cauſe, but for that hee had equalled them (being now called and drawn to Chriſt) with the Iews, who were now no more Gods people (though they beleeued in Chriſt) then the faithfull Gentiles. Hence came much perſecution to *Paule* amongeſt the Iewes, Eph. 3, 1.

[**Diſperſion of Gentiles**] Either the Gentiles ſcattred heere and there vpon the face of the earth: or the Iewes now diſperſed among other people, Iohn 7. verſe 35. 1 Peter 1, 1. Iames 1, 1.

[**Gentlenes**] That gift which makes vs courteous and tractable, ready to giue milde words, and with reaſon to yeelde to others; eaſie to be ſpoken to, and to be entreated; apt to pleaſe, loath to diſpleaſe with reaſon, Gal. 5, 22. *The fruites of the Spirit is Gentleneſſe, long ſuffering, Faith, &c.*

G. H.

[**Holy Ghoſt**] The third perſon in Trinity, proceeding from the Father and the Son, being himſelfe moſt holie, and the worker of holines in all Angels and good men, Mat. 28. 18. *Baptizing them in the name of the Father, of the Sonne, and of the holie Ghoſt*, Iohn 15, 20. Rom. 8, 9.

G I.

[Gift] Euery good thing is giuen vs of God, Iames 1,17. *Euerie good Gift is from aboue.*

2 Christ, who by an excellencie, is called that Gift worth all other gifts, being the head and cause of them all, Iohn 4, 10. *If thou knewest the Gift of God.* 2. Cor. 9,15. Iohn 3,16. and 6, 32. Rom. 8, 32.

3 Patient suffering for Christ, Phil. 1,19. *It is giuen you to suffer with Christ.* Where suffering for Christ, is called a Gift.

4 Gods eternal election, and such spirituall good things as flow from thence: to wit, Remission of sinnes, Faith, Sanctification, perseuerance in grace, and eternall life, Rom. 11, 29. *The Gifts of God are without Repentance.*

5 An almes or releefe bestowed vpon the Saints, 2 Cor. 8,7. *That yee may abound also in this Gift.*

6 Iustification, or imputed righteousnes, Ro. 5,16,17. *The Gift of that righteousnesse.*

7 The holie Ghost and his miraculous gifts, Act. 8, 20. *that the Gifte of God may bee obtained by monie.* Also the ability or faculty to teach word, 1 Ti. 4,14

8 A thing giuen from man to man, either to testifie good will and loyall affection; then it is taken in good part, as 1. Sam. 19,27. Or to gaine good will from some Ruler to helpe our suite; then it is taken in ill part, Exo. 23,8. *Thou shalt take no gift.*

9 A ministeriall calling or office, with the Gifts for worthie discharge of it, Rom. 12, 6. 1, Tim. 4,14. Eph. 4, 11. *He gaue Gifts vnto men, &c.*

[Gift good and perfect] Firme and solide, such as be those spiritual graces in Christ, communicated to beleeuers, which are here opposed to worldly goods which though they come from the Fountaine of Gods bounty, yet are fading and vanish away, Iam 1,17. *Euery good and perfect Gift.*

[Gifts and calling of God.] The gift of calling, by *Endiadis*, or by gifts vnderstad the good things giuen according to Election of grace, as in verse 28. and by Calling, that effectuall worke of the Spirit, whereby God had called many Iewes, & decreed to call many more to his kingdom, by drawing them to Christ. The gifts and calling of God are without repentance Rom. 11,29. These gifts and calling proper to the Elect, are saide to bee without Repentance, not in the nature of the things which are mutcable, (GOD alone beeing absolutely immutable:) nor because the Saintes might not, or deserue not to lose them wholy;

wholy; but because there is no change with God, who so conferreth them, as hee also preserues them without any alteration of his purpose, or griefe for that which hee hath done, 1. Sam. 15, 29. Numb. 23, 19. In all which places, Repentance is vsed to signifie change or mutation of Gods decree, which is more firme then heauen and earth; as euen *Lyra*, *Haimo*, and other Popish Authors expound it. Heere is then in this Text, strong ground for the Doctrine of perseuerance in grace, and a checke to the popish erroneous opinion of doubting of saluation, and of losing the grace of a iustifying Faith, whereby they crosse the Oracle of the Spirit, affirming such gifts to be without repentance. God giue the Papistes true Repentance, such as belong to him.

[**To neglect a Gift.**] To suffer it to lye idle & vnprofitable (as a sword that rusteth in a sheath) 1. Tim. 4, 14. *Neglect or despise not the Gift in thee.* He neglecteth his Gift which doth not diligently and faithfully exercise his Talent to the vtmost of his power, with sincere desire of glorifying God, and benefiting the Church, without hiding them slothfully, or conuerting them ambitiously, to gain thereby preferment and wealth.

[**The Gift of ones hand**] That which is in ones power to giue or the giuing after ones ability, Deu. 16, 17. *Euery man shall giue according to the Gift of his hand.*

[**To Giue**] To elect, or in his decree of election to giue, Iohn 6, 36, 37. *All that the Father Giueth me, &c.* 2 Tim. 1, 9.

2 Actually to bestow, and frankely, Ps. 2, 8. Ioh. 3, 16. *That he gaue his son*, Ioh. 17, 2, 6, 9.

3 To consecrate and offer vp, 2 Cor. 8, 5. *These gaue themselues to the Lord*, Exod. 22, 4.

4 To distribute the common almes amongst the needy and poore Christians: This belonged to the Office of Deacons in the primitiue church by Christs appointment, Rom. 12, 8. *Hee that Giueth with simplicitie.* Also to put or set, Psal. 4, 7. and 8, 1. 40, 3. Also to grant, permit, and suffer, Psal. 16, 9. and 55, 23. and 66, 9. It sig. likewise to sell for mony, Gen. 23, 9.

[**To Giue vp**] Readily to present and consecrate our selues to God to doe him seruice, (as sacrifices vnder the Law, were wont to bee presented before the Altars) Rom. 12, 1. *That ye Giue vp your bodies.*

2 To leaue some to be plagued by their owne lusts, Rom. 1. ver. 24.

[**Hee hath Giuen**] That he wil or shal giue hereafter, Rom. 11, 8. *Hee hath Giuen them the spirit of slumber*: a prophetical phrase vt-

vttering things to come and to bee done in the preter-perfect time, to note thereby the certainty of the thing, as if it were already done: so infallible bee Gods predictions.

[To Giue vs] To put into vs, 1 Thes.4,8.

[To be Giuen to vs] To dye, Titus 2,14. *Note*, Though this word [Giuen] simply vsed and alone, doth signifie a free bestowing of good things: yet being ioyned with other wordes, as Rom. 11,35. it noteth a clean contrary signification to that which is naturall to it.

[Girdle] That which keepes a Souldiours armour fast to his body.

[To Gird.] To binde and restrain the wicked from attempting euil, Psal.76,10.

2 To compasse and enuiron men (as with a Girdle) either with sorow and sackcloth, Ioel 2,13. or with ioy and gladnes, as Psal.30,12. and 65,13. or with strength, Psal.18,39.

[Girdle of Truth.] Integrity or soundnes of a good Conscience, Eph.6,14. *Your loines Girded about with truth.*

[Your loynes Girt] The tucking vp, or keeping short our wicked lusts by mortification: or an vtter abstaining from all things which hinder the Christian traueller in his iourny toward *Ierusalem* which is aboue, 1 Pet.1,13. Luke 12,35. *Let your loynes be Girt about.* It is a speech borrowed from the common vsage of the East Countries, whose men did weare long garments, & could not trauayle vnlesse their cloathes were girt and tucked vp: So it signifies the exercise and practise of mortification and repentance. And by Lampes burning, is meant the sound and cleare light of GODS word, to guide Repentance in the works & fruits of it.

[There is no more girdle] Both glory and power to be taken away from *Tyre*, Esay 23,10. A Girdle was vsed not onely for ornament, but for strength. See Iob 12,18,21. and 38,3. & 40,2. Esay 11,5.

G L.

Glory what it is.

Glory is a singular and high opinion, which one conceiueth of the excellencie and worthinesse of another. The Hebrew word put for [*Glorie*] signifies a weightinesse or grauity, which the Apostle seemeth to respect, 2 Cor.4,17.

[Glorie.] Praise increased and abundantly published, Luke 2,14. *Glory be to God on high*, Mat. 6,13. Roman.11,36. *To him be Glorie for euer.* and else-where often.

2 Excee-

3 Exceeding shining brightnesse, 2 Cor. 3,7. *For the Glory of his countenance.*

4 Earthly pompe and maiesty, striuing to make Kings glorious and renowned before men, Math. 6,29. *Salomon in all his glory was not like one of these.*

4 The mercy of God, Ephes. 3,16. *That he may grant you according to the riches of his Glorie*; that is, according to his rich mercie.

5 The Arke of the couenant which was a witnes of the glorious presence of God, who did there heare the prayers of his people, and giue foorth his Oracles: whence the Temple was called, the house or habitation of glory, Psal. 26,8. Rom. 9,4. *The adoption and the Glorie*, 1 Sam. 4,22.

6 Riches, authority, sumptuous buildings and garments, &c. which because they are glorified and praised of men, and make their possessours glorious before men, are therefore called [Glorie] in the phrase of Scripture, Psal. 49,16. *When the Glorie of his House is encreased*, Ester 1,4. *To shew his glory*. That which is glorious, and whereof men do Glory, Esay 8,7. & 10, 16. Psal. 108, 1. Gen. 31,1.

Note, Because Glory ariseth vpon riches, hence it is, that riches and Glorie are ioyned together, in Prou. 3,16. and 8,18 Eccles 6, ver. 2. Glory hath the name of weightinesse (as *Paul* mentioneth *weight of Glorie*, 2. Cor. 4,17. and *Abraham* is said to bee weightie when hee was rich, Gen. 13,2. and in Esay 16, 6. Glorie is in Greeke called Riches.

7 The soule of man, and his tongue, which are his most glorious parts, Gen. 49,6: *My Glorie bee thou not ioyned with their assembly*, Psal. 16,8. *And so is my Glorie also*; that is, my tongue, which is the instrument wherewith men glorifie God, Acts 2, 26. Psal. 30,12. and 57,9. Because the tongue is the Glorie of man by speech if it be good, and the contrarie if it be euill: it is therefore called [his Glorie.]

8 An ornament, that which adorneth and honoureth one, 1 Cor. 11,8. *The man is the glory of God, but the woman is the Glory of the man.*

9 An honest name, or good report, Psalme 7,5. *And lay my Glorie (or Honor) in the dust.* Also it signifieth the contentment which *Paul* the Apostle had, to haue preached the Gospell to the Corinths, without taking any thing of them for his pains, 1 Cor. 9,15.

10 Goodnesse, or the worke of Gods mercy, in defending & blessing his people which turns to his Glory, Psal. 90, 17. *Thy*

Glorie

Glorie vpon their children.

11 Dignity, excellency. 1. Corinth. 15, verſe 44. *There is one glory of the Sunne, another of the Moone.*

In this place [Glory] doth comprehend the properties, ſeuerall conditions, actions, vſes, effects, and whatſoeuer other qualities by the gift of GOD is proper to euery creature in heauen and earth, tending to beautifie, decke, and adorne each creature, or to diſtinguiſh it from other. 1 Cor. 15, 40, 41. And in verſe 43. it ſignifies the clarity, beauty, and brightnes of glorified bodies, which ſhall ſhine ſo gloriouſly after their reſurrection, as *Moſes* face did by the glory which God put vpon it, at his comming downe from the Mount to the people, or as the garments of Chriſt did ſhine at his transfiguration in the Mount *Tabor*. Math. 17, 2.

12 Worſhip and renowne. Pſal. 3, 3. *Thou art my Buckler and my Glory.* Luke 2, 32. *The glory of his people.*

13 Grace of regeneration, or the renewing of Gods glorious Image. 2 Cor. 3, 18. *From glory to glory*: that is, from one meaſure of grace to another. This is Sanctification. As [*Grace*] is ſometime put for [*Glory*] ſo on the other ſide [*Glory*] doth ſignifie [*Grace*] as the way to Glory, and wherein GOD is glorified by his free giuing, and continuing it.

15 A glorious victory, by ouercomming ones ſelfe. Pſal. 73, 24. *And afterward receiue me into Glory.*

16 Peace and euerlaſting proſperity. Hag. 2, 10.

[**The Glory of the man**] ſignifieth, that the woman was created of God that by her ſubiection to the man ſhe might make him more renowned and glorious. 1 Corinthians 11, 7.

[**To Glory**] Firſt, to boaſt either proudly and vainely, Ier. 9, 23. or like a vaine and proud man, but driuen thereto by neceſſity. 2 Cor. 12, 11. *I am become a foole in glorying, yee haue compelled me.*

2 To reſt and reioyce in Chriſt onely, as the only meane and meritorious cauſe of all peace and happines from God. Ier. 9, 24. 1 Cor. 1, 31. 2 Cor. 10, 17.

3 To reſt in and be ſatisfied with our owne worthineſſe, as if wee could thereby purchaſe Gods fauour. 1 Cor. 1, 29. *That no fleſh ſhould glory in his preſence.*

[**Glory and pompe**] Noble and rich men with their nobility & abundance. Eſ. 5. 14. *Their Glory and pompe ſhall deſcend.*

[**Receiued into Glory**] Chriſt

glorioufly taken vp, and into heauenly glory. 1 Tim. 3,16.

[Glory of God.] The Godhead, or diuine eſſence. Exod. 33,18. *Shew me thy Glory.*

2 The Doctrine and myracles of Chriſt, which were ſignes and tokens of his diuine power and Maieſty, Iohn 1,14, *We ſaw his Glory.* Iohn 2,11. A Metonimie of the efficient cauſe.

3 The manifeſtation of Gods omnipotency and goodneſſe. Iohn 11,40. *If thou didſt beleeue, thou ſhalt ſee the glory of God*; that is, Gods might and mercy manifeſted, in the raiſing of thy dead brother.

4 The glorious and moſt admirable preſence of GOD, witneſſed by ſome viſible tokē. 8 *Kings* 8,11. *The Glory of the Lord, filled the houſe of the Lord.* This Glory was a viſible cloud, full of light and brightneſſe, as a token of Gods wonderfull preſence. 1 Samuel,4,22. Luke 2,9. And in this ſence it is written, that *Chriſt ſhall come vnto Iudgement with Glory.* Alſo the Arke of the Couenant being a Teſtimony of Gods glorious preſence, and to ſhew how much he eſteemed that people of the Iewes, is therefore called Glory. Rom. 9,4,15. and 4,21. 22.

5 Religion or worſhippe of God. Romanes 1,23. *They turned the Glory of the incorruptible God, into the ſimilitude of corruptible man.*

6 The celebrating or ſetting foorth of his praiſe. Iohn 11, 4. *This ſickneſſe is not to death but for the glory of God.* Roman. 3,7.

7 The perfect righteouſnes of the man Chriſt, the free imputing wherof vnto beleeuers, turneth greatly to Gods glory. Eſay 40,5. *The Glory of the Lord ſhall bee reuealed.* In this ſence are expounded thoſe words of the Apoſtle, Romanes 3,23. *All haue ſinned, and are deprined of the Glory of God.*

8 Felicity in heauen, or life eternall, which conſiſtes in the participation of Gods glory. Luke 24,26. Rom. 5,2. *And reioyce vnder the hope of the glory of God.*

[Riches of his Glory.] The vnmeaſurable and marueilous great mercies of God, wherein conſiſteth his chiefeſt glory. Rom. 9,23. *To declare the riches of his Glory.*

[Father of glory, and God of glory] The true God, who alone is truely glorious, and the Authour of all glory to his Creatures. Ephe. 1,17. *The Father of Glory.* Acts 7,2. *That God of glory appeared to our Fathers:* that is, God full of Glory and Maieſty.

[To glory in God] To attribute

bute all good things vnto God, with prayse and thanksgiuing. 1. Cor. 1,31. *He that glorieth, let him Glory in the Lord.* Ier. 9,33. This place shewes what it is to glory in the Lord: to confesse and prayse his mercifulnesse, righteousnes, and iudgement.

[**To the glory of God**] Either the end for which duties are to be done that God may be glorified, or else the fruit of Christ his loue toward the elect, which walke in the steppes of his charity: which is, to be made immortall as God is, & partakers of his heauenly glory. Rom. 15, 7. *To the glory of God.*

[**To glory concerning God.**] To reioyce & triumph inwardly in our hearts, because wee haue the great God to bee our Father through Christ. Rom. 5, 11. *We glory concerning God, thorough Iesus Christ our Lord.* Thus it is to bee read after the originall.

[**Their Glory**] Him, to witte, God or Christ, who is authour and matter of their glory. Psal. 106,20. Luke 6,32.

[**To giue glory to God.**] To acknowledge God the searcher of all hearts, and iust auenger of all wickednesse: by confessing plainely what thou hast done. Iosh. 7,19. *My Sonne giue glory to the Lord of Israel.*

2 To beleeue and prayse the trueth of God, that hee is such an one as he keepes promise, & is able to performe that which hee hath promised. Rom. 4,20. *And gaue glory to God.*

3 To confesse God, the Authour of euery good work. Ioh. 9,24. *Giue glory to God, this man is a sinner.* The glory of God two wayes to bee considered: either as it is absolute in himselfe, which none can conceiue as it is (therefore *Moyses* must see but the backe parts of God) Exod. 34,22,23. nor change it to cause it not to bee what it is, for it is vnchangeable as himselfe is. Mal. 3,6. *I change not,* sayth *Iehouah.* Or else with reference vnto vs, to witte, that worship and honor which reasonable creatures yeeld to their Creator. This may be conceiued, for it is reuealed in the word; also it may bee changed (without diminution to God) though not without contumely and reproach to him, and that two waies, either by giuing diuine honour to such things as by nature are no Gods, as *the Romanes* and *Egyptians* did to men and beasts. Secondly, by representing and worshipping God by Images and similitudes of creatures.

God of glory. Acts 7,2. *Lord of glory.* 1 Cor. 2,8. *Eyes of glory.* Esay 3,8. It is an *Hebraisme,* glory for glorious, the abstract for the concrete: and signifies

full of Maiesty and glory, therfore great heed to be taken not to offend and prouoke him.

[**Glory of his grace**] Glorious and renowned grace. Eph. 1,5. *To the prayse of the glory of his grace.*

[**Glory and ioy**] Matter or cause of glorying and reioycing. 1 Thessa. 2,20. *Ye are our glory and ioy.*

[**Upon all the glory**] Vpon all § elect and faithful people in all places, whom God should glorifie by communion with himselfe. Esay 4,5. *Vpon all the glory shall be defence.*

[**Glory of the Forest and Fields**] signifieth the mighty, noble, and valiant souldiers in the army of Assyria, Esay 10,18.

[**Spirit of Glory**] That glory or renowne, whereby the Spirit doth beautifie constant christians, which suffer reproch for Christ. 1 Pet. 4,14. *For the spirit of Glory, and of God resteth vpon you.*

[**Glorifie**] To make glorious. Rom. 8,30. *Whom hee iustified, them also he glorified.* Thus God glorifies the elect, by adorning them with guifts of grace in this world, and celestiall glory in the world to come.

2 To make knowne ones fame and glory. Math. 5,16. *That they may see your worke, and glorifie your Father which is in heauen.* Thus the elect Glorifie God, when they greatly praise and thanke him, confesse and honour him, both in words and deeds. Rom. 15,6.

God the Father is Glorified in Christ the Mediatour, whilst his truth and mighty power appeareth in the effects of Christ his death, to wit, his victory ouer sinne, death, hell, and Sathan; and in his glorious returne from death, according as God had promised to do in the Psalmes 2, and 16. and in the Prophets: but Christ the Sonne is glorified of his Father, as touching his humane nature, by the sustaining it against the gates of hell in his agony and passion on the Crosse, by making a meritorious sacrifice to expiate and purge sinne, and reconcile mankinde, also raising it gloriously the third day, and by his ascension vnto heauen, & his sitting as Lord ouer all, and head of his Church as touching his God-head and diuine nature, by restoring thereto (after a sort) his incomprehensible eternall Glory (which was hidde and obscured in the time of his humiliation) and by manifesting it to the world more and more, that as he was indeed euer the true Sonne of God, so hee might bee knowne and declared to be of men.

[**Glorious.**] Full of brightnesse

neſſe and maieſty. 2 Cor. 3,9. *If the miniſtration was Glorious.*

[Glorious Maiesty] Venerable or praiſe worthy glory. Pſal. 8,1. The Hebrew word (*Hodh*) is generall for any laudable grace or vertue, which one is celebrated, reuerenced, and commended for.

Glorification, what it is.

An action of God, freely, without our deſert, yet for the merite of Chriſt, making glorious, or endowing with glory all the elect, both men and women heere in this life; by ſanctification begun, and in the next world by ſanctificatiō perfect, firſt, in their ſoule at death, afterward in the whole man, at the reſurrection, to the praiſe of his owne grace, and their eternall comfort. Rom. 8. *And whō he iuſtifieth, them hee glorifieth.* Luke 16,22. 1 Cor. 15,42, 43.44.

[Gluttony] Properly and ſtrictly, night-reuellings, vntimely riotous ſuppers & feaſts, but more largely all vnhoneſt and exceſſiue feaſts, made to glut and pamper the belley, to the loading of the body, the dulling of the minde, the engendering of diſeaſes, waſting time & ſubſtance: & finally, making men leſſe fit & willing to exercife charity to men, or pietty toward God, Rom. 13,13.

[Goades and Nailes] ſignifieth the word of God, which is like Goades and Nailes, both for touching men with a feeling of their ſinnes, quickning them vnto godlineſſe: and alſo for ſtaying and ſtrengthening men in the faith. Eccle. 12. ver. 11,12.

[Goate] A Creature ſo called, being naturally very noyſome vnto Sheepe.

2 All vnbeleeuers and wicked perſons, which are like to Goats, becauſe they are not onely out of the fold of the holy Catholicke Church, but are hurtfull and troubleſome to the flocke of Chriſt, Ezek. 34,18. Math. 25,32,33. *And the Goats on his left.*

The Ceremony of the liue and Scape Goat in Leuit. 16,20 21. it ſignified the inuiſible ſufferings of his ſoule to bee ſo great, as his God-head which dwels in light inacceſsible, muſt giue to his humanity, ſufficient ſtrength to endure them, being to all others not to bee endured. See Iohn 7,34,35. and Iohn 13,33.

[To be of God in Ieſus Chriſt] ſignifieth that whatſoeuer we are in the ſtate and condition of our new birth, we are it by the grace of God in Ieſus

Christ, 1 Cor. 1, verse 30.

[God] A most powerfull spirituall substance, the mighty maker and Gouernour of the world. Gen. 1.1,3. *Then God said.* Iohn 4,24. *God is a Spirit.* And whereſoeuer God is absolutely vſed.

2 Kings, Princes, and al lawfull Magiſtrates, becauſe they repreſent the perſon of God, bearing the Image of his power, & executing his iudgments, Pſal. 82,1,6. *I haue ſaid, yee are Gods.* 2 Chron. 19,6. Heere it is vſed in the plurall number.

3 One which interpreteth & declareth the minde of God to another. Thus is *Moſes* called *Aarons* God, and *Pharaohs* God. Exod. 4,16. *And thou ſhalt bee to him as God:* and 7,1. *I haue made thee Pharaohs God.* Here it is vſed with an addition; as *Pharaohs* God: *Aarons* God.

4 God is put eſſentially for all the three perſons, euen for the whole Deity. Iohn 4,24, or perſonally for ſome one perſon of the Trinity. Epheſ. 1,3. *Bleſſed be God, the Father of our Lord Ieſus Chriſt.* *Rom.* 9,5. *Chriſt is God, bleſſed for euer.* *Iohn*, 1,1. Where God is put for the Father and the Spirit.

[Only true God.] God who is the true and very God, to be ſo one, as hee is the onely God & none other, without whom there is no God; and this God is in Scripture taught to bee three in perſons, the Father, the Sonne, the Holy Ghoſt: for the vnity of diuine eſſence is not deſtroyed by Trinity of perſons. Iohn 17,3. *This is eternall life to know thee the onely true God, &c.*

Whereas *Arians* take aduantage from this place for their errors, to prooue Chriſt not to bee true God, becauſe the Father is the onely God: let it bee marked firſt, that the Text ſaith not that the Father onely is God. Secondly, that it will as well follow that the Father is not Lord, becauſe it is written, 1 Cor. 8,4. *There is one Lord, euen Chriſt*, as that Chriſt ſhould not be God, becauſe the Father is called one God, and God onely. Thirdly, this particle (onely) excludeth not the other two perſons, but al Gods in opinion, as heathenish Idols, or by office, as Magiſtrates. Fourthly, as (onely) comprehēdeth both *Paul* and *Barnabas*, 1 Cor. 9,6. ſo heere (onely) includes Chriſt, who is the ſame God with the Father. Laſtly, *Chryſoſtomes* reading this Text, may well bee receiued; to wit, that *this is eternall life to know thee, and Chriſt whom thou haſt ſent, to be the onely true God.* Finally, wheras the firſt ver. ſaith, that Chriſt had glory with his Fa-

Father, afore ỹ world, it proues him both to be a perſon diſtinct from the Father, and to be his eternall Sonne, euen God from euerlaſting. Note that (*Elohim*) the name of God in Hebrew in forme plurall, is vſually ioyned with a verbe ſingular, as *Elohim bara*, God created: but in ſome other few places it is coupled with a word plurall, not without miſtery of the Trinity, to teach vnity of eſſence in plurality of perſons. Geneſis 20,13. alſo Geneſis 35,7. and 2 Samu. 7,23. in which though the plurall number be ioyned, yet a plurality of Gods is no way intended: one Scripture muſt cleere another.

[**To beleeue God and Moſes**] To giue credit vnto that which God, or *Moſes* from God ſpeaketh. Exod. 14,31. *The people beleeued the Lord, and his ſeruant Moſes.* Beleeue *Moſes*; not in *Moſes*.

[**To bee for the people to God-ward.**] To be as Iudge, to heare and determine ſuch hard cauſes as could not otherwiſe be ended, but by asking counſell of God. Exodus 18, 19. *Bee thou for the people to God-ward,*

[**Gods**] The three perſons of the Trinity, in Vnity of eſſence. Gen. 1,1. *Gods made the world.* So the Hebrew Text readeth it in the plural number. Angels alſo and Magiſtrates are thus called. Pſal. 82,1. Pſal. 8,5.

[**My God**] God to be his peculiar, or proper to himſelfe, who is a common God to all his Children. Rom. 1,18. Iohn 20.28. They be words full of confidence and aſſurance in the true Gods, proceeding from a liuely ſenſe of his goodneſſe; alſo vpon enioying ſome ſpeciall good thing, which others haue not. *Paul* calleth God his God, both by ſingular grace. Romanes 1,1. and by ſingular obligation. Romanes 1,9.

[**My Gods**] ſignifieth the Teraphims which were Images whereby hee worſhipped his gods, Geneſis 31, 30. The Scriptures vſe to call thoſe things Gods which repreſent God and his preſence to men. Exodus 32,4. 1 Kings 12,28.

[**One God**] Such a God, as in eſſence is one, and in his will alſo, being alwaies conſtant and like himſelfe. Rom. 3,24. *One God which iuſtifieth, &c.* viz. keeping one courſe in iuſtifying both Iewes and Gentiles.

[**God is one**] God to bee conſtant, and alwayes like himſelfe, as Mal. 3,6. Therfore he is euer offended with tranſgreſſors, now no leſſe then of olde, ſo as none can bee iuſtified by

the Law. Gal. 3.31. *But God is one.*

[**Many Gods**] Many Idols, which were reputed Gods. 1. Cor.8.5. *There be many Gods, & many Lords.* Thus *Paul* speaketh, according to the opinion of the Heathens, who fancy vnto themselues a multitude of Gods; whereas in truth, there is but one God, and one Lord.

[**Before God**] The place where Sacrifices were offered to God before the building of the Tabernacle. Exod. 18,12. *Eate Bread before God.*

2 A place in the Tabernacle, neere vnto ỹ Arke, where God appeared. Deuter. 12,17. and 27,7.

[**To walke before God**] signifieth to liue by faith of his promises and protection, and to liue Godlily as in his presence. Gen.24,40.

[**After God**] According to the Image and likenes of God, in righteousnesse and holinesse of truth, Eph.4,23. *Which after God is created in, &c.*

[**Thy God**] Either thine by profession of him. Esay 7,11. Or in trueth also. Exod.20,2.

This forme of speech importeth the Couenant made by God with *Abraham. Gen.* 17,7. *I will be thy God, and the God of thy Seede after thee.* In the enioying of this Conenant, standeth true happines and eternall felicity, as *Psal.*33,12. *Blessed is that Nation whose God is the, &c.*

A God, in Gen.28,21. is to be author of ones welfare and saluation.

[**Gods**] The three persons of the God-head, each whereof is God of himselfe: vnto equality with ỹ three persons, *Adam* was tempted and aspired. *Genes.*3,5, 22.

[**To bee a follower of God.**] To study to bee like vnto God in such spirituall graces as bee parts of his Image. Ephe.5,2. *Be followers of God.*

[**God not to be in ones thought**] signifieth to thinke and beleeue that God careth not for him, in matters either to reward the good or to punish the bad Psal. 10. verse 4,5,6,11,13.

[**God-head.**] The essence & nature of God. Colos. 2,9. *In Christ dwelleth the fulnesse of the God-head bodily*; that is, the true Nature of God is in him truely and for euer. The first name whereby God is called in holy Scripture is (*Elohim*) and it is in the plurall number, to signifie the mystery of the Trinity, in vnity of the God-head; and therefore it is ioyned commonly with other words, sometime of the singular number, and of the plurall sometime, indifferently, as *Elohim*, that is, God he went. 1.Chro.17,21. and *Elohim* they went. 2 Sam. 7,23.

It

It may bee deriued either from (*El*) which signifies mighty, and so by increase of the word the signification is encreased, (most mighty, or almighty:) or from (*Alah*) to adiure, because of the couenant, oath, and execration, wherewith men are bound to God, according to that in Deut.29,12,14,19. Nehem.10,29. Eccles.8,2. This honourable name GOD hath giuen vnto Angels, Psalme 8,5. and vnto Magistrates, Psal.82, 1,5. because hee hath communicated his worde and power to them in a speciall manner. Iohn 10,34,35. 2 Chron.19,6. The Hebrew vse to note excellent things by adding the name of God, as, *Mountaines of God*, that is, high & mighty Mounts. *Cedars of God*. Psa.80,10. *Mount of God*. Psal.68,15. *River of God*. Psa.65,9. *Wrastlings of God* Gen. 30,4. *Harps of God*. Reue.15,2. And sundry the like.

[**Against all is called God**] signifieth against the true and highest God, and against kings princes magistrates, which in Scripture be called Gods; but especially aboue that God which Idolators worship till he haue got to be absolute commander in the Church of God, making himselfe head of it, 2. Thess.2,4.

[**Godly nature. See Diuine nature.**]

[**Godlinesse**] The seruice and worship of the true God, both inward and outward, as it is commaunded in the word. Act. 3,12. *As if by our godlinesse we had done this*. 2 Tim.3,5.

2 The inward spiritual worship of God, when hee alone is trusted, and feared, and loued aboue all. 2 *Pet*.3,11. *What manner of persons ought wee to bee for godlinesse?* 1 Timo.4,8. *Godlinesse is profitable to all things*. Titus 2, 12.

3 The whole duty of man, both towards God and his neighbour. 1 Timoth.6,6. *Godlinesse is great gaine*. Tit.1,2.

4 Christian faith, or religion of Christ. 1 Tim. 3,16. *Great is the mystery of Godlinesse*.

5 Godly deedes. 1 Tim. 2.2. *In all godlinesse and honesty*; that is, honest and godly workes.

6 Duties to parents & kindred. 1 Tim.5,4 *Let them learne to shew godlinesse to their owne house*.

[**Godlinesse what it is.**] Godlines is an earnest loue of God, out of a pure heart, a good conscience, and faith vnfeigned, stirring vs vp to glorifie God, and to doe good to his people. Thus Maister *Deering* defines it.

[**Godly.**] One that hath obtayned mercy, goodnes, piety, grace; and benignity from the Lord; and is againe (after Gods example)

example) pious, kind, gracious, and mercifull to others. Pſalme 4,3. Acts 13,35. The Hebrew word is *Chaſid*. See *Nehem.* 13. 14. Pſal. 131. The Greeks tranſlate it *Ozios*, Holy.

[**Godly ſorrow**] Agrieſe for ſinne, becauſe it is ſinne, & contrary to Gods will and glory. This is called godly, becauſe it commeth from God, is agreeable to his will, and profiteth vs vnto repentance towards God. 2 Cor. 7,10. *Godly ſorrow cauſeth repentance.*

[**After a Godly ſort.**] As is meete and woorthy them who profeſſe the name of God, and doe beleeue Gods word, affirming that hee who receiueth his (Diſciples) receiueth him. 3 Iohn 6.

[**To go in and out.**] To adminiſter, execute, and perfourme publike duties, in the time both of warre and peace, with great truſt and diligence. Numb. 27, 17. *Who may goe in and out before them.* Deuteronomie 31, 2. 2 Chro. 1.10.

2 To do priuate duties well and faithfully. Deut. 28,6. Pſal. 121, 8. *The Lord ſhall preſerue thy going out, and thy comming in.*

3 To liue ſafely. Iohn 10,9. *Hee ſhall be ſaued, and ſhall goe in and out.* It often ſignifieth, to conuerſe, or trade, Iere. 17,19, 20,25, and 22,4.

[**To go backward.**] To ſeparate and eſtrange themſelues ſo from God, as to runne into a way quite contrary to that which God ſhewed them in his word. Eſ. 1,4. *They are gone backeward.* Gen. 16, verſe 2. a modeſt phraſe Iudg. 15,1.

[**To go in to one.**] To haue to doe with one about generation. Gene. 29,21. Amos 2,7. *A man will go in to a maide.* An vnſeemely action, expreſſed by a ſeemely tearme. Pſal. 51,1. Eſay 8,3. Knowing is vſed in like ſence, Gen. 4,1.

[**Gold.**] A kinde of mettall, pure and precious, highly eſteemed for the great worth & vſe of it. Hag. 2,9. *Siluer is mine, and gold is mine.* Gen. 2,11.

2 The precious guifts and merits of Chriſt; to wit, his wiſdome, riches, ſanctification and redemption. Reuel. 3,18, *Come buy of me gold.*

3 The moſt pure graces of the ſpirit; to wit, faith, hope, and loue. Pſal. 45,19. *Her cloathing is of broydered gold.* **A Metaphor.**

4 Pure and ſound Doctrine, agreeable to the word. 2 Cor. 3,12. *But if any man build vpon this foundation, Gold, Siluer, &c.* **Metaphor.**

5 Moſt coſtly guifts and preſents of all kinds and ſorts. *Pſal.* 72,15. *To him ſhall they giue of the gold of Sheba. Eſa.* 60,17. *For braſſe*

braſſe will I bring gold. **Synecdoche.**

6 The moſt excellent glory of the heauenly life. Reuela. 21, 21. *The ſtreete of the Citty is pure gold.*

[**Fine Gold**] ſignifieth moſt pure and precious gold. Pſalme 19,10.

[**Gold of Vphaz.**] Girdles made of moſt pure and precious gold, ſuch as is to be had in *Ophir*. Dan. 4,5. Ier. 10,9. Whereof reade in 1 Kings 9,28. **Metonimie.**

[**Goodneſſe when it is referred to God.**] That property in God whereby he is in himſelfe moſt good, and communicateth his good things to others. Pſ. 34,8 *Taſte & ſee how good the Lord is.*

2 His gracious kindneſſe, whereby he is beneficiall to his creatures. This is vncreated goodneſſe, Rom. 11,21. *Behold the goodnes, &c.*

3 The benefits which come from Gods goodneſſe. Exo. 18. 9. *He reioyced at all the goodneſſe.* This is created goodnes.

4 His moſt infinite holines and iuſtice. Luke 18,19. *None good ſaue God onely.* Vncreated goodnes.

[**Being referred to men**] That quality, whereby men become beneficiall and helpefull to others, after Gods example. Gal. 5,22. *The fruits of the ſpirit is goodnes.* This is created goodnes

2 That vnperfect agreement of all our faculties and powers with Gods will, or integrity of heart and manners. Acts 11,24. *A good man.* Roman. 15,14. All good manners and Chriſtian vertues, meant here, namely a charitable opinion.

[**Good, being referred vnto things.**] That which all men deſire, as being pleaſurable vnto them. Pſal. 4,7. *Who will ſhew vs any good?* Here it ſignifies the chiefe good, euen true felicity, which all men ſeeme to deſire.

2 Proſperity, and euery thing that is proſperous. Lam. 3,38. *Euil and good, proceeds from God.* *Eſay* 45.7. *I create Good and euill.*

3 That which is expedient, behoouefull, or conuenient. 1. Cor. 7,1. *It is not good for man to touch a woman.* *Gene.* 2,18. *It is not good for man to be alone.* And elſe-where very often, Good, is put for commodious and profitable. *Moſes* in Gen. 2, ver. 18. ſpeaks of the good of our kind, which could not be multiplied by a ſolitary man. But *Paul*, 1, Cor. 7,1. ſpeakes of a perſonall good, which a ſolitary man enioyeth, being freed from many worldly encombrances. For *Adam* (or other men) to be alone and ſolitary, without a companion & ſociety of a woman, had been not good, but incommodious, both for man himſelfe

selfe, who had lacked a fellow to liue and sweetly to conuerse withall: & for mankinde which could not by one alone bee increased; for the Church, which was to bee gathered out of our kinde being multiplied; and for the glory of God, who was to be honoured in the sending of his Sonne made of a woman: also in the iust punishment of the reprobate, & most free saluation of the Elect. Gene.1,4. See 1 Cor.7. ver. 35. where the word comelie or expedient, expresseth good, in verse 1. also as euill is put for grieuous, and displeasing: so is good vsed for pleasing. Genesis 48, 17. and 16. v. 9.

4 That which is vertuous, & morally honest, righteous, and iust. Psa.37,27. *Flee from euill, & doe good. Psal.14,1. There is none that doth good.*

5 That which is commendable or praise worthy. Math.26, 10. *She hath done a good work vpon me.* 2 Tim.4,7. *A good fight.* 1 Tim.6,13. *A good confession.*

6 That which lacks nothing to the perfection of being. Gen. 1,31. *And loe, all was very good.*

7 That which is healthfull, wholesome, and auaileable to our Saluation. Rom.8,28. *All things worke together for good, to them that loue God.* Ephe.4,29, *But that which is good, to edifying.* 1 Tim.4,6.

8 That which is sufficient. 2 Chro.30,22. *He spake to the Leuites, that had good knowledge.*

9 Cheerefull, solemne, and ioyfull. 1 Sam.25,8. *We come in a good season*

10 That which is lawfull to be vsed. 1 Tim.4,4. *Euery creature of God is good.* Also that which is profitable to edifie others, and pleasing to God. Rom.14,21.

11 That which is sweete and gratefull. Gene.3,6. *When shee saw that the fruit was good.* 2 Ch. 18,7. *He doth not prophesie good vnto me.* Also that which is better. Rom.14,21.

12 The benefits of God, both for this life, & the life to come. Psal.103,5. *Which fils thy mouth with good things.*

13 Christian liberty, or the doctrine of our freedome from the bondage of the ceremonial Law, giuen to the Iewes. Rom. 14,16.

[**Good when it is referred vnto persons**] One, who is holy of himselfe, and most holy or perfectly holy, being Authour of all holinesse in others. Marke 10,18. *There is none good but one which is God.* Hosea 8,3 Good, put for God himselfe.

2 A godly man, who is vnperfectly good, doing good to many. Acts 11,24. *Barnabas was a good man.* Thus all regenerate persons be gord.

God

God is said to be with good men; either inwardly by his grace, directing and assisting in doing all duties, strengthning and comforting in feares, and doubtfull cases, and daungers: or outwardly, by his mercifull prouidence, protecting their persons, and prospering their enterprises and works.

[**Good and euill.**] That which is both honest and profitable, also that which is wicked and hurtfull, euen euery thing wherein either may please or displease God or our neighbour. Rom. 12,9. *Abhorre that which is euill, cleaue to that which is good.*

[**Good age**] A life full of yeares, accompanied with health of body and spirituall prosperity, vnto the end of our daies. Gen. 25,8. *Abraham dyed in a good age.* Gen. 15,15.

[**Good conscience**] A power in mans soule, giuing testimony of mens actions and estate before God, according to the light of knowledge which it hath. Such a good Conscience may be in a man vnregenerate. Acts 23,1. *I haue in all good Conscience serued God vntill this day.* This *Paul* speaketh of himselfe, being a Pharisie. 1 Tim. 1,19. *Hauing faith and a good conscience*, when one followeth the light of knowledge that shineth in his Conscience, & doth accordingly vnto it: such an one is said in Scripture phrase, to haue a [Good Conscience] & to serue God in a good conscience, though he be but a naturall man, & lacke sauing knowledge. This Conscience is good Morally.

2 A power of the Soule, enlightned with sauing knowledge of Gods trueth, and sanctified by the Spirit, to giue Testimony truely both of our good estate before God for eternall life, & of all our doings in this life; excusing and comforting vs when wee haue done well, checking and accusing vs when we haue done euill. Heb. 13,18. *Pray for vs for we are assured we haue a good Conscience.* And Acts 24.16. It is called, [*A cleare and vnspotted Conscience.*] This good Conscience onely regenerate men haue, and it is supernaturally good; or good Spiritually.

[**Good countenance**] signifieth, faire and goodly visage. Gen. 24,16. & 26,7. & 12.11.

[**Good eye**] A merciful and liberall eye. Prou. 22,9. *He that hath a good eye.*

[**A Good name**] A fauorable report giuē vs of good men, in respect of our wel-doing. Pro. 22. *a good name is better then riches.*

[**Good word of God**] The will of God reuealed in Scriptures, which teacheth a good life, and promiseth good things, and makes

makes vs good, being good in it selfe: and therefore it is called [The Good Word of God.] Heb. 6.4. *And haue tasted of the good Word of God.*

[**A Good heart**] A Soule framed by God vnto goodnesse, beeing made able to loue this good word of God, and to desire and endeuour to obey it. Luke 8,15. *An honest and good heart.*

[**To call euill good, and good euill.**] To inuert and change both the nature and names of things, as to terme drunkennesse mirth or good-fellowship; couetousnesse good thrift, prodigality liberality, pride handsomnesse or neatnes, &c. Esay 5,20. *Woe to them which call, &c.*

[**Good hope.**] A sure expectation of good things in heauen. 2 Thessal. 2,16. *And good hope through grace.*

[**Good things.**] Remission of sinnes, attonement with God, eternall life. Rom. 10,15. *Which brings glad tidings of good things.*

2 That which is profitable to our selues and others. Ephe. 4.28.

[**Good workes.**] Such things as God hath commaunded to be done, euen al good thoghts, counselles, desires, wordes, and deedes, which come from a regenerate man, and are according to the will of God reuealed in his Law. Ephe. 2,10. *Created to good works.* Vnto a good worke, it is required, that the ground or beginning of it bee good; to wit, a pure heart, faith vnfaigned, and a good Conscience. Secondly, that the thing done be good, being commanded of God in his Law. Thirdly, the end good, being referred to Gods glory. Workes of Popery deuised by men, are no Good workes. Math. 15. It signifieth specially the duties of preachers, which bee foure. 2 Tim. 3,17,18.

[**Gospell.**] The History and Narration of the things which Christ spake and did; as the Gospell according to *Marke*, *Matthew*, &c. *Marke*, 1.1. *The beginning of the Gospell of Christ.*

2 The glad and ioyfull tydings of Remission of sinnes, & eternall Saluation by Faith in Christ already come. Marke 1, 15. *Beleeue the Gospell.* Luke 2, 10. *I bring you tydings of great ioy, &c.* Gal. 3,8. And elsewhere often it signifies that doctrine which teacheth the true way how to attaine perfect righteousnesse and eternal life; namely, by beleiuing in the Sonne of God. Hence called Gospell, as one would say, a Good-spell, or Gods-spell. Galat. 1,6,7. and in Gal. 3,8. The Gospel signifieth the Doctrine or promise of free reconciliatiō by faith in Christ to come, according to that is writ-

written, Genesis 12,3.

3 The whole doctrine of the word, both of Law and grace, Mark. 1,14. *Teaching the Gospell of the Kingdome of God.*

4 The preaching or publishing the doctrine and promise of Grace. Rom. 1,9. *I serue God in the Gospell of his Son*: that is, in declaring and preaching the Gospell of his Son. Phil. 4,15. 1 Thes. 2,4. 1 Tim. 1,11.

[**Gospell of Iesus Christ**] The doctrine of saluation by Christ, not as it is in bookes; but as preched, beleeued, and practised. Rom. 1,16. *Not ashamed of the Gospell.*

[**Gospell of peace**] The message or doctrine of peace and reconciliation with God by Christ, which alone (being beleeued) is able to pacifie the Conscience. Ephe. 6,15. *Your feet shod with the Gospell of peace*, 2 Cor. 5,19.

[**Gospell of God**] The doctrine or promise, whereof God is author and giuer. Rom. 1,1. *To preach the Gospell of God.*

[**Our Gospell**] The Gospell which we preach, or our preaching of it, 1 Thes. 1,5.

[**Gospell of saluation**] A doctrine which bringeth vs to be partakers truely of that saluation which God hath promised, Christ purchased, the word offereth. Eph. 1,13. *Euen the Gospell of our saluation.*

[**Gospell of the Kingdome.**] A doctrine which bringeth vs to Christ, that hee may reigne as King in vs. Math. 4,23. *Preaching the Gospell of the kingdome.*

[**The Gospell of the grace of God.**] That doctrine which certifieth vs of Gods fauour & loue, restored in Christ, for the free pardon of all our sinnes, & full reconciliation with God. Acts 20,24. *To testifie the Gospell of the Grace of God.*

[**The Gospell of the glory of God**] A glorious doctrine, entreating of the most excellent glory of God, and at last translating the beleeuers of it into eternall glory. 1 Tim. 1, verse 11. *According to the glorious Gospell of the blessed God.*

[**Pauls Gospell.**] That doctrine of life, whereof *Paul* was Minister, to spreade and publish it vnto man kinde. Romanes 2,16. *According to my Gospell.*

Trueth of the Gospell] That most pure and sound doctrine of Christ, Galath. 2,5. *That the truth of the Gospell might continue with you.*

[**Gospell of the Sonne of God**] An heauenly doctrine which hath the Sonne of God for Author, matter, and scope of it. Romanes, chapter 1, verse 9. *In the Gospell of his Sonne.*

[**Concerning the Gospell, they**

are

are enemies] Iewes to be enemies, becauſe they would not admit and beleeue the doctrine of grace, but perſecuted it and the teachers of it. Rom. 11,28.

[**Faith of the Goſpell.**] That Faith which is yeelded to the doctrine taught in the Goſpel, reſting thereon, and looking onely thereunto. Philippians 1,27. *Through the Faith of the Goſpell.*

[**To goe downe to hell**] ſignifieth to depart out of this life into the common place and ſtate of death, whereunto all muſt goe. Geneſis. 37,35. as Heauen is not onely the place of good Angels, and holy men, but generally is put for all aboue vs, as the aire, ſpheares &c where the fowles flye, and the Sunne and Starres runne their courſes: ſo Hell, *Sheol*, in Hebrew, in Greeke, *Hades*, the one of crauing ſo called; the other of *Adam* by change of letters, doth ſignifie, not only the place of torment or a graue digged and made with handes, but the common place or ſtate of death, ſee more in hell.

[**Gouernment**] Such as are in authority, 2 Pet. 2,10.

[**Gouernor**] One ſet ouer others to rule them (as a ciuill Magiſtrate) in the things of this life. Mat. 27,11. *Ieſus ſtood afore the Gouernour.* 1 *Pet.* 2.14.

2 One placed ouer others, to rule them in the thinges of God. 1 Cor. 12, 28. *Helpers, Gouernours.*

[**Gouernement vpon his ſhoulders,**] That Chriſt ſhall be ſubiect to no creature, but from his Father ſhall receiue authority and power ouer all thinges in his Church and without it, Eſay 9, 6. compared with Matthew 28, 18. Epheſians 1,22.

G. *R.*

[**Grace**] The free and eternall fauour and good will of God, which is the Well-ſpring of all the benefits that we haue 2 Tim. 1, 9. *But according to his owne purpoſe and grace. Rom.* 11, 6. *If of Grace, not of workes, &c.* This is Grace of electiō, which makes vs Gracious and acceptable vnto God. And by this Grace, we are ſo often in ſcriptures ſaid to be iuſtified and ſaued. Rom. 3. 4, and 5. Acts 13, 43.

2 Faith with all the healthfull and ſauing effects & fruites thereof: which are called grace becauſe they are freely giuen vs. Heb. 12. 15. *No man fall away from the Grace of God.* 1. *Pet.* 5,12. This is Grace freely giuen, which popiſh Sophiſters doe wickedly confound with that

that Grace whereby wee are freely beloued.

3 Free imputation of Christs righteousnesse, Rom.5,15. *The Grace of God hath abounded vnto many.* Also verses 17, 20, 21. In all which places, by [Grace] is meant, the righteousnesse of Christ, freely imputed to beleeuers. This is the Grace of Iustification, which Papistes confound with Grace of Sanctification.

4 The worke of the Spirit, renewing our soules to the Image of God, and continuallie guiding & strengthning them to the obedience of his wil, Ro. 6, 14. *Ye are vnder Grace.* Also verse 23. 2 Cor. 12, 9. *My grace is sufficient for thee.* This is the Grace of Sanctification, which is freely giuen as a witnesse of Gods fauour in electing and iustifying vs.

5 That happy and blessed condition into which wee are admitted, and wherein we are kept by the good will and free fauour of God, Rom.5,2. *Wee had this accesse into this Grace wherein we stand.*

6 The gifts of the holy Spirit freely bestowed vpon vs, 2. Pet.3,18. *But Grow in Grace*, 1. Pet.5,10. and elsewhere often, as Ioh.1,16. This also is Grace freely giuen, but doth not make vs gratefull to God.

7 The spirituall or Euangelicall worship of God, Heb.13, 9. *It is good the heart bee established with Grace.*

8 Some godly comfort and instruction, to cause others to profite in godlinesse, Eph.4,29. *That it may minister Grace to the Hearers.*

9 Almes or workes of mercy to the poore, 2 Cor.8,4. *That we would receiue the Grace.*

10 The bountifull liberality of God, enabling vs to giue to the poore, 2 Cor.9,8. *God is able to make all Grace abound toward you.*

11 Fauour or liking with men, Gen.19,19. *Thy seruant hath found Grace in thy sight.* And elsewhere often, as *Ge.6,8.*

12 The effectuall presence of the Holy Ghost. Acts 14,26. *From whence they had beene commended to the Grace of God.* 1. Cor. 15,10. *The grace of God, &c.*

Note, Popish Sophisters wrest this place in fauour of freewill, as if our wil by natural strength did concurre with Grace, to bring foorth a good worke, w should be partly of the efficacy of Grace, partly from power of nature; therefore they corruptly translate the words, (*Grace of of God with mee*) leauing out the article H, which is with me; & neglecting the scope of the Apostle, attributing all to Grace, and to the efficacy of the Spirit, which beeing present with

him, made him labour, and to be what he was, and doe whatsoeuer hee did, himselfe being but an instrument and seruant vnto the Grace of God, from whence flowes whatsoeuer is in man good and pleasing to GOD, it being impossible any freedome towards good to be in our will, til it be freed by Grace from slauerie of sin, and so farre forth as it is free, it willeth, desireth, & worketh good things, Gods Grace and Spirit working both the desire and deed, Phil. 2, 13.

13 Afflictions and bandes, suffered for Christ, Philip. 1, 7. *You are all partakers of my Grace.* This was a free and peculiar gift, verse 29.

14 The benefite and gift of heauenly wisedom, 2 Cor. 1, 12 *Not by fleshly wisedome but by the Grace of God*, &c. that is, by the wisedome freely giuen me of God.

15 Generally, any benefit bestowed vpon vs, 2 Cor. 8, 1. *Of the Grace of God bestowed vpon the Churches.*

16 Elegance of speech, which made Christ gracious and amiable to all, Psalme 45, 3. *Full of Grace are thy lips*, Luke 4, 22. *Words full of Grace.*

17 The perswasion, fruites, and feeling of Gods good will increased in vs, Rom. 1, 7. *Grace and peace from God the Father.*

18 Eternall glorie in heauen, 1 Pet. 1, 7. *As they which are the heires of the Grace of Christ*, 1 Pet 1, 12. Also it comprehends the benefite of this present life, which is common to both.

19 Acceptation with God & men, Luk. 2, 22. *Iesus encreased in Grace or fauour with God and men.* Iames 4, verse 6. *God giues Grace to the humble*: That is, makes them accepted and fauoured.

20 The Grace or Calling of Apostleship, freely committed to *Paul*, Rom. 12, 13. Also both his Apostleship and conuersion to Christ, Rom. 15, 15.

What Grace is.

[Grace] is the free good wil of God, whereby hee counteth vs deare in Christ Iesus, forgiueth vs our sinnes, and giueth vs the holie Ghost, and vpright life, and eternall felicitie. Thus *Peter Martyr* defineth it.

[**Grace no more Grace**] Grace to loose the nature of Grace, whose propertie is to be euerie way free and vndue; whereas if election came of works foreseene, then it should bee due to workes, and so Grace were destroyed, Rom. 11, 6. *Else were Grace no more Grace.*

[**Gift of Grace**] A free gift, such as was the calling of *Paul* a Pharisie, and a persecutor, vnto the Apostleship, and all the Graces which hee had to discharge,

charge, Ephes. 3,7.

[Grace for Grace.] A liuely faith, as one Grace; afterwards eternall life, as another Grace, Ioh. 1,16. *And Grace for Grace*: or grace of the new Testament, for the Grace of the old Testament, permanent Grace for shadowish: *Theophylact.*

Or thus: Grace vpon Grace; that is, one Grace of the Spirit after another; ℣ Spirit of Christ, daily powring new Graces vpon vs, and all freely. This is the best exposition. Or thus: Grace freely giuen without merits. Like phrase, Iob 2,4. Amos 3,15.

Or thus; Grace and fauour shewed to vs, for the loue and fauour which God beares his Sonne.

Or thus: Grace conueyd into vs, from the fulnes of Grace in Christ.

[*Note.*] Grace in the first place noteth these two things: First, the gracious fauour of God embracing his elect by Christ, this is the Grace of Iustification. Secondly, the gift of the Spirit dwelling in the Elect, and daily renewing them: this is Grace of sanctificatiō. In the latter place [For Grace] is opposed vnto merit of workes, and is as much as [*Gratis*] freely.

[Grace in Christ] The fauour or free loue wherewith GOD doeth imbrace his elect for Christ, 2 Tim. 2,1.

[Grace and Truth] The free forgiuenes of sinnes in Christ, vnto a full reconciliation with God, and the fulfilling of al the shadowes of the Law, Iohn 1, 14,17. *But Grace & trueth came by Iesus Christ.*

[*Note.*] This sence which is heere giuen, appeareth to bee the true and onely fit sence, by comparing verse 14. with the verse 17. wherein Grace and Truth be set against the Law, which threatened malediction and wrath to all transgressours of it, and contained ceremonies or shadowes of things to bee performed by Christ, who by taking away the curse in his death on the Crosse, to the reconciliation of sinners with God, together with the renouation of their mindes by the Spirit; and in that his Sacrifice of himselfe fully accomplishing the Legal ceremonies, is thence worthily saide to haue come to vs men, full of Grace & Truth. Vnlesse with learned M. *Rollock* in the first place we will vnderstand all the glorious properties of the Godhead, and in speciall his true knowledge & diuine wisedome, which hee shewed forth in his miracles and doctrine (in such wise as he was thereby knowne to his Disciples, to bee the onely begotten

Sonne of God) and in the 17. verſe by [Grace] and [Trueth] with the ſame Authour and others, take the free remiſſion of ſins by the death of Chriſt, and the cleere and manifeſt knowledge of God in Chriſt, without Legall ſhadowes to bee meant. Let the learned iudge.

[**To finde Grace**] To haue proofe of Gods mercy and free fauour, in preſeruing and bleſſing vs, Geneſis 6, 8. *And Noah found Grace in the eyes of the Lord.*

2 To haue men gracious and fauourable vnto vs, to doe vs good, or to forbeare to doe vs euill, Gen. 33.10. *If I haue now found Grace in thy ſight.*

[**Spirit of Grace and prayer.**] Two effects or gifts of the holy Spirit; to wit, firſt a ſence or feeling of the fauour of God, being become truely propitious to vs; and ſecondly deprecation or ſupplication, ý God would turne away his wrath, grant full pardon, and continue fauourable, the Spirite ſtirring vp ſecret ſighes and groanes in the heart for theſe purpoſes. Zach. 12,10. Rom. 8,26.

[**Grafting**] A ioyning of a ſience or Graft ſo neerely and firmely into a ſtocke, as that it become one with it. Secondly, the vniting or ioyning the elect vnto Chriſt, moſt meerely, by the Spirit and Faith, Rom. 6,5. and the word is ſaid to be graſted into them, Iames 1,21. *Receiue with meekenes the word graſted into you.*

There be two ſorts of Grafts or Plants; one graſted into Chriſt by profeſſion of mouth onely: the other by the faith of heart alſo, Mat. 7,21. Rom. 2, 28,29. 2 Tim. 3,5. The former be broken off, Rom. 11. ver. 17. The layter cannot periſh, Rom. 11,20.

[**Graine**] A ſmall meaſure or portion of any Gift, Mat. 13,31 *If ye haue Faith like the Graine of Muſtard ſeede*, that is, the leaſt degree of a liuely faith, if it bee but a true deſire to beleeue, in a truely touched and humbled heart.

[**Grapes**] The fruits & works of mens liues, which if they bee good, they are likened to ſweet and good Grapes: if they bee wicked workes, then they are compared vnto wild and ſowre Grapes: if notoriouſly wicked, then they are called Grapes of Sodome, Grapes of gall, and poyſoned Grapes, Eſay 5,2. *It brought forth wilde Grapes.* And verſe 4. Deut. 32,32. *Their vine exceedeth the vine of Sodom, their Grapes are grapes of gall*, becauſe they did offend and prouoke God, as ſowre Grapes offend our taſte.

[**Graſſe**] That which is fraile and of ſhort continuance, fading

ding like the Grasse, Psal.90,5. *In the morning he flourisheth like the Grasse*, Psal.103,15.

[Grauitie] A seemely moderation of gesture, words, countenance, and actions, according to the dignity of a mans person age, sex, calling, Titus 2,2,7. *With Grauity and integritie.*

[To Greeue the Spirit of God] To vexe, displease, and make sad, Ephes.4,30. *Greeue not that holy Spirit of God*, that is to say, doe nothing against that light set vp in your Conscience by the word and Spirite; for this wil greeue the Spirit, and make him vnwilling to abide in you: as a Guest hath no pleasure at all there to remaine, where hee is despised and greeued, Esay 7, verse 13, and 63.20. Psal.78, 40.

[More Greeuouslie to afflict.] To send calamities vppon the ten Tribes, more heauie then the former, Esa.9,1. *Afterward hee did more greeuously afflict her*, &c. A comparison betweene the affliction from *Tiglat-pelief*, when part of *Israel* was carried into *Assyria*, and from *Salmanassar*, when wholly they departed, see 2 Kings 15,29. & 2 Kin. 17. *Nepthaly* and *Zabulon* are onely named in Esay 9. because there began both calamitie by the *Assyrians*, and deliuerance spirituall by the preaching of the Gospel, Mat.4,15.

[Greeuousnes] Vnrighteous decrees and lawes which work molestation and greefe to the subiects which liue vnder them. A Metonimie of the effect, Es. 10,1. *Woe vnto them which write Greeuousnesse.*

[Great] One that is in authority and power aboue others, Mat.20,19. *I will be great among you.*

2 One who is author of much people, Gen.48, 19. *Hee also shall be Great.*

[Grecians] Such as were born and dwelt in Greece. 2. All people of the world which wer not Iewes. 3. Such as being Greeks by Nation, were Iewes by profession, Iohn chapter 14, verse 12, 20. Romans chap. 1. verse 3. Col.3,11.

[Greene] Flourishing & prosperous, Psal.37,35. *Like the Greene Bay tree.*

[With Greedinesse] With eager and hot strife to excell one another in running, as if men stroue for a prize or a Garland, Ephes.4,19. *To worke all vncleanesse with Greedinesse.*

[Greene Tree.] An innocent and vnguilty person, Luke 23, 31. *If this bee done to the Greene tree, what will bee done to the dry?* that is, if God giue the Iewes leaue to crucifie me who deseru not this punishment, what grieuous iudgements will fall vpon impenitent sinners who are like

drie ſtickes, apt and meete to burn in the fire of Gods wrath? In the Original it is wood (for Tree,) by a Synecdoche, and moyſt for greene, by a Metonimie.

G. V.

[Guide.] One that ſheweth another his way.

2 Teachers, who are called Guides, becauſe they goe before the Flocke as Guides, to ſhew them the way to ſaluation, Rom. 2, 19. *And perſwadeſt thy ſelfe, that thou art a Guide to the blinde.*

3 An husband, Prou. 2, 17.

[To Guide.] Effectually to mooue and ſtir the hart toward God, 2 Theſ. 3, ver. 3. *The Lord Guide your harts to his loue.*

[To bee Guilty of the bodie and blood of Chriſt.] To kill Chriſt, and bee culpable of his death, as was properly *Iudas*, which betrayed him, the Iewes which condemned him, & ſoldiers which pierced him, and ſhed his innocent bloud; but figuratiuely, yet truly, al that vnworthily eate and drinke the Lords Supper, wicked men, hypocrites, and negligent Chriſtians, become partakers of this great ſinne of crucifying Chriſt, ſome more, and ſome leſſe, by abuſing the holy Sacrament, 1. Cor. 11, 27. Or thus: he is held guilty of violating and prophaning the ſacred Signe & Seale, whereby the body and bloud of our Lord is repreſented, and withall aſſured vnto vs.

[Guile] A ſubtle inuention or deuice to deceiue another by, when one thing is done, and another pretended, 1 Peter 2. 1. *Lay aſide all Guile.* This is Guile in practiſe and action.

2 Deceitfull ſpeech, tending to deceiue, when one thing is ſaid, and another thing meant, 1 Pet. 2, 22. *In whoſe mouth there was no Guile.* This is Guile in words and promiſes.

3 Inward hypocriſie and vnſoundneſſe of heart, Pſal. 32, 2. *In whoſe ſpirit there is no Guile.* This is Guile in thoughtes and purpoſes.

[Guiltineſſe] Worthineſſe or deſeruing of puniſhment which neceſſarily doth follow euerie ſin, Mat. 5, 22. *Which ſhalbe Guilty of puniſhment*, that is, ſhall be worthy, Rom. 3, 10. Alſo a ſin or ſhamefull crime, making vs Guilty of puniſhment, Gen. 26, 10. Or both ſinne and punniſhment.

[To be Guiltie of all] To be a tranſgreſſor againſt god, whoſe law commandeth one dutie as well as another, and forbiddeth one ſin as well as another; not that men can be perfect, but we muſt ſtriue toward it, by baulking no duty, nor bearing with any

any fault in our ſelues, Iames 2, 10. *He that faileth in one point of the Law, is Guilty of all.* This ſentence detecteth the hypocriſie of ſuch as did cull & chuſe ſuch precepts of the Law, to keep as they liſted, ſoothing themſelues as if they had performed excellent obedience, by doing ſome things which croſſed not their fancie and affection, neglecting in the meane ſpace, ſome other worke commanded in the law, as needefull as any which they performed: as if a Iudge, which had acquitted one notorious malefactor, ſhould pleaſe himſelfe becauſe hee had puniſhed another. Note further, that one becomes Guilty of all, by wilfull breach of one; becauſe, as one ſtring or voice out of tune ſpoiles the whole harmonie in muſicke: ſo one ſinne contemptuouſly committed, marreth the harmony of our obedience. Alſo hee can in truth keepe no commandement out of loue to the Law, which obſtinately lyeth in any one ſin. Laſtly, that diuine maieſty which gaue the Law, is violated in breach of one precept; ſo as the other in the whole of the Law bee not tranſgreſſed (*totum legis*) yet the whole Law (*tota lex*) is broken, in hurting that authority wherby it was giuen: yet this will not proue all ſins equall.

G. *Y.*

[**Gyants.**] Apoſtataes, or ſuch as reuolt, go backe, and fall away from God and godlineſſe, Gen. 6. 4. *There were Gyants on the earth in thoſe daies.* The words lay downe the fruite of corrupt marriages, mentioned in verſe 1, to be not ouer-growing in ſtature, but impietie and ſinne.

H. A.

[Habitation.] A Place of defence or refuge as an house is to the dweller in it, Psalme 90,1. *Lord thou hast bene our Habitation.* Thus is God an habitation to his Saints

2 A Temple to dwell in, to possesse and rule in it, Ephes. 2, 22. *To be the Habitation of God by the Spirit.* Thus the Saints are the habitation of God.

[To Halt] To counterfeite, or to play the hypocrite, 1 Kin. 18,21. *Why Halt you betweene two?* Hebru 12,13. *Least that which is Halting be turned away.* When the hart goes two waies this is halting. Also halting signifies infirmitie, which the best do bewray in their temptations and wrestling with God, 2 Cor. 12,7,9. Psalme 35, 15. and 38, 18.

[Hallelu-iah.] Praise ye Iah, viz. Iehouah our God, Ps 104, 35. It is an Hebrew phrase, kept in the Greeke, Reuel. 19,1,3,4. It is set sometime in the beginning, and sometime in the end of a Psalme.

[Hammer] The word of the Law and Gospell, which is a hammer to breake the stonie hardnesse of our hearts, and to bruise them to powder as it were, that they may become soft, humble, and contrite.

[Hanging] That our Sauiour Christ should become accursed for our sakes, to redeeme vs from the curse of the Law. For [hanging] ceremonially, was an accursed death, Deutro. 21,23. compared with Gal. 3, 13.

[Hands, in a proper sence] A member of the bodie, which is the instrument of many & manifold actions.

2 Gods eternall and effectual purpose, concerning all things to be done, Acts chap. 4. ver. 28 *To do whatsoeuer thine hand and thy Counsell determined to bee done.*

3 Gods actual power, working all things which bee done according to his purpose, Acts 4,30. *So that thou stretch foorth thine Hand,* Psal. 118,16. Marke 6,2. Daniel 4,35. in Iohn 3;35, it signifies disposition or power Mat. 28,18. Esay 9, verses 12, 17,21.

4 Gods blessing, protection, and deliuerance, which bee speciall workes of his power, Psalme 104,28, *Thou fillest with thine*

thine Hand euery liuing thing, Exod. 14,31. Also his safe custody and mighty keeping, Ioh. 10.28,29.

5 The vengeance and seuerity of God, in plaguing the wicked, and scourging his children, which also bee particular workes of his power, Iudg. 2, 15. *The Hand of the Lord was sore against him*, Psal. 32,2. *Thy Hand was heauie vpon me*, Psal. 38,2. Note, God hath protecting and blessing hands, secondly, correcting hands, thirdly reuenging hands. To fall into these, is fearfull.

6 The speciall fauor of God, accompanied with a singular kinde of Vertue, Luke 1, 66. *And the Hand of the Lord was with him.*

7 The spirit and gift of Prophecie, Eze. 1, ver. 3. *The hand of the Lord was vpon him*, and 37,1.

8 The spirit of strength and fortitude, 1 Kings 18. verse 46. *The Hand of the Lord was on Elias.*

9 [Referred to men] An instrument or ministry by which God doth any thing, as by the hand of *Esay*, of *Ieremy*, &c. Exod. 4,13. *Send by the Hand of him*, Haggai 1,1. Mal. 1,1. Exod. 38.12. Note, [hand] signifieth Ministry in these Texts of Exod. 4. Leuit. 8, Esay 10, 5, Iude 15, Galat. 3: but in these Texts, Psal. 31, Numb. 11, Iude 3. Luke 2. it signifies power.

10 A man himselfe, by a Synecdoche, Gen. 43, 9. *Of mine hand thou shalt require him.*

11 A mans power, Eccles. 9,10. *Whatsoeuer is in thine hand to do*, Prouerb. 3,27. it signifies Kingly and royall power, Psal. 89,29. *I will set his Hand in the Sea, &c.*

12 Aide or helpe, 2 Kings 15,19. *That his Hand might bee with him*, 1 Sam. 22,17.

13 Profession, 2 Kings 18, 19. *And establish thy kingdome in his hand.*

14 Counsel and endeauour, 2 Sam. 14.19. *Is not the Hand of Ioab in all this?*

15 Tirannie and seruitude, Exod. 18,9. *Hee had deliuered them out of the hand of the Ægyptians*, Luke 1,74.

16 Disposing or ordering: Genes. 39,1. *The Lord made all that he did to prosper in his hands.*

17 The work & labour which is done by the hand, Actes 20, 34. *My hands haue ministred to my necessity*, 2 Thessalonians, chapter 3, verse 8. All wicked workes done by anie member of the body, Esay Chapter 3. verse 11. It sig. danger, Iudg. 12,3.

The arme, finger, and right hand of God, haue all the vertue same signification that hand hath.

[Hand-

[Handmaid] Maid-seruant, or bondwoman: compare Gen. 16, 1. with Ioel 2, 29. Acts 2, 18. Gal. 4, 22.

[To giue the Hand] To haue common society or fellowship in any businesse, Gal. 2, 9. *They gaue vs the right Hand of fellowship*, that is, accounted mee an Apostle equall to themselues.

[To beare vp in the Hand] To take special care of one, to support and comfort him, Psal. 91, 12. *They shall beare thee in their Hands.*

[To lift vp the Hands] To pray: which was done with this gesture of holding vp the hands or palmes towardes heauen, as looking vp to God with trust to receiue a blessing, Psal. 63, 4. So Iob 11, 13. Lam. 2, 19. and 3, 40. Psal. 141, 1. It is also called spreading out of the hands, Psal. 44, 20. and 88, 9. stretching out. Also to sweare, also to threaten, Esay 10, verse 32.

[Slothfull Hand] A man giuen to sloth and idlenesse, Pro. 10, 4. *A slothfull Hand maketh poore.* By Hands full, fig. Plentifully, Ec. 1, 47.

[Hand writing] The Morall Law of God, which because it is not fulfilled of vs, accuseth vs, and sheweth vs to be Guiltie, as if our own hand writing were brought against vs, Col. 2, 14. *Hee hath taken away the Hand writing.* Others thinke, that by hand writing, is meant the ceremonial Law, consisting in rites, ceremonies, sacrifices, and oblations; the innocent beasts which were slaine in Sacrifices, and all other oblations for sinne, witnessing (as a hand writing) how guilty & worthy we were to die through desert of sin. This is the better exposition; because it is tearmed the hand-writing of rites or ordinances. In Col. 2, 14. and Eph. 2, 17. it is called the Law of the commandements, which stands in rites and ceremonies. A Metaphor.

[To turne his Hand vpon Ierusalem] To worke againe, and by his power to be effectual for the restoring of *Ierusalem* vnto the purity of Religion and Iustice from which it was faln: as once his might had bin effectuall for setling it, and making it to be the seate of Religion, the kingdom of Iustice & doctrine, Esay 1, 25. *I will turne my Hand vpon thee, to purge thee purely, &c. Note*, This worke of purgation, or restitution of *Ierusalem*, was to be effected by punishments, which were as a purging fire, or scouring sope, to separate the bad from the good, & a scourge to driue the elect sinners to repentance.

[To turne to the right Hand or left Hand.] To know what he was

was further to do yor to resolue some where else, or some other way, Gen. 24, 49.

[To lay or put the Hand on the Sacrifices] To lay our sins vpon Christ, who is our satisfaction, and in his person to present our selues to God, Leuit. 1, 4.

[To put on Hands] The marking and seuering some from the rest, to haue more speciall care then the rest, Acts 6, 3.

[To lay on hands rashly or sodenly] To ordaine Ministers hastily without due tria[l] & proofe taken of their meetnesse and ability for gifts and life, 1. Tim. 5, 22.

[To do a thing with an high Hand] Presumptuously, Numb. 15, 30.

[Such as came to Hand] Such as he had and could send for the present Gen. 32, 13.

[To stretch out the Hand] To call vpon God in prayer, Esay 1, 15. *When ye shall stretch forth your Hands, I will not heare you*: A Metonimie of the signe.

2 To comfort, Ier. 16, 7. *They shall not stretch forth the Hand for them, to comfort them.*

3 To mourne and lament, Lam. 1, 17. *Syon stretched out her Hands, & there was none to comfort her.*

4 To be crucified, Iohn 21, 18. *Thou shalt stretch forth thine Hands.*

5 To giue almes to the poor, Prou. 31, 21. *She stretched out her Hands to the poore.*

6 To smite and afflict one, Esay 5, 25. *He hath stretched out his Hands vpon them*, Exod. 3, 20 *Therefore I will stretch out my Hand and smite.*

7 To inuite and call vnto repentance, Esa. 65, 1. *I haue stretched forth my Hands to a rebellious people*, Prou. 1, 24.

[To giue into the Hands of one] To bring vnder his power and subiection, Iudg. 7, 1. Dan. 1, 2.

[To put the hand to the mouth] To eate, 1 Sam. 14, 2.

[To beare his Soule in his Hand] To liue in a continuall feare and danger of death, Psal. 119, 109.

[To lift vp the Hands] To strike or punish. Also to pray; also to deliuer; also to sweare or take an Oath; also to offer violence, Psalme 10, 12. *Lift vp thy Hand*, that is, deliuer. Psal. 63, 4. *I will lift vp my Hands in thy name*, that is, pray vnto thee. Psal. 106, 26. *Therefore hee lift vp his Hand*, that is, hee swore. Iob 1, 21. *If I haue lift vp my Hand against the poore*, that is, vsed force or violence.

[Purenesse of Hands] Innocencie from a certaine crime, Gen. 3, 5. Psal. 19, 2. & 24, 4. and 73, 13.

[To strike Hands]. To promise.

miſe, Prou. 6, 1. *If thou haſt ſtriken hand with the ſtranger.*

[To giue the hand] To plight the troth, or to enter into league and couenant, Ezech. 17, 18.

Sonne of his right hand] One loued, tendered, and ſpecially regarded, Genes. 35, 18. So in Pſal. 80, 18. Sonne of the right hand is put for one loued, and much regarded of God.

[His hand shall be against others.] That he, to wit, *Ismael* in his poſteritie, ſhould make warre with many people, Gen. 16, 12.

[Harueſt.] The time of y yeare, wherein corne and other fruits are reaped.

• A great number of people, prepared and very ready to heare the word of God, Math. 9, 37. *The Harueſt is great, the Labourers are few.* Example hereof in the Samaritanes, Iohn 4, 35, 36.

3 The end of the world, Mat. 13, 39. *The Harueſt is the end of the world.*

4 Fit and meete occaſions, for following our buſineſſes & affaires, Prou. 6, 8. *She gathereth her foode in Harueſt*, Prou. 10, 5. *He that ſleepeth in Harueſt.*

[Hardening] The whole execution of Gods eternall purpoſe, for the iuſt deſtruction of the Reprobate, Romanes 9, 18. *Whom he will he hardneth.* Note, This muſt not bee ſo taken, as though God did begin to harden mans heart which was not infected before: for what is hardneſſe elſe then reſiſtance of Gods commandements? which who ſo thinkes to be the work of God, becauſe of this ſaying, [*He hardneth whom he will.*] Let him behold the firſt beginning of mans corruption, and marke well the Commaundement of God; the diſobedience whereof, made the heart to offend; & then let him truly confeſſe, that whatſoeuer puniſhment befalleth him, ſithence the firſt corruption, hee ſuffereth it righteouſly and deſeruedly. For God is ſaid to harden his hart whom he doth not mollifie. So he is ſaide to reiect him whom hee doth not cal, and to blind them whom hee doth not enlighten. Thus far *Auguſtine, de prædeſtinat. & gratia, Cap.* 4. Yet note further, that after this withdrawing of Grace, this alſo followeth thereupon, that God doth rightly miniſter occaſions of ſin in the wicked and reprobate, and maruellouſly enclineth the hearts of men, not onely to good, but alſo to euill, as the ſame *Auguſtine* affirmeth in his booke *de lib. arb. & gratia, Cap.* It appeareth ſufficiently by holy Scripture, as Rom. 1. 2 Theſ. &c. that God workes in the hearts of men, to bend, incline, and

and bow their wills whereunto him listeth, either to good, according to the riches of his mercy, or to wickednes, according to their owne desert; by his iudgement sometime manifest, and sometime secret, but alwayes iust, for there is no iniquity with God. Therefore, when wee reade in Scriptures, that men were hardned, &c. let vs not doubt but their sinnefull deseruings were such before, as that they did well deserue the punishment which followed. Yet God is no cause of wickednesse simply and properly, as one who droppeth sin into the heart (as liquor is poured into a vessell) for men themselues are more then enough, the true and naturall cause of sin.

[Hardnesse] That brawnie part of the foote, and in the ball of the hand which taketh away sense and feeling.

2 The obstinacie in sin, ioyned with senselesnesse of heart, being without feare of GOD, Rom. 2, 5.

[Hard saying] Simple speech, greeuous and vnpleasant to the eare, as hard things bee to the touch or sense of feeling, Iohn 6, 60.

[Harlot] One which forsaketh her lawfull husband, and followeth a straunger, which is not her owne husband, for generation sake, Gen. 38, 15.

2 One which forsakes the true God and his pure worship to ioyne vnto Idols, and to imbrace false religions, Esay 1, 21. *The faithfull Citie became an Harlot*, that is, like an harlot, leauing God her first husband, to cleaue to false gods, as *Ierusalem* did in the daies of *Vzza*, *Manasses*, *Amon*, &c.

[To Hate, referred to God] Not to loue some in his eternall counsell, but to passe by them, and not to choose them, Rom. 9, 13, *Esau haue I hated*, that is, I haue decreed not to loue him. This hating hath not foreseene sinne, but Gods will for the proper cause of it; yet God decrees none to destruction, but for sinne.

2 To abhorre actually, and to reuenge sinnes already committed, Esay chapter 1. verse 13. *I Hate your solemne Feasts*, Psalme 45. verse 7. *Thou art a GOD which Hatest wickednesse*. God doth not actually hate his creature, but in regard of sinne inherent, or acted and alreadie done.

3 [Referred to men] To desire reuenge, or to wish euill, out of a rooted and setled malice. Thus *Caine* hated *Abel*, 1 Iohn 3, 13. and *Ahab hated the Lords Prophet Micah*, 1 Kin. 22, verse 8. And wicked men do thus hate the righteous, Psa. 34, 21. *They that Hate the righteous*

teous shall perish. This is a hatred of persons, not of sins in them; a malicious hatred, of which in 1 Iohn 3,15. *He that hateth his Brother is a manslayer.*

4 To detest sin, because it is the breach of Gods Law, Rom. 7,15. *What I hate that do I.* Iud. 23. Thus the righteous hate euen the garment spotted with sin and corruption. They hate sinne in themselues and others; pittying the persons of others. This is a hatred of sinne, and not of their persons which doe sin. This is a charitable hatred.

5 To loue lesse one then another, Luke 14,26. *And Hate not Father and Mother, Wife, and Children: yea, and his owne life, ye cannot be my disciples,* Iohn 12, 15. Mat. 10,39. Genesis 29, 31. Deutron. 21, 15. Math. 6, 24, These are comparatiue not simple speeches.

6 To do the actions or works of persons which doe hate others, Leuit. 19, 17. Prouer. 13, 24. *Hee that spareth correction, Hateth his child,* that is, he doth as hatefull persons would doe, who keepe backe from others, that which should doe them good.

7 To neglect one, Luke 16 13, *He will hate the one, and loue the other.*

8 To eschew and flye from, Iohn 3, 20. *Hee that doth euill, Hateth the light.*

[**To Hate with a perfect hatred**] Neither to loue the vices for the persons sake, nor to hate the persons for the vices sake, Psal. 139,22, *I Hate them with a perfect hatred, as if they vvere mine enemies.* Or it may signifie to hate vnfeignedly and from the heart.

[**Haters of God**] All wicked disobedient sinners, which by their breaking willingly the commandements of God, shew they hate God. Some see this in themselues, such as do commit that vnpardonable sin. Others doe not so much as suspect it: These are secret haters of God; the others be open and knowne (at least to themselues) haters, Rom. chap. 1. verse 30. *Haters of God.*

[**Hatred.**] Rooted or grounded malice, when the heart is possessed with desire of reuenge vpon true or supposed wrongs done to vs, Prou. 26,26. *Hatred may be couered with deceite.*

2 Sinnes, the cause of hatred, Ephes. 2, 16. *And slewe Hatred thereby.* A Metonimie of the effect.

3 Strife and dissension which followes hatred, Prou. 15, 17. *Then a fat Oxe with hatred.* Metonimie of the cause.

[**Hath**] The good vsing those graces which we haue, Math. cha. 13, verse 12. *Whosoeuer hath &c.*

2 A seeming to haue, Luke 8,18. *From him shalbe taken that which hee seemeth that hee Hath*, Math. 13,12. *From him shall bee taken euen that he Hath.*

[Hay, Wood, and Stubble.] Corrupt, false, and vaine doctrine, 1 Cor. 3,12.

[All hee Hath] His inheritance and whole substance, Genes. 24, 36. Heerein *Isaac* was a figure of Christ, whom his Father made heire of all things, *Heb.* 1, 2. and of true Christians, who with him inherit all, Reu. 2,17.

H. *E.*

[He] Not alwaies a certaine particular man, but a succession of men in Regiment, to wit, the Antichristiã Popes of *Rome* 2 Thess. 2, 6. *That hee might be reuealed*: or an whole Empire, as the Romane Empire in the seauenth verse, *Till hee be taken away*, the which was done in the East by *Mahomet* and the Sarasins, and [illegible]rks his followers: and in the West by *Boniface* the third bishop of Rome, and his successors, especially by *Gregory* the seuenth.

[Head] That member of the body which is placed highest, and is the seate of reason, memory, imagination, and senses, being more excellent then other members, and caring for the preseruation of the rest, 1. Cor. 11,4,5,6.

2 One that hath rule & preheminence ouer others. Thus God is the head of Christ, as Mediator; and Christ the onely spirituall head of his Church; and the husband the head of his wife, because hee is the more worthy sexe, and her Lord and Ruler, Eph. 5,23. 1 Cor. 11, 3. *The Prince is the Head of his people*, Exod. 6,14. & 18,25. *Heads ouer the people*: because of the Soueraigntie and power ouer them. The first is a spiritual; the second is œconomical; the third a politicall head or Gouernour. The Pope is so far from being head of the Church, as he is no sound member of the holie Catholike, or of the whol church, being the head of that Apostacie and falling from the Faith, 2 Thess. 2,3,4,5. [*Note*] If the Pope were head of the Church, then should he be her Spouse: also when he dieth, she should be headlesse: also haue Monsters, Magitians, and Villaines, to be her head: and lastly, in a Schisme should haue 3. heades at once. Head doth argue two things: First, superiority or preheminence: secondly, a duty to look out, and care for the safety and well-fare of the inferior members. It pleaseth God to annex and knit duties to such dignities as he giueth: so that his

his owne Son whichwas crowned with glory to bee Head of his Church, had it ioyned with this charge to instruct it as a Prophet, to make expiatory sacrifice, as a Priest and King, to gouerne and protect it. Let not seruants thinke much to bee as their Lord is. It also signifieth a chiefe or mother City, as *Damascus* is the head of *Aram* or *Syria*, Esay 7,8.

3 A chiefe or principal member in any society. Thus is a Pastour a head, in respect of his flocke, 1 Cor. 12, 21. *The head cannot say vnto the foot*, Es. 9,15. *The honorable man is the Head.*

4 The chiefe vigor and force, Gen. 3,15. *He shall breake thine Head.* That wherein thy cheefe strength and power consisteth; to wit, sin and death, 1 Ioh. 3,8.

5 The whole man, or the man himselfe, Pro. 10,6. *Blessings are vpon the Heads of the righteous.* In this sence it is threatened to the wicked, that their sin shall be vpon their head; that is, vpon themselues, wholly to ouerwhelme and couer them from top to toe.

[Head of Gold] The Babilonish Monarchie, vnder *Nebuchodonosor*, the same called great compared to an [head] for the antiquity and prioritie of that kingdom, and for the wisedom of that Nation. It is compared to Gold, because of the great riches, abundance of Gold, and flourishing peace, Dan. 2,38.

[To breake the Head, & bruise the heele.] To giue vnto Sathan a mortal wound, abolishing sin and death, by the sacrifice of himselfe on the Crosse, and by his resurrection; wheras Christ should bee hurt in his heele (in his humanity) by buffettings, scourgings, and crucifying for a time; for his hurt should not be but temporary and recouerable, Genes. 3,15. It is a speech alluding to the nature and condition of a serpent, which creeping on the earth, hath no further power then to lift vp his head, that he may bite the heel: so Satans malice and power is limited to hurt Christ externally, not mortally. Also the might and life of the Serpent lying in his head. The bruising him in the head, signifies the spoyling his cheefe strength, and a full conqueft ouer him: as is declared by *Paul*, Col. 2,14,15. Heb. 2,14. 1 Iohn 3,8,

[To lift vp the Head] fig. To promote to honor, Gen. 40,13. Ier. 52,31. and sometime [head] is vsed for Summe, and it meaneth to take the summe, or to reckon, Exod. 30,12. it is vsed in a quite contrary sence for taking away ones head, in verse 19.

[To Heape] To store vp, or lay vp together, as men which will

will gather treasure into one place. Rom.2,5. *Heapest vppe wrath against the day of wrath.*

[**To Heale**] To cure sicknesses bodily by medicines, as Physitians doe: or without thē myraculously, as Christ did. Math. 4,24. *and he healed them.* Marke 2,3,4. and 3,17.

2 To remedy the hurts and wounds of Common-wealths, Esay 3,7.

3 To cure by forgiuenes & repentance, wounds and sinnes of the soule: Es.61,1. Lu.4,18. Esay 6,10.

[**Hearing**] signifieth, the word or matter heard, or preached. Rom. 10,16. also fame or sound, Marke 1,18. Luke 4,37.

[**To Heare**] To grant & fulfill our desires, Io.9,31. *God heareth not sinners, but if any man be a worshipper of God, him heareth he.* And often in the Psalmes & elsewhere. Thus God heareth our prayers: and his not granting, is his not hearing.

2 To listen vnto the words of God only with the outward sense of the eare, Math. 13,19. *They heare the word, and vnderstand it not.* Thus all wicked men which bee within the Church heare the word. Also it signifieth to know, Ro.10,3.14.

3 To yeeld willing assent in our minds to the word of God, with a firme purpose to obey, Iohn 8,47. *He that is of GOD, heareth Gods word.* 1 Iohn.4,6. Iohn 10,27. *My Sheepe heare my voice & follow me:* thus good children heare Gods word.

4 To submit ones selfe to Christ, as to an heauenly & perfect Schoolemaister, Mat.17,5. *Heare him,* that is, bee content to be his Disciples. Note Christ onely to bee heard as Lord and Sonne of God: others as seruants either foretelling his comming as Prophets; or as Apostles preaching him to bee come.

5 To beleeue and giue credite to that we heare, Ioh.9,27. *I haue told you, and you haue not heard it.* 1 Tim.4.ver.last. *Thou shalt saue them that heare thee.*

6 Barely to vnderstand and know. Ier.5,21. *They haue eares and heare not.*

7 To vnderstand. 1 Kings 2. verse 9.

[**Hearing of Faith**] Doctrine or preaching of faith which mē heare, and by hearing receyue. Gal.3.5. *Or by hearing of Faith.* Rom.10,16. In Greek it is, who hath beleeued the hearing of vs: likewise M. *Tremelius* out of Hebrew translates, Esa. 51,1.

[**To Heare, and not vnderstand, &c**] By the iust iudgement of God to be made blinde and hardned, as a punishment of former rebellion, Esay 6,9,10. When men by hearing are not profited and led to obedience

of that which they heare, then is this iudgement fulfilled in part: but if careleſſe diſobedience growe to contempt, that the heart be obdurate & made more blinde by inſtruction, as it hapned to § obſtinate Iewes in the Prophets time & Chriſts, then in a greater meaſure it is accompliſhed, and one of the greateſt curſes. Marke 4, 12. Luke 8. verſe 10. Math. 13, 14, 15. Acts 28, 26. Rom. 11, ver. 8. Iohn 12, 40.

[**Heart**] The fleſhy part of mans body, which is the ſeate of affections.

2 The whole man, by a **Synecdoche** of the part, Pſal. 45, 1. *My Heart wil vtter forth a good matter, I will entreat, &c.* Iudg. 19, 5.

3 Soule, with the faculties of vnderſtanding, Reaſon, iudgement, will, &c. becauſe the Soule keepes reſidence in § heart, and there ſhewes it ſelfe moſt preſent (as it were) in her chaire of State. Hence it is, that heart is put for the Soule, with her Faculties. Prou. 23, 26. *My Sonne, giue mee thy Heart. Math.* 15, 19. *Out of the Heart proceedeth euill thoughts. Pſalme* 51, 10. *Create in mee a cleane Heart.* Ver. 17. 1 Pet. 3, 15 Pſ. 26, 6. & 73, 13. *Ro.* 10, 8, 9, 10

4 Wil and affections onely, which are ſeated in the heart. Thus it ſignifieth, when heart and ſoule bee named together. Math. 22, 37. *With all thy Heart, with all thy Soule.*

5 The affection and meaning, Exod. 23, 9. *Ye knowe the Heart of a ſtranger.* Alſo purpoſe and imagination. Eſ. 10, 7.

6 Vnderſtanding, Ro. 2, 15. *Which ſhew the effect of the Lawe written in their hearts.*

7 The middle part of any thing. Exod. 15, 8. *In the heart of the Sea. Ezek.* 27, 4. Note, that heart and hand ioyned together in ſcripture, ſignifieth thoughts and actions as, Gene. 20. pſalme 24. and 26.

[**The Heart to bee mooued.**] Either properly the beating of the heart, or elſe withall the feare which comming from infidelity and diſtruſt of Gods promiſes and helpe, doth ſhake the heart, as leaues are ſhaken with a violent Winde, Eſ. 7 v. 2.

[**With al thy Heart**] Perfection, Math. 22, 37. *Loue the Lord thy God with all thy Heart.* This is a Legall ſentence, requiring perfection of loue, ẅ is founde in Chriſt only, and in the Saints which be in heauen.

2 Sincerity. *Ezechiah* & *Dauid* ſerued God with al their heart, and Pſ. 119, 2. This is an Euangelical ſentence, requiring but vprightneſſe of loue, ẅ is found in all the Saints here on earth.

[**A mans Heart.**] An abiect, broken, and fearefull heart, in com-

comparison of a Lyon-like spirit wherewith it exalted it selfe. Dan.7,4. *A mans heart was given it.*

[**With the whole Hart**]Without hypocrisie and faigning; euen sincerity. Ier.3,10. *Iudah hath not returned to mee with her whole heart; but fainedly.*

[**To bee sore in his Heart**] signifieth to be greatly and earnestly grieued Genes.6.6.

[**From the Heart**] Willingnesse, without compulsion. 2. Singlenesse without hypocrisie. 3. Cheerefulnesse and alacrity, without sad pensiuenes. Rom. 6,17. *Ye haue obeyed from the Heart.*

[**Sincerity of heart**] signifi. not an absolute perfection of heart, but simplicity without fraud or hypocrisie.Gen.20.5.

[**Honest heart**] Such a heart which studieth inwardly to bee indeed that which outwardly it seemes to others; or a firme resolution of the Soule, to doe and practise the good things which the word teacheth. Luk. 8,15. *They which heare the word with an honest heart.*

[**Hearts desire**] Vnfaigned and earnest desire, Rom. 10,1. *My hearts desire is, that Israel might be saued,*

[**One heart, and one way**] Agreement and consent; both in Religion, and in affection. Ier.32,39.

[**A man after Gods heart**] Such a man as is liked & loued of God for his vprightnes of life. 1 Sam.13,14.

[**To harden the heart.**] To leaue one in his naturall hardnesse,not softning his heart,but as a iust Iudge, deliuering him to Satan to bee more hardned. Thus God hardned *Pharaohs* heart. Exod.9,12.

2 To inspire blind thoughts, and to make hard. Thus Satan. 2 Cor.4,4.

3 To follow his owne lusts stubbornely. Thus *Pharaoh* hardened himselfe. Exodus, 8,15.

[**Hard-heart**] Disobedient and vnyeelding heart. Heb.3, 13. *Lest your heart be made hard through deceitfulnesse of sin.* This is the brazē fore-head, the iron sinnew,the stony heart,the hart of adamant, which nothing can bow, nor breake; neither promises, nor threatnings; blessings, nor afflictions. It is called,Rom.2,5. *An heart that cannot repent.* Vnto which estate men come by long custome of sinne. This hard heart comes by the Iudgement of GOD. Secondly, by the malice of Satan. Thirdly, by the peruerse will of man. An hard heart is eyther partiall or totall,temporary, or finall. Iohn 12,40. 2 Corinthians 4. verse 4. Acts 28, verse 27.

[**Fleshy Heart**] An heart made soft and tractable by the Spirit of God. Ezek. 36,26. *I will giue you an heart of flesh.* See Flesh.

[**To write the law in the Heart**] To engraue and print naturally the difference of good and euill in mans vnderstanding, Rom. 2, 15. *Which shew the effect of the Law written in their Hearts.*

2 To renew supernaturally the Soule vnto the Image of God, to resemble him in righteousnesse and true holynesse. Ier. 31,33. *I will write my Law in their Hearts.*

[**To knit the Heart to God.**] To cause one to loue God with a sincere and constant motion of soule, Psalm. 86,13. *Knit my Heart to thee, that I may feare thy name.*

[**A large Heart**] A very wise and prudent heart, able to comprehend many & great things. 1 Kin. 4,29. *God gaue Salomon a large Heart, &c.*

[**A pricked Heart.**] A Heart deepely wounded with bitter sorrow and griefe for sins done against God, Acts 2, 37. *They were pricked in Heart.*

[**A pure and cleane heart**] A soule purged from the guilt & punishment of sin, by Iustification; and from the power of sin by Sanctification. Matth. 5, 8. *Blessed are the pure in heart, for they shal see God.* Ps. 51, 10. *Create in me a cleane Heart.* Psal. 73, 1.

[**To speake to ones heart**] To giue kinde and comfortable words, which may cheare the minde which is sad and heauy, Gen. 34, 3. *He spake to the Heart of the maid.* So it is translated by *Trem.* Also Ge. 50, 21. Esa. 40, 1.

[**The heart of the earth.**] The graue. Mat. 12, 40. *The Sonne of man shalbe 3. daies in the heart of the earth.*

[**Singlenes of heart**] Godlie simplicity and vprightnesse of minde, when in doing duties, euen to men, yet Gods will and glory is chiefly lookt vnto and respected. Eph. 6, 5. *In singlenes of Heart, not with the eye-seruice &c.*

Note, The heart is the seate of wisedome, knowledge, and vnderstanding. Ec. 7, 27. Pro. 7, 7.

[**To steale away the Heart.**] To goe away priuily by stealth (as it were) without the knowledge of *Laban.* Ge. 31, 20. *Iacob stole away the heart of Laban.*

2 To entice and allure the loue and good will of others vnto vs. 2 Sam. 15, 6. *He stole the Hearts of the people.*

[**To say in the Heart.**] To haue doubtfull and perplexed thoughts about saluation, Ro. 10, 6. *Say not in your heart.*

2 To set downe a thing inwardly or within ones selfe. Ps. 14, 1. *The foole hath saide in his heart.* Not so to be taken, as if any, how wicked, foolish, or mad

mad soeuer, did indeed think & resolue that there was no God (for the notion of a God that there is one, is more deepely and surely printed and setled into Mans soule, then that euer it can be blotted out; no people being so barbarous but haue acknowledged it) but impudent sinners would faine haue it so, and gladly would thinke it is so, yea, and liue so securely, as if there were no God, forgetting his power, iustice, and prouidence; going on in a wicked race without regard of these, as the verses following (which describe their course of life) do expound it plainely.

3 To purpose certainely. Genesis 8,21.

[**Heauen**] God, who dwelleth and reigneth in Heauen. Luke 15,21. *Father, I haue sinned against Heauen, and against thee.* *Luke* 20, 4. *Was it from Heauen, or of Men?* This is vncreated Heauen. Daniel 4,26. Math. 21,25. **A Metonimie.**

2 The seat and mansion of blessed Angels and godly men. Math. 5,19. *Great is your glory in Heauen.* Acts 3, 21. This is the Heauen of the blessed, called the third Heauen.

3 The visible Church on earth. Reuel. 12,7. *There was a great battell in Heauen.* And very often it is thus taken in the Reuelation, as the attentiue Reader may well perceiue. This is Heauen on Earth. See the Dictionary vpon the Reuelation, in the word [*Heauen.*]

4 The Spheares or Orbes, and the elementary Region. *Ps.* 19,1. *The Heauens declare the glory of God.* Heauens are named by the Hebrewes, of their thinne, fine, and subtile substance.

5 The ayre next vnto vs, Mat. 6,26. *The Birds of Heauen labour not.* and 13,32. *The Birds of Heauen build their Nests in the Branches, &c.* This is the aiery Heauen, called the Sky.

6 Heauenly creatures, or the Angels which alwaies abide in Heauen. Iob 15,15. *The Heauens are not cleare in his sight.* *Mat.* 6,10. *As it is in Heauen.* These bee the Inhabitants of Heauen.

7 Some exceeding great height. Deut. 1,28. *The Cities are walled vp to Heauen:* that is, had very high wals.

8 Perfect saluation & blessednesse in Heauen. Rom. 10,6. *Who shall ascend to Heauen?* that is, who shall tell vs by what way to come to saluation, and whether we shal be saued there or no. All this outspread, or firmament spread ouer the face of the earth, God calleth [*Heauen*] *Gen.* 1,8. The place aboue where the Sunne and Stars bee, is called Heauens, Gen. 1,17.

And the higheſt place where the Angels dwell, and where God himſelfe is ſaid to ſit, and haue his throne, is likewiſe termed Heauen. Math. 6,9. and 24, 36. which is by the Apoſtle named the third heauen. 2 Cor. 12,2. So other Scriptures mention the Birds of heauen, Pſal. 8,8. *The windes of Heauen. Dan.* 7,2. *The Clouds of Heauen. Dan.* 7,13. *The Dew of Heauen. Dan.* 4,12. As heauen is not onely the dwelling place of the Angels and Saints, but generally all places aboue vs, where the Clouds, windes, birdes, and ſtarres be. So hell, though by cuſtome of our ſpeech it bee vſually taken for the place of diuels and damned reprobates, yet the word is more large, and ſignifies all places beneath; in which large ſenſe it may aunſwere the hebrew word [*Sheol*] which is a deepe place, and is beneath, as heauen is aboue, Iob 11,8. Prou. 9,18. Pſal. 86, 12. Deut. 32,22. Eſay 14,9. It commeth of [*Shaal*] to craue, aske, require, becauſe it requireth all men to come to it, and is neuer ſatisfied, Pſal. 89,48. *Prou.* 30,15, and 27,20. It is a place or eſtate which all men euen the beſt come vnto, for *Iacob* made account to goe thither, Gen. 37,35. and *Iob* deſired to be there, *Iob* 14,13. and 17,13. And our Lord Chriſt was there. Pſal. 16,9. Acts 2, 31. ſheweth: and *Salomon* ſaith, All goe thither, Eccle. 9,10.

[**God of Heauen**] So called is becauſe hee made the heauen and earth, Ierem. 11. 2. Becauſe hee dwelleth in heauen he giueth viſible tokens of his preſence. 3. Becauſe in the heauens his Glory, Greatneſſe and Power, are moſt ſet forth. Da. 2. verſe 22.

[**In Heauen**] That glorious diuine Maieſty, manifeſted fully in heauen, and from thence expreſſed mightily in his manifold workes vpon Earth. Mat. 6,9. *Our Father which art in heauen. Mat.* 5,48. *As your Father which is in Heauen.* Eſay 66.1. Rom. 1,18. Pſal. 50,6.

2 The holy Angels which be in heauen. Math. 6,11.

[**Heauen of Heauens.**] The Firmament, which doeth comprehend in it all the inferiour heauens. 1 Kin. 8,27. *The heauen of heauens cannot containe him.*

[**To ride vpon the Heauens**] To make knowne, and ſhewe foorth his diuine maieſty and omnipotency. Pſal. 68,4.

[**Heauen and Earth**] The world, as Act. 17,24. or the vniuerſall and whole Fabricke of the world, diuided into theſe two great parts, heauē & earth, (as *Auguſtine* calleth them) which by a **Synecdoche** doe more largely ſignifie all things con-

contained, euen from the Cope of heauen vnto the Center of the Earth, Gen. 4,1. *God created Heauen and Earth.* Thus *Paul* expoundes *Moſes*, Col. 1,16. Alſo heauen and earth in innumerable Scriptures, as Gene. 2, 1,4. & 14,24. & Exo. 20,5,6. & Pſa. 124. ver. laſt, Acts 4,24. & 14,15, &c. alluding to *Moſes*, doe plainely ſhew the meaning to be this; alſo our Creed.

[**From one end of Heauen to the other**] The whole compaſſe of the world; euen to the vtmoſt and fnrthermoſt, or moſt remote parts of the world. Pſal. 19,6. *His going ont is from the end of Heauen, &c.*

[**All things in Heauen and Earth**] The faithfull Iewes, & beleeuing on Chriſt to come, (being now triumphant in heauen (touching their ſoules) with their head) and both beleeuing Iewes and Gentiles, yet militant on earth, Eph. 1,10. It is not rightly applied to the good Angels, who being voide of ſinne needed no reconciliation, neither are they the members of Chriſt, but ſeruants to him and to his Church.

[**Heauen of Braſſe**] An heauen which powreth not downe the raine to make the Earth fruitfull. Deut. 28,23. *The heauen aboue thee ſhall be Bras.* 1 *Ki.* 8,35. There ſhall be vnfruitfulneſſe and great barrenneſſe.

[**The hoaſt of Heauen**] All celeſtiall Creatures, Angels, & Stars. Gen. 2,1. *He made heauen and the hoaſt thereof.*

2 The Stars onely. Ier. 33,22. *As the hoaſt of heauen cannot be numbred.*

[**Opening the Heauens**] The cleauing and parting of the heauens viſibly, as the ele (thorow ſome quickneſſe added to it) might pierce aboue the ſtars and planets to ſee the heauenly glory. Luke 3, 2. *The heauen was opened.* So expounded by *Marke*. chap. 1,10. He ſaw the heauens clouen or rent. Thus alſo we may take that place in the Acts, chap. 7,56. There was a miracle wrought both in the heauens which were changed by diuiſion, & in his eyes which were endowed with extraordinary quicknes that they might reach ſo hygh. Secondly, ſenſible manifeſtation of diuine glory. Iohn 1. ver. laſt. *Ye ſhall ſee heauen opened.* Where Chriſt promiſeth to his Diſciples, that he ſhould giue them ſtrange & wondrous tokens of his Diuine maieſty, to confirme their faith in him, that hee was that Son of God, that king of *Iſrael*, as *Nathaniel* had a little before confeſſed; which is to bee extended not to any one time or maruailous act, but to all his mighty works done by the miniſtry of the Angels, ſeruing

him as their Lord and Prince, euen to his laſt returning, or ſecond comming in the clouds in the glory of his Father, and his owne glory, and waited on by innumerable Angels, Math. 25,31. Or as ſome expounde this place of Iohn, of the acceſſe wee haue to heauen and through Chriſt, that hauing him for our Aduocate, nothing ſhall hinder the beleeuers from beholding God in heauen.

[**The daies of Heauen**] The perpetuity and continuall durance of heauen, euen as long as heauen endureth. Pſal. 89,29. *And his Throne as the dayes of Heauen.*

[**To be lifted aboue the Heauens.**] To be moſt highly praiſed and glorified, for the works of his great power and Maieſty. Pſal. 108. *Exalt thy ſelfe (O God) aboue the Heauens.*

[**Heauen**] The vppermoſt Region of the aire, where the Meteors be. Gen. 19,23. *Rained fire and brimſtone from Heauen.*

[**Hebrewes**] ſignifie the people which came of Heber the fourth from Shem, in whoſe familie the ancient language of the world called Hebrew by his name, continued; and about the birth of His Sonne hapned that diuiſion in the reſt of the languages of the world, whereof hee was called Peleg, or Phaleg, i diuiſió: ſee, Ge. 11,18.

[**Hedge**] A cloſure or fence, ſet vp for ſafegard of vineyards Corne-fields, Orchards, &c.

2 Gods protection, & whatſoeuer hee giueth vs belonging vnto our defence; as good Magiſtrates, good Lawes, godly Miniſters, true Diſcipline, valiant and skilfull Warriours, &c. Iob 1,10. *Thou haſt made an Hedge about him, and about his houſe. Eſay 5,2. And he hedged it.* **A Metaphor.**

3 A ſtop and hinderance to ones purpoſes and endeuours. *Hoſ. 2,6. I will ſtop thy way with Thornes, and make an hedge.*

[**Heire.**] One that ſucceedeth into the Inheritance and poſſeſſions of another after his death. Galath. 4,1. So was *Iſaac* heire to *Abraham*, and *Salomon* to *Dauid*. *Gene.* 21,10. Vnder *Iſaacs* inheritance is figured and ſignified, heauenly bleſſing in Chriſt, and life euerlaſting, Gal. 3,18,29 and 4,7,1. Peter 1,4.

2 One partaker of the goods of his heauenly Father freely, becauſe he is an adopted child. Rom. 8,17. *If we be children, we are alſo heires. Gal. 4,7.*

3 One that is Lord of all, Heb. 1,2.

The ſubiection of the Nations to the Son of God, is called Chriſts Inheritance. Pſalme 2,8. as the like manner of ſpeech importeth, Eſay 14,2.

Leui-

Leuiticus 25,46. Zeph. 2.9.

[**A red Heifer without spot.**] Christ, strong and perfit, subiect to no commandement of man, but consecrate of the Father to himselfe, and by him separate to his office, Num. 19, 2. *Bring a red Heifer without spot, on which neuer came yoake*; hitherto tended the reprouing of his mother, Lu. 2,49. Iohn 2.

[**Hell**] The place appointed for the torment of the Reprobate after this life, Luke 16,23. *And being in hell in torments.* It signifies both graue and hell in Esay 5,14.

2 Most deepe and deadly sorrowes, like to the sorrowes of hell. Psal. 18,5. *The sorrowes of Hell compassed mee, and gott'e hold vpon me.* Psal. 86,12. & 30. 3. 116.

3 Sathan the Prince of hell, with the whole army of wicked spirits. Matthew 16,18. *The gates of Hell shall not preuaile*; that is, the strongest assaults of Satan. **A Metonimie.**

4 The graue, and the estate of the dead therein. Psal. 16,10. *Thou shalt not leaue my soule in Hell.* Acts 2,31. And in innumerable places of the olde Testament, the word [*Hell*] is vsed in this signification. As Gene. 42,38. Iob 14,13. and 17, 13. Esay 14,9. and ver. 15. Habba. 2,5. Reuel. 20.13,14. Reuel. 6, 8. See the word Heauen.

5 The belly of the Whale, wherein *Ionae* was shut vp (as in a graue) and felt sorrowes, like the sorrowes of Death. Ionas 2,2. *Out of the belly of Hell cryed I.*

Note. The word hell in hebrew properly, and in the first place signifieth graue or the estate of the dead, though they were iust: And in the second place, the hell of the damned more rarely: And in a number of Scriptures it is put for trouble and anguish in this life. Wherefore the Iesuites doe lye when they say it alwayes noteth the place of torments.

[**To leaue the Soule in Hell**] That Christ beeing dead, hee should not continue in the Graue, and rot there as other men do, Psalme 16,10. That no more, or other thing is meant, appeareth first, because (my soule) is often in the Psalmes put for me, or my life. Psal. 3.2. and 11,1. & 17,3. Also by hell the estate of the dead is noted, yea, though they were godly and in ioyes, Genesis 37,31. Ps. 26,6. Lastly, by application of this Text, Acts 2. where that is affirmed to haue befallen to *Dauid*, Acts 2,29. which is denied to Christ. Act. 2,28. Therfore whither Christs soule came and remained not, there *Dauids* came and was left: but *Dauids* soule was not left in the

the place of torment, no more then *Lazarus* was. Luke 16,20. Christ therefore came not thither in soule. Finally, where Christs soule came, there it remained till the resurrection, as appeareth by loosing the sorrowes of death. Acts 2,vers.24. Whereof the not leauing of his soule in hell, is giuen as a reason. Act.2,25.but Christs soule was in Paradise the day that he suffred, as was the theeues with him. Lu.23,43. And Paradise is heauen, 2 Cor.12,2,4. which a Fryar denyed, affirming by Paradise in Luke to bee meant (hell) lest hee should be forced to confesse, that Christ in his soule went to heauen, as his body went into the earth.

[**Hell-fire.**] The whole extreame paine of the damned in hell. Mat.5,22. Called *damnation of hell. Math.*23.33. *How should ye escape damnation of hell?* Fire being a most terible Element, is fitteſt to expresse the dreadfull state of such as bee in hell.

[**Helmet of saluation**] That helmet which is saluation, or saluatiō by Christ our Sauiour, who is like an helmet; as a breast-plate of righteousnesse, shield of faith, that is righteousnesse, which is like a breast-plate; faith which is a shield & the sword of the Spirit, viz. the sword the word of God which the spirit or soule of man vseth and by which Gods Spirit is effectuall, Ephe.6,17. *And take the Helmet of saluation.*

[**Helper**] The Minister of the word, who is a helper of the Faith and Ioy of Gods people. 2 Cor.1,14. *Helpers of your Ioy.* Acts 8,27. *Helped them much that beleeued.*

2 Deacons, which were helpefull to the poore of the Primitiue Church, by the iust and wise distributing of the Church-treasure. 1 Cor.12,18. *Helpers, Gouernours.*

3 A Wife, who is called an helper, because of her ayding and furthering her husband, by counsell and paines. Gen.2,18. *I will make him an helpe.* A wife is an helper after the fall, as a remedy of infirmity: but before and after, she helpeth in generation. Secondly, In gouernment of family. Thirdly, In Prayer.

4 God, the Soueraigne helper of his people, and Author of all helpe from others. Psal. 12,1. *O Lord helpe, for there is not a righteous man left. Ps.63,7. Because thou hast beene my helper.*

[**Heresie**] Any manner of Sect, or way of worshipping Gods Acts 24.14. *That way that you call heresie.* Thus Christian religion is called heresie by prophane men. Acts 5,17. & 15,5.

2 Some opinion in matter of

of Faith, repugnant and contrary to the word of God; being of some chosen out to thēselues, and wilfully maintained. Gal.5,20. *The workes of the flesh bee heresie.* 1 Corin. 11,19. *There must bee heresies.* Papists erre which account such opinions for heresies, as are not condemned, but rather taught in the word, which is the onely rule of sauing trueth. Note. That Heresies are compared in Scripture to whores, because they are stored with cunning prancks, and a thousand entisements to make men ill aduised to swarue from the right way. Reuelation 17, 12. and 14. ver. 3,4. as on the contrary, simplicitie of faith is called virginitie. 2 Cor.11,2.

[Hereticke] A person wilfully & stifly maintaining false opinions against the Scriptures after due admonition. Titus 3, 10. *A man that is an Hereticke after one or two admonition, auoyde.*

There bee three things required to an hereticke. First, that it bee an error about some Article of Christian faith. Secondly, that it bee contrary to the euidence and cleare trueth of holy Scripture, soundly and generally held by the holy Catholike Church of God in the earth. Thirdly, that it be stoutly and obstinately maintained after conuiction, and lawfull admonition.

[Heritage, or Inheritance] A certaine portion of Lands or possessions, descending from father to childe, after the death of the father. Luke 12,13.

2 God himselfe, whose fauour and communion, is the heritage and portion of ỹ Saints. Psal.19,5. *The Lord is the portion of mine inheritance.* Also verse 6. Psalme 119,57. Because the Leuites vnder the Lawe were maintained by the Oblations offered vnto God; hence it is, that God is called their Inheritance. Deut. 18,20. *I will bee your Inheritance and your part.* *Deut.*10,9.

3 The people of Israel, whom God loued and respected (as a man doeth his heritage which he hath purchased) Deut.4,20. *The Lord hath brought you out of Egypt, to bee an Inheritance to himselfe,* *Deut.*22,89.

4 The Church consisting of Iewes and Gentiles. Psalm.2,8. *The Heathen for thine Inheritance.* Ephesians 1,11. 1 Peter 5, verse 3.

5 The statutes and word of God, which godly persons doe account and reckon of, as their heritage and portion. Psal.119, 11. *Thy Testimonies haue I taken as my heritage for euer.*

6 The Kingdome of heauen is called an Inheritance, be-

becauſe it is freely giuen vnto beleeuers, as vnto Sonnes and heires by grace of adoption. Pſal.16,6. *I haue a goodly Heritage. Math.25,34. Take the Inheritance prepared.*

7 Children. *Pſal.127,3. Children are the Inheritance of the Lord.*

8 The right which the ſeed, viz. the children of faithfull *Abraham* haue, that God ſhould be their God, and bleſſe them eternally as he bleſſed *Abraham*, *Gal.3,18. If the Inheritance be of the Law, &c.* That is, the right to bleſſednesse by forme of the Couenant, cannot be had by the workes of the Law as done by vs, becauſe it commeth freely by gift, and by vertue of a promiſe; now merit of works and free gift are contrary, and can by no meanes ſtand together, as Rom.1,14. Rom.11,6. Rom.4,4. Fauour and debt are diametrically repugnant, euen as farre at oddes as may bee. Workes and Faith which meet and agree well enough, (like good friendes) in a Chriſtian conuerſation, can by no means ſtand together in the iuſtification of a ſinner before GOD; here they be irreconcileable enemies, See Inheritance.

[Heire of the World] Chriſt, who had all the people of the world for his Children. Heb.1,2. *Whom hee hath made Heyre of all things.*

2 *Abraham*, to whom God gaue the Land of *Canaan* to be his inheritance, as a pledge and type of heauenly glory; yea, and all the faithfull to bee his Children. Rom.4,13,17.

H. I.

[To Hide] To conceale and keepe any thing from ſight and knowledge of others, that it may be ſecret and ſafe.

2 To keepe our ſinnes in ſilence, eyther not at all confeſſed, or not confeſſed vnfainedly. *Proue.28,13. He that hideth his ſinnes ſhall not proſper.* Iob 3,33. Pſal.32,3,4. Thus men hide their ſinnes.

3 To couer ſinne by free forgiueneſſe. Pſalme 51,9. Pſalme 32,1. *Hide thy face from my ſins.* Thus God hideth ſins.

4 To protect and keep ſafe. Pſal.27,5. *In time of my troubles he hath hid me.* Thus God hideth vs, as an hen her young vnder her feathers.

5 To put ones ſelfe vnder the promiſes and protection of God, by a true Faith, repenting him of his ſins. Prou.27,12. *A wiſe man ſeeth the plague comming, and hideth himſelfe. Prou.22,3.* Thus the godly hide themſelues vnder the wings of Gods prouidence.

6 To ſuppreſſe the word, or

or to ſtore it vp, Pſal. 40,10.

7 It ſignifieth to turne away, Geneſis 3,6. this hiding was in conſcience of his owne infirmity and of God Maieſty, which cauſed *Moſes* to tremble, Acts 7,32. *Elias* to couer his face, 1 Kings. 19,13. Eſay 6,2.

[**Hidden man**] The inward man, or new man, ſo much in a man as is regenerate by grace, which is called hidden, for that the world knoweth not the Children of God. Alſo becauſe the children of God are Chriſtians in ſecret, in the heart; and it is ſet as contrary to outward, 1 Pet. 3,4. *Let the hidden man of the heart. Rom.* 7,21. *Rom.* 2,29.

[**Hiddekell**] The Riuer *Tigris*. Dan, 10,4.

[**Hidden treaſure.**] The goſpel or doctrine of grace, which is hid from the vnderſtanding of naturall men. Mat. 13,44. *The Kingdome of God is a treaſure hid in the fielde. Reuela.* 2,17. *Hidden Manna.* 1 Cor. 2,7. *Hidden Wiſedome.*

Note. There is a double hiding of the Goſpel; one is wicked, when the knowledge, and prayſes of Chriſt be ſmothered in a mans owne breaſt, and not vttered to edifying of others; as *Dauid* ſaith, he will not hide it, Pſal. 40,10. and as the euill ſeruant hid his Talent, Math. 25, 18. There is a lawfull hiding when it is ſtored in the memory (as a treaſure in a cheſt) or in the heart, and there kept ſafe for feare of looſing, or beeing ſpoyled of it by Sathan and euill luſts; and alſo for future vſe. Thus *Dauid* endeuoured to hide it in his heart. Pſal. 119, 11. Thus alſo *Mary* and the Shepheards, Luke 2. And all good hearers keepe the Goſpell in the midſt of their hearts, (the ſafeſt place) as they are commanded, *Prou.* 4,21.

[**Higgaion, Selah.**] ſignifieth a thing, which ought to bee deepely, and ſeriouſly muſed & thought vpon, Pſalme 9.16.

[**Hill, or holy Hill.**] The Inuiſible, Catholike, and Celeſtiall Church, whereof part is in heauen triumphant; and part is on earth militant. Pſ. 15,1. *Who ſhall dwell in thy holy hill? Pſalm.* 20,7. *The Mountaine or hill of his holineſſe.*

[**Fruitfull Hill**] The Land of *Canaan* flowing with milke and hony, like vnto a hill or banke bended like to an horne, lying open to the morning and noone Sunne, by that meanes becomming fat & moſt fruitful, as the childe of oyle, Eſay 5,1.

[**Hindes feete**] ſignifieth light footed both to purſue enemies, and eſcape dangers, Pſalme 18, 34. ſee Geneſis 49,21.

[**Himne**] A ſong made in the praiſe of God. Coloſſi. 3,16. *Pſalmes, Himnes.*

[Of himselfe] Alone, without the communion & fellowship of God his Father, worke-ing ioyntly with the Sonne, as one God equall in essence, will, power, and operation. Iohn 5, 19. *I can doe nothing of my selfe*, and chap. 8. *Of my selfe I do nothing, but as my Father hath taught me, &c.* Christs doctrine and works, be the doctrine and works of God. 2. Himselfe being author, inuenter, Iohn 8, 44. *When hee speaketh a lye, he speakes of himselfe*; that is, he is the father and author of lies, as the next words expound it.

[Hinderance] Losse or dammage. Psal. 15, 5. *Though it be to his hinderance.*

[His feete] signifieth one borne of, and brought vp by him, Gene. 49, verse 10. so this phrase signifieth Deut. 28, 57. and 33, 3. The feete sometime put for the whole legges or thighs, which word was vsed in Gene. 46, 26.

[Hipocrite] One who assumeth or taketh vppon him the person of another, as Players vpon a Stage vse to doe; where a begger beareth the person of a King. Note, Of Hypocrites, some be more grosse, Mat. 23, 5 some more secret such as know not themselues thorow their selfe-loue.

2 He that maketh semblance and shew, to be that he is not, indeed and in truth; outwardly appearing righteous, and beeing inwardly full of Iniquity, like graues or painted tombes, Math. 23, 27. *Woe to you Hipocrites. Math. 6, 2.* and 7, 5.

Hipocrites bee close dissemblers, which outwardly couer and cloake their wickednesse, wherwith inwardly they be defiled. The Greeke word (from whence our English worde is borrowed) signifieth an vnderiudgement; ὑ is, dissimulation.

[Hipocrisie] The cloaking of infidelity and sin, with appearance and shew of faith and repentance. Matth. 23, 28. *But within yee are full of hypocrisie.* 2 *Tim.* 4, 5. *Hauing a shew of godlinesse, denying the power of it.*

2 False doctrine, which is called hypocrisie, because it hath the shew and resemblance of truth. Luke 12. 1. *Beware of the leauen of the Pharises, which is hypocrisie.*

[To speake lies in hypocrisie] In the vttering of falshood and errors, to colour them with religious and holy pretences. 1. Tim. 4, 2. *Speaking lyes in hypocrisie.* This cannot agree vnto those old hereticks the *Manichees, Encratites,* & *Marcionists* which ascribed the institution of marriage, and the creation and procreation of man-kinde to Satan, and affirmed of certaine meates, that they were of the

the diuell; as the *Manichees*, who saide that flesh, egs, milke, and wine, were the gall of the Prince of darkenesse, and the diuell made flesh of the stinking matter of euill. Likewise *Marcion* the hereticke helde, that they which did eate flesh, did as if they eate and deuoured soules. *Aug. Heres.* 42. These speake falshood in open blasphemy. But the Papists that do not in expresse downe-right tearmes absolutely condemne meates and marriage to bee vncleane, but affirming all Creatures in their owne nature to be pure and good, yet vnder pretence of holinesse, religion, chastity, purity, fasting, prayer, by lawes and decrees forbidde marriage and meates to some men at al times, are they of whō the Spirit speaketh euidently, that they vtter their false doctrine in hypocrisie, and therefore had need to bee described by these notes, and the Church to bee fore-warned of them by this prophesie of S. *Paul*.

[Hisop] An hearbe, whose natural property is to open and clense the body, Exodus 12, verse 22.

2 The bloud of the eternall sacrifice of Christ, cleansing from all sinne, such as by Faith lay hold on it, Psal. 51, 7. *Purge me with Hisop, & I shall be cleane.* 1 *Iohn* 1, 7. *The bloud of Christ purgeth vs from all our sinne.* A Metaphor.

H. O.

[Not to hold guiltlesse] To iudge one worthy of punishment, and accordingly to punish, Exod. 20, 7.

[To holde one by the right hand] To support and stay one which is weak and sliding, that he fall not away, and to raise vp being fallen. Psal. 73, 23. *Thou holdest me by my right hand.*

[To hold vp the hand] To do the part and office of a Standard or Ensigne-bearer; as *Moses* did when he held vp his rod or staffe with his hand, Exod. 17, 11. *And when Moses helde vp his hand, Israel preuailed.* This is not well vnderstood of prayer, which neither *Moses* could continue in an whole day, neyther needed hee to holde vp his hands for this purpose.

[To hold out the Worde.] To beare it vp as a Candlestick doth the Candle: so *Erasmus*. But M. *Beza* better thinks it is a speech borrowed from a Sea-Lanterne set aloft in an high Tower to shew the hauen whither passengers saile to; so is an holy life, as a shining light to shew others the way, Phi. 2, 16.

[Holy] That which is seuered from earth and earthlinesse.

2 That which is pure, clean, and

and vnpolluted, ſeparate from ſinne and corruption. Such are the Godly heere vnperfectly, and ſuch they ſhall bee in heauen moſt perfectly, 1 Pet.1,16. *Be ye Holy*, Ephe. 1,4. *That we ſhould be Holy without blame.*

3 One, who is infinitely pure and righteous, ſo is GOD onely. Leuit.11,44. *For I am Holy*, and 19,2.

4 One, who is conſecrated or ſet apart of God, to be the Meſſiah and mediator for mankind, hauing for that purpoſe all the bounty of his Father poured on him. *Pſal.*16,10. *Thou wilt not ſuffer thine Holy one to ſee Corruption. Luke* 4,34. *I know who thou art, euen the holy one of God.* Such an one is Chriſt onely, who being both properly God and (as man) conceyued of the holy Ghoſt without ſin, ordained to bee the Sacrifice for ſin, and to ſanctifie and make all his people holy. In theſe reſpects, hee is often and worthily in Scripture called that Holy one. Acts 3,14. *Ye haue denied that Holy one.* 1 Iohn 2,20. Alſo he is tearmed the Holy of Holieſt, or moſt Holy. Dan.9,24. *And to annoint the moſt Holy.*

5 One who is not only moſt holy in himſelfe, but doth immediately by his vertue and working, renew and make holy others, continually ſtirring thē vp vnto holy duties. Thus is the Spirit, the third perſon in the Trinity called holy. Math. 28,19, *And the holy Ghoſt. Epheſ.* 4,30. *Greeue not the holy Spirit of God.* 1 Pet. 1,2. *Vnto ſanctification of the Spirit.*

6 The whole Church of Chriſt, his myſticall body, euen all his choſen and peculiar people; who becauſe they haue in the middeſt of them God, his word, and Sacraments to ſanctifie them, and Chriſt his holineſſe imputed to them, and the Spirit of Chriſt withia them to purifie them, and doe endeuor to leade a holy life: in theſe regards it is called the Holy Church, and Holy people. 1. Cor. 1,2. *Vnto the Church of God ſanctified by Chriſt, Saints by calling. Deut.*14,24. *Thou art an holy people to the Lord.*

7 Things and perſons which are ſet apart by Gods ordināce to holy vſes and offices. Thus *Ieruſalem*, and the Temple, and the Prieſts, and the Altar, and the Sacrifices, and the Shew-bread, & the Fire, and Incenſe, Veſſels, Garments, Tithes, and whatſoeuer was dedicated as ſacred vnto God, was called holy. 1 Samuel 24,4. Hag.1, 12. Leuiticus 21,6,12. Math. 24.15. *Set in the holy place.*

8 A perſon ſeparate from Iewes and Pagans by the grace of Gods Couenant, 1 Cor.7, 14. Ezra.9,2.

Note,

[**Holy of holies, or holineſſe of holineſſe**] Moſt holy, not onely ſanctifyed it ſelfe, but ſanctifying the giftes which were put vppon it, Exod. 29, 37. And ſo this Altar was greater then the ſacrifices: Math. 23, 19. heerein it was a figure of Chriſt the holy of holies, Dan. 9, 24. *Heb.* 13, 10. 15, he ſanctified himſelf for his Church.

[**Holy, holy, holy**] One moſt holy by farre, or exceeding infinitely in holineſſe, all holie things and perſons: the redoubling or twice repeating of the adiectiue holy, noteth the higheſt degree of holineſſe, Eſay 6, 3. Such an ingemination, ſee Ezek. 21, 32. By the triplication of holy, the three perſons of the Trinity by ſome bee noted not vnfitly, though not ſo firmely as to conuince an antitrinitarian.

[**To be holy**] To keepe himſelfe, from eating or touching ought which is Ceremonially vncleane, Leuit. 11, 44.

[**Holy one of Iſrael**] God, or Iehouah, who becauſe hee is in himſelfe moſt pure, and declared his purity and wrath againſt the ſinnes of Iſrael, by word, miracles, puniſhment; alſo for that he was the ſanctifier of that whole people outwardly to be the people of God, and of his elect amongſt them by inward ſanctitie, thence is he called the holy one of Iſrael, Eſay chap. 1. verſe 4.

[**Holineſſe**] That diuine vncreated eſſence, which being it ſelfe moſt holy and vndefiled, loueth euery thing which is ſo, and hates the contrarie, Pſalme 89, 35. *I haue ſworne once by my Holineſſe*, that is, by my ſelfe, who am moſt holy.

2 That created qualitie of pureneſſe, wherein the Saints reſemble God, being pure, ſeuered in part from mixture of ſinne, as God is holie and pure, *Heb.* 13, 14. *Without holineſſe no man can ſee God.*

3 All duties which do immediately concerne God and his worſhip, Eph. 4, 24. *In holineſſe and righteouſnes of truth*, Rom. 6, 22. Luke 6, 22. Luke 1, 75. and in all other places where holineſſe and righteouſneſſe are put together.

4 Purity or cleanneſſe of the body, about the act of generation, 1 Theſſal. 4, 4. *Poſſeſſe your veſſels in holineſſe.*

5 Sincerely, holily, with a purpoſe to do as one ſpeaketh, Pſal. 108, 7. *God hath ſpoken in his holineſſe.*

[**Her hire ſhall be holineſſe to the Lord**] That the people of *Tyrus* being by the goſpel conuerted to Chriſt, ſhal conſecrate all her riches (as the hyre and gaine of her Merchandiſe, & in that City was exceeding co-

dize, which in that city was exceeding copious and great) vnto the worship of Christ, and comfort of his members, by workes of charity, Esay 23, 18. See this in part fulfilled in Actes 21, 1. 2, 2, 4, 5, &c.

[**Habitation of his holines**] The Land of *Canaan*, which the most holy God promised to his holy people, by whose residence, but chiefly by the special presence of God there, it was sanctified, Exod. 15, 11. *Thou wilt bring them into the habitation of holinesse.*

[**Holy of Holies, or Holiest of all.**] Some thing, person, or place, which was more holie then others, *Heb.* 9, 13. *Which is called the Holiest of all.* It was in the Sanctuary, whether the high Priest entred once a yeare, as a Figure and type of heauen, as in 9 chapter to the *Hebrewes*, verses 2, 3.

[**Holy ground**] A place sanctified by the presence and apparition of God (for the time of his presence) who makes heauens, earth, & places where his glory is reuealed, to be as holie and reuerendly respected, Exod. 3.

[**Holy place.**] The Land or Countrey of *Iudea*, called the holy Land, and an holy Nation in comparison of other nations and lands; as *Ierusalem* is called the holy City, being more holie then the country of *Palestine* Math. 4, 5. and the Sanctuary is called holy because it was more holy then the City, &c. Mat. 24, 15. *When ye shall see the abhomination of desolation*, (that is, the Armie of the *Romanes*) set in the holy place, Luke 21, 20.

[**Beauty of his holines**] The holy Temple of God, and the assembly of the Saints therein, Psal. 29, 2.

[**Honestly**] All kind of duties which men are mutually to practise one towards another, with out doing any vncomly or wicked thing, 1 Timoth. 2, 3. *In all godlines and honesty.*

2 Carefull couering, or comely garments, 1 Cor. 12, 23 *Put we more Honesty on.*

[**Honestly**] Decently, comelily, as is beseeming the children of the day, and more particularly it comprehendeth those three aduerbes in Titus 2, 12. *That wee should line soberly, righteously, and godlily*, Rom. 13, 13. *Let vs walke Honestly, as in the day.*

[**Honor, what?**] Honor is a testification or witnesse of our good opinion which wee conceiue, of the vertue or dignity, gifts, or authority of others, being declared and shewed forth by external signes. These signes be sundry and many, as praise, verses, funerall orations & duties, veiling of the bonnet, bowing

wing of the body, releefe and maintenance where it is due & needful; giuing the vpper hand, rising to one, and such like; which yet must not bee giuen either out of time, or place, or measure, but according to the proportion of graces and worthinesse. To deny due and competent honor to superiours, or equals, or inferiours, (for who is without some gifts and dignity?) is not onely inciuilitie, but iniustice. Men may lawfully seeke honour, and stand vpon their honour, so it be without ambition and contention, desiring onely so much honor, and from whom, and when it should, and as it is due for order and comelinesse sake.

[**In giuing honor to go before others**] To offer honour and reuerend respect before it be desired & looked for, and by such example of modesty to prouoke others to do the like, Ro. 12,11. *In giuing honour go one before another.*

[**Honour**] All that respect which wee owe to our Gouernours of all sorts, which more particularly doth consist in reuerence, loue, obedience, and thankfulnes, as in the fift Commandement, 1 Peter 2,17. *Honour the King*, Exod. chapt. 20. verse 12. *Honour thy father and mother.*

2 Reuerence to Magistrates, Rom. 13,7. *Honor to whom, &c.*

3 Obedience to parents, Ephes. 6,1,2.

4 Honest care and regard of others which are our inferiors, 1 Peter 3,6. *Giue honour to your wiues.* This is done by bearing with their weaknesse, and prouiding things meete for them, according to our degree and estate.

5 Help e and aide, which (by way of thankefulnesse) we doe perfourme to our parents or others, Math. 15,6. *Though he honor not father and mother*, 1 Tim. 5,3,17.

6 Estimation, 1 Cor. 12,26. *If one member be had in honor.* It also signifies riches and wealth, which beget estimation & honour, by a **Metonimie.** Gen. 31, 1. *All his honor.*

7 Comelinesse, beautie, and dignity, 1 Cor. 12,24. *And hath giuen more honour to that part that lacked.* A more comely and seemely couering.

8 Inward reuerence, and all outward priuat duties of kindnesse and loue, Rom. 12,10. *In giuing honour, goe one before another*, Acts 28, 10. 1 Pet. 2, 17 *Honour all men.*

9 An earnest care to preserue from sinfull vncleannesse, as fornication, drunkennesse, gluttony, riot, and such like, 1 Thes. 4,4. *How to keepe his vessell in honour.*

10 Some publike function or calling, either in Church or Commonwealth, giuen to such men as for their vertue deserue to be honoured and preferred, *Heb.4,5. No man take this honor vnto himself, but he that is called.* Thus wee may well vnderstand that place of 2 Pet.1,17. *For he receiued of God the Father honor*, that is, an honourable function, with ample and honorable gifts to be the reconciler of mākind, Iohn 8,54.

11 Plentifull praises which we yeeld to God, whē we confesse and acknowledge his diuine vertues and properties, & that of him commeth all good things, and that he alone is to be called vppon and worshipped, Reuel.4,13. *Praise and honour, glory and power, be vnto him that sitteth vpon the Throne.* And in the Psalmes verie often: as also elsewhere in Scripture.

12 The glorious and blessed estate of the Saints in heauen or that exceeding great praise w they shal there haue with God, Rom.2,10. *Vnto euery one that doth good, shall be glory & honor.*

[To honor God] Truely from the heart, to worship, feare, and loue him, and aboue all things to trust in him, and obey him, 1 Sam. 2,30. *I will honour him which honoureth me.*

[To honour with the lippes] Outwardly with the mouth & gesture, without true faith and loue to worship God, Mat.15, 8. *Ye honor me with the lips.*

[To honour Christ] To beleeue in him, and confesse him to bee the Messiah, Iohn 5,23. *All men should honour the Son, as they honour the Father.*

[To honour vs] To poure his benefits vpon vs, & to blesse vs with fauour before God and men, 1 Sam. 2, 30. *I will honour him.*

[To honour man before God] To beare with the wickednesse of men, to the reproch and dishonour of God, 1 Sam. 2, 29. *And honourest thy children aboue me.*

[To honour the Father] By words and works to praise and magnifie God his Father. Thus Christ honoured his Father, by Doctrine, Myracle, Prayses, Prayer, and Godly life, Iohn 8, 49. *But I honor my Father*: how God honoureth his Sonne, see before.

[To honor another man] To countenance one by presence, and keeping company, 1 Sam. 15, 30.

[To crowne Christ with honour] To aduance Christ to the Office of King and Priest, fulfilling him with most excellent gifts, raising him from ỹ dead, making all things subiect vnto him, hauing lifted him vp to sit at his right hand in the highest heauens,

heauens, *Heb.2,7. Thou crownest him with glory and Honor.*

[Hony and hony combe] Not only the most fine and delicate hony, but all things which bee delightfull and pleasant to the taste: and lastly, the pleasant obiects of all the other senses, by a Synecdoche, Psal.19, 10, 11. because nothing is generally so precious and pleasant, as golde and hony. Thence it is, that comparisons bee taken frō these (rather then other things which be of more price and delight then they) to expresse the verie great worth and sweetenesse of the word of God, Psal. 119,127.

[Hope] An assured expectation of all promised good things of this life; especially, of heauenly glorie, 1 Cor.15,19. *If in this life onely wee haue Hope in Christ, &c.* Rom.5,2. *We reioyce vnder the hope of the glory of God.* Christians build their hope vpon the alone mercies of God in Christ; Papists vppon Gods grace, and their owne merites.

2 The good thing which is hoped for, Col.1,4,5. Tit.2,13 *Looking for the blessed hope*, Rom. 8, 24. *Hope that is seen, is no hope.* And in all places where it is written, The hope of the wicked shall perish, it betokeneth. See Gal.4,5. and 5,5. Ephe.1, 18.

3 Faith, 1 Pet.3,15. *To them which aske a reason of the Hope which is in you.*

4 Whole Religion, Ephes.1, 18. *That ye may know what is the hope of your vocation*, Psal.39,7.

5 Christ Iesus the Messiah, who is called the [hope of *Israel*,] in respect of the Fathers, which looked for his promised comming, Acts 26,6.& 28, 20. *For the Hope of Israels sake, I am bound with this Chaine*: And hee is the matter and ground of our hope, 1 Tim.1,1.

6 God himselfe, Psal. 142, 5. *Thou art my hope and my portion*; that is, my God in whom I hope.

7 Some mighty King or people, Esay 20, 5. *They shall be ashamed of Æthiopia their Hope*, (or their expectation.)

[To haue hope in this life] To place the fruite of our hope in this present World, so as our faith & hope shall haue no further respect, nor bee stretched beyond the bounds of this bodily life, 1 Cor.15,19. *If in this life onely we hope in Christ.*

[In hope, aboue hope] In hope of God, and aboue the hope of man. In desperate things, Gods children hope well, Rom.4,18. *Which Abraham aboue hope, beleeued vnder hope.* Aboue the hope of man, and vnder y hope of God; who can raise vp the dead, and call things which are not as if they were.

[To abound in Hope.] Both to hope for all things needefull for body and soule, and that in a great degree of hope; with much and large expectation; also with certainty of hope to enioy life eternall in the ende, Rom. 15. 13. *Fill ye with all ioy and Peace, that ye may abound.*

[Liuely Hope] Either the good things hoped for, which are durable and euer-liuing, or that vnmoueable and certaine expectation of Gods promises, 1 Pet. 1, 3. *Which hath begot vs to a liuely Hope.*

[The God of Hope] That God which worketh hope by his Spirit, and nourisheth hope by his promises, and doth fulfil it by offering and giuing the good things promised. *Rom.* 15 13. *Now the God of hope fill you with all ioy.*

Hee is called [the God of hope] both (obiectiue) because hee is the onely obiect of our hope, 1 Tim. 6, 17. and (effectiue) because God onely is the worker and giuer of hope to his children. 1 *Peter* 1. 21.

[Hoping for nothing againe] Either not despairing of hauing their owne which they lend to a poore man, and therefore forbearing to gratifie him: or lending out of chatity, with meere affection to his brothers profit which borroweth, without minding or expecting his own, in case hee be vnable to repay; or not to looke for more then is lent, but being content with the principall out of courtesie. Luke 6, 35. *And lend, hoping for nothing.* Which sence soeuer we follow, it condemneth vsury, and commends to Christians free lending as a worke of mercy.

[To be saued by Hope] Certainely to looke for saluation promised, as if we now enioyed it, and by hope to possesse it. Romanes 8, 24. *We are saued by Hope.* The Apostle here meaneth that our saluation is not yet compleate, and is not that we haue alredy, but that which weeshall haue in the heauens: hope put for that which is hoped for, euen perfect saluation.

[Hope, what it is] Hope (to wit, Christian) is a certaine and vndoubted expectation or looking for of all promised good things which bee to come, but namely of heauenly blessednesse, being freely giuen vs of God, and grounded vpon his infinite mercies, and Christ his merits alone. Note, hope in common vse of speech, signifieth a likelyhood of things to come; but in Scripture, and in things of saluation, it noteth an vndoubted certaintie.

[Horne] That parte of a Foure-footed Beast, which is his

his cheefe strength and beauty.

2 Power, glory, might, and strength. 2 Samuel, 22, verse 3. *God is the Horne of my salvation.* Hitherto belongs the horne of the righteous, *Psalme.* 112, verse 9. *Psalme* 92, verse 10. *Amos* 6, verse 13. *Habbakuk*, chap. 3, verse 4. *The Horne of the wicked. Psalme* 75, verse 4, and 5. *The Horne of David, Psal.* 132, 17. The horn of salvation, the horne of his people. Psal. 149. A Metaphor.

3 Worship and renown. Iob 16, 15. *I have abased my Horne vnto the Dust.*

4 Kingdomes, people, and Prouinces, with their Rulers & Kings, which (like Beasts with hornes) fight one against another, and euery one against Gods people, Dan. 7, 7. *For it had ten Hornes.* Zach. 1, 18, 19, 21, Reuel. 17, 12. *And the ten Hornes are ten Kings.* Dan. 8, 21. It sig. *Antiochus Epiphanes*, Dan. 8, 9.

5 The omnipotency or Almightinesse of God expressed in his works, Hab. 3, 4. *He had hornes comming out of his hands.*

6 A Trumpet, Exod. 19, 13. *When the horne bloweth long*, ver. 16.

[Horne of salvation] The horn that saueth me, Psal. 18, 3. Thus is Christ called, Lu. 1. 69.

[Ten Hornes] Ten Kings of Syria, called *Selencide*, Dan. 7, 24. *Ten Hornes are ten Kinges:* from the beginning of ȳ Kingdome and raigne of the *Seleuci* Kings of Syria, there are reckoned iust ten Kings, 1. *Seleucus Nicanor*, 2. *Seleucus Soter*, 3. *Antiochus Theos*, 4. *Seleucus Callinicus*, 5. *Ptolomeus Energetes*, 6. *Seleucus Ceraunus*, 7. *Antiochus Magnus*, 8. *Ptolomeus Philopater*, 9. *Seleucus Philopater*, 10. *Antiochus Epiphanes*, a most glorious name of a most impure infamous man, who exceeded all the rest in beastlines and cruelty. Vnder whom more then al the rest, the Saints of the high One, that is, the Church of the Iewes was soreest oppressed being torn and butchered with their iron teeth and nayles of Brasse, Dan. 7, 19. See the history of Machabees. Daniel. 7, 22. *Full of blood and Blasphemies*, Dan. 7, 25.

[Another little Horne] One of the *Seleuci* or kinges of *Syria*, namely *Antiochus Epiphanes*, whose kingdome was least (at first) of all the ten Kings which went afore him, Dan. 7. 20. *Another little Horne came vp.*

[To lift vp, or exalt the Horn] To boast, or bee proud of ones Riches or power, Psalme. 75, 5. *Lift not vp your Horne on high.*

2 To encrease the power and dignity of his people, Psal. 75, 10. *Psal.* 148, 14. 1 *Sam.* 2, 1.

[To breake the hornes] To spoile one of his power, might, and dignity, Psal. 75,10. *All the Hornes of the wicked will I breake. Lam. 2,4. He hath cut off all the hornes of Israel.* That is, taken from them their strength and glory.

[Hoast of God] A companie of holy Angels, attending and waiting vpon God, as an army of soldiers vpon their Generall, Gen. 32,2. This is the Host of God. Also it signifieth, Gods people and Church Militant in earth, of which host God himselfe is prince and captaine, see Daniel 8,44,12.

2 All creatures, in heauen and in earth, visible and inuisible, which fulfil the wil of God readily, and mightily, as a strong army, Gen. 2,1. *And all the Hoast of them.* Angels then were created within the sixe dayes. Note, All creatures stand ready in battaile array, prest to do the will of God, as an army set in martiall order. Creatures are likened to an host for three things. 1. their multitude. 2. their order. 3. their obedience to God, their great Generall & Commander.

[Hospitality] A loue of strangers, and a readinesse to giue them lodging, and other kind entertainment, Rom. 12, 20. Hebru. 13,2. or a succouring of many, Rom. 16,2.

[Houre] signifieth a certen definite and determinate time, or time definitely, or the twelfth part of an artificiall day, See Iohn 11,9. and 7, verse 30. Acts 2,15. or on a sudden, and in a moment. Reuel. 18,19.

[House] A place to dwell in. This is an earthly habitation. An house is named in Hebrew of (*Beith*) building, in Greeke of (*Oikos*) dwelling: in English, of a Saxon word (*Huis*) which is defence or tuition.

2 The Graue, which is the common House and receptacle of all humane bodies, Esay 14, 18. Psal. 49,14. Iob 30,23. *The House appointed for all the liuing.*

3 The people or personnes dwelling in the House, Heb. 11, 7. *Hee prepared the Arke to the saving of his House*; that is, his household. Math. 10,12. *When ye enter into an House, salute the same. Acts* 10,3. *Cornelius and all his House*: elsewhere often. A Metonimie of the place containing, for the person contayned. Gene. 49, 18. houses put for households or men of the house, 35.

4 Kindred, stocke, or linage. Luke 1,27. *Of the House of Dauid. Luke* 16,27. *Send him to my fathers House.*

5 Family and posterity, 2. Sam. 7,18. *What is mine House? Exod.* 1,21. *he made them Hous-*

ses,

ſes, that is, he did encreaſe and proſper the families and poſteritie, Gen. 39,4. *He made him ruler ouer his houſe, and ouer all he had.* It ſig. wife, children, ſeruants, and maides, 1 Tim. 3, 4.

6 Subſtance, goods, & wordly riches, laide vp in houſes, to be ſafe kept there, Math. 23, 14. *They deuoure widdowes houſes.* Gen. 39, 5. 6. *God bleſſed the houſe of the Egyptian*, That is, all his ſubſtance which hee had.

7 Our naturall and weake corruptible bodie, wherein our ſoule now dwelleth as in her houſe, out of which after ſhee is flitted, at the reſurrection ſhe ſhall haue a glorified incorruptible bodie, wherein (as in a cœleſtiall and eternall Houſe) ſhee ſhall perpetually remaine, 2 Corinthians. 5, 1. *After the earthly houſe of this Tabernacle, &c.*

8 An incorruptible glorious body which ſhall be an eternall receptacle, and Houſe of the faithfull ſoule after the laſt iudgement, 2 Cor. 5, 1. *We haue an houſe not made with handes, eternall, in heauen.*

Laſtly, it ſig. both walles, perſons, and order of houſhold gouernement. Pſal. 122. 1.

[**Houſe of God.**] Heauen, where Saints and bleſſed Spirits ſhall dwell with GOD for euer in immortall glory. Iohn 14, 2. *In my Fathers houſe there be many Manſions.* This is a cœleſtiall houſe.

2 Euery particular aſſembly called the Church militant, where God dwels, and vnto whom hee giues Lawes, as an houſholder to his houſe. 1. Tim 3, 5. *That thou mayſt know how to behaue thy ſelfe in the Houſe of God.* This is a ſpirituall Houſe. This was repreſented by the place which *Iacob* ſaw in his dream, Gen 28, 17. This Church of Chriſt is oftentimes where men are not aware of it, Reuel. 12. 6. Iohn 1. 46.

3 The vniuerſall Church, or whole company of the faithfull ſpread ouer the earth, Heb. 3, 2, 5 *Moſes was faithfull in all the houſe of God.* Alſo verſe the ſixt, *Chriſt is as the Son ouer his owne Houſe.*

4 Euery faithfull and godly perſon, in whom Chriſt dwells by faith. 1 Pet. 4, 17. *Iudgement muſt begin at the Houſe of GOD.* Heb. 3, 6. *Whoſe Houſe we are.*

5 The true Religion of God taught and profeſſed within the Church of God, Pſal. 69, 9. *The zeale of thine Houſe hath euen eaten me.* Iohn 2, 17. Pſal, 69, 9.

6 The Temple in *Hieruſalem.* Luke 19, 46. *My houſe ſhall bee called the Houſe of Prayer.* alſo any place of Gods worſhip, thus is the word vſed Gen 28. 22.

[**To ioyne houſe to houſe**] To haue

haue continuall and insatiate desire and care how to increase goods, and wax richer, Esa. 5, 8. He giueth to wit, that such and so great was the couetousnesse of this people, as if each had desired to ingrosse the whole country into their owne hands, that they might dwell alone without companion, as made enemies to humane society, and communion of men.

[The house of Iacob, or of Israel] The people of Israel, or the Nation of the Israelits, Exod. 19, 3. Also the whole church of Christ, euen all Gods people both Iewes & Gentiles, Ps. 115 12, *he will blesse the house of Israel. Luke 1, 27. he shall rule ouer the house of Iacob for euer.*

[House of Bondage] *Ægypt*, where the people of Israel were in great slauery, Deu. 5, 6. *From the house of bondage.*

[Fathers house] The custody, care and gouernment of fathers, Numb. 30, 4. *Being in her Fathers house.* It is so called for the extremity and sharpenesse therein vsed.

[House of prayer] The place appointed to assemble in, for the publike worship of GOD. Whereof, because prayer is a chiefe part, therefore the place of diuine worship, is called the house of prayer, as the people assembled in that place, are called the house of God. Mat. 21, 13. *My house shalbe called the house of Prayer.* The Papists idly and foolishly wrest these wordes, thereby to proue, that Temples are made for Sacrifice; Others, as foolishly abuse it, to shut out preaching. The best way is, not to seuer what God hath ioyned

[House of Dauid] The Visible Church, Lu. 1, 33. Es. 22, 22. Also § kings family, Es. 2, 7, 17.

[House built vpon a Rocke.] Euery beleeuing Christian, who relies by Faith vpon the Rocke Christ, and declares the trueth of his faith by his ready obedience to the word, Math. 7, 24. *I will liken him to a wise man, who hath built his House vppon a Rocke.*

[House built vpon the Sand] Euery vnbeleeuing, and disobedient person who relieth vpon men, and not vpon Christ, & serues his lusts, and not God. Math. 7, 25. *Which hath built his House vpon the Sand.*

[To make houses] To build a house where none was.

2 To establish, increase, and prosper ones family and posterity, Exod. 1, 22. *He made them houses.*

[House of God] The Synagogues, where the Iews assembled to worship God, but especially the Temple, Eccle. 4, ver. last. *When thou entrest into the house of God.* Also the Tabernacle in *Dauids* time, 1 Chro. 9, 16.

6, 19. Marke 2. verse 26.

[Houshold of God] The church of God, or company of beleeuers, thence called the houſehold of Faith. Epheſians 2,16. Gala. 6,10.

[How] A queſtion ſometime of one deſirous to learne, as Lu. 1,34. Somtime of one admiring and wondering a thing as new and ſtrange, as Ioh. 4,9. Sometime of one diſtruſting ſ thing as vnpoſſible, Ioh. 6,52. 1 Cor. 15,35. *How are the dead raiſed?* as who ſhould ſay, it is impoſſible ſ bodies once dead ſhould returne the ſame to liue againe. There is an how of docility, and alſo an how of infidelity.

[How long] The continuance of time, wherein his chaſtiſements ſpirituall, as Eſa. 6,11. or bodily, Pſa. 13,1,2. ſhall laſt before they be remoued away.

[Howre] The 12. part of a naturall day, Ioh. 11,9. *Thete bee 12. howres in the day*: and often elſewhere.

2 A ſpeciall time prefixed of God in his counſell, for ſome particular worke, which cannot preuent that time nor be deferred, Ioh. 2,4. Math. 26,45.

3 Torment ſpirituall, felt in ſ ſoule, by apprehenſion of the fierce wrath of God due to the ſins of the elect; for at this time Chriſt was not touched, nor troubled in his body. Ioh. 12,27. *Saue me from this howre.*

H. V.

[Humble] One lowly minded, eſteeming others better then himſelf, aſcribing al vnto God, being little in his own account, euen as a weaned Childe. Mat. 18,4. *Whoſoeuer ſhall humble themſelues as this little Childe.* *Pſal.* 131,1,2.

[Chriſt humbled himſelfe] His Incarnation, in that hee would be man, and a ſeruant, ſubiect to death, euen the death of the Croſſe, he being equal to God. Phil. 2,5,6,7,8. *He humbled himſelfe.*

[Gods humbling or abaſing himſelfe.] His gracious louing care, which he vouchſafeth to haue of vs moſt vile wormes, & moſt greeuous ſinners, himſelfe being ſo glorious and holy. Pſ. 113,6. *Who abaſeth himſelfe to behold thinges in Heauen and Earth.*

[To humble.] To put reproach vpon vs, and caſt vs downe from our dignity. Luke 14,11. *He that exalteth himſelfe ſhall bee humbled.* Thus God humbles in wrath. *Herod* and *Nebuchadnezzer*, thus humbled.

2 To take downe our courage, and height of our pride, and to make vs humble and meeke, that we may haue confidence, not in our ſelues, but in God. Thus God humbled *Paul* and *Manaſſes* in mercy.

And

And thus the godly by their endeauour humble themſelues, 2 Chron. 12, 7. *They humbled themſelues. Mich*, 6, 8.

3 To ſubmit and yeeld vnto our Superiours, Gene. 16, 9. *Humble thy ſelfe vnder her hand.*

4 To defloure or defile one by force. Deut. 22, 24. *Becauſe he hath humbled his Neighbours wife.* Deut 21, 14. Iud. 19, 24. 2 Sam, 13. 12. 11. Ezek. 22, 10.

[Humility.] Lowlineſſe and modeſty of minde. Prou. 22, 4. *The reward of humility, &c.*

2 A low, poore, and meane eſtate. Luke 1, 48. *Hee hath looked vpon the humility and poore eſtate of his Seruant.* There is humility of heart, and of condition: both mette together in the Virgin *Mary*, in Chriſt, in *Paul*, and in other Apoſtles.

3 Baſeneſſe of an abiect mind eaſily yeelding vpon perſwaſion, to leaue Chriſt and to depend vpon Angels, and alſo to adore them as means of ſaluation, Col. 2, 18, 23. Heere it is vſed in euill part. And it is done by men when they acknowledging themſelues no other then ſeruants, yet humble themſelues beneath them by voluntary deuotion.

[Hunger] Earneſt deſire of food vpon ſome want being felt. Mat. 1, 1, 2. *He was afterwards an hungry.*

2 Vehement deſire after Chriſt his righteouſneſſe, forgiueneſſe of ſinnes, and grace of his Spirit out of a want and extreame need which we feele of them. Math. 5, 6. *Bleſſed are they that hunger after righteouſneſſe. Luke* 1, 53. *Thou filleſt the hungry with good things.*

3 Any kinde of danger. Pſ. 33. 19. *To preſerue them againſt hunger or in famine.*

[To hunger no more] To bee ſatisfied, and fully contented. Iohn 6, 35. *Hee that comes to me ſhall hunger no more*; that is in me, and in me alone, hee ſhall find that which ſhall giue him full contentment, and ſatisfaction to his ſoule.

[To hunger and thirſt] To be in any kind of neceſſity, eyther of dyet or of lodging, Surgery, Phiſicke, &c. Alſo to giue drinke and to feede ſignifies heere all duties of humanity, which for charity ſake we muſt affoord an enemy if hee be in want, ſo as we maintaine him not againſt God, or his country. Rom. 12, 20. *If thine enemy hunger, &c.*

[Hunter] One which followeth wilde beaſts to catch them, and take their liues from them, by ſnares, dogs, or otherwiſe. Such an one was *Eſau.*

2 A great ſpoyler or robber, & by might oppreſſeth othermen. Such an one was *Nimrod.*

Gen.

Gen. 10, 8, 9. *Nimrod, a mighty hunter before God.*

3 The Chaldeans and Babylonians, which God would send in fury, to vex & hurt rebellious enemies, Ier. 16, 16. *I will send out many hunters.*

[**Snare of the hunter**] Any great danger whatsoeuer, Psal. 91, 3. *he will deliuer thee from the snare of the hunter.*

[**To hunt after ones Soule**] To lye in waite to destroy one, by taking away his life, 1 Sam. 24, 12. *Thou hunts after my soule to take it.*

2 To put mens soules in danger and peril of perishing euerlastingly, either by keeping away good Doctrine, or teaching false, Ezek. 13, 18. *Will yee hunt the soules of my people, that yee may preserue your owne soules aliue?* Thus *Tremellius* reades it.

[**Humane Creatures**] All ciuill Magistrates; who therefore be stiled humane creatures, because howsoeuer they bee appointed of God, yet their kinds, number, and order, are not so of God laide out, but that man may make more or fewer; of greater authority or lesse, as occasions of places, times, and disposition of the people require, 1 Peter 2, 13. *Submit your selfe to euery humane creature.* So it is read in the Originall, word for word; and not ordinance of man, as our Translations render it.

Note, Magistracy is an humane ordinance or creature 3. wayes. First, subiectiuely, because man is the subiect by whom it is exercised. Secondly, obiectiuely, because humane affaires are the obiect or thing, about which it is conuersant. Thirdly, in respect of the end, because it is appointed and doeth serue for the great good of men. Moreouer, howsoeuer diuers formes of gouernement bee found out by men (euery King in his kingdome for necessity of his estate, may create new officers & honours) yet the originall institution of Rulers and Magistrates is from God, who hath ordayned ciuill powers, as wel as ecclesiasticall, Rom. chapter 13, verse 1. Iohn chapt. 10, verse 35.

[**Husbands Brother**] One which is a naturall brother, begotten of the selfesame parents Deuteronomie chapt. 25. verse 5. *her husbands Brother shall take her to Wife.* That this must bee vnderstood of a brother by nature, is euident by these Reasons.

First, by an example of two sonnes of *Iudah* before the law, Gen. 38, 8.

Secondly, by the wordes of *Naomi* to her daughters in law widdowes, Ruth. 1. ver. 11. *Are there*

there any mo ſonnes in my wombe, that they may be your Husbands? Whereby it is plaine, that ſhee tooke the Law to meane naturall brethren. This therefore is a ſpeciall exception from the generall Law againſt marrying ones brothers Wife, Leuit. 18, 16. The end of that Law, Deut. 25. 5, 6, &c. was to ſignifie the birth of Chriſt, that it ſhould neuer dye.

[Husbandrie] All maner work and ſeruice belonging to a Family, and ſo ſeruants and tillage of all ſorts, Geneſis 26. ver. 14. The like is ſaide of Iob, chap. 1, verſe 3.

I. A.

[Iacob.] THe younger ſonne of *Iſaac* brother to *Eſau*, the Father of the Patriarks, called alſo *Iſrael*, Rom. 9, 13.

2 The whole poſteritie of *Iacob*, euen the whole Nation of the Iewes: and the Church of GOD conſiſting onely of them till the death of Chriſt, Obad. 10. *For thy crueltie againſt thy brother Iacob.* Rom. 11, 26. Eſay 59, 20. and 27, 6. & Eſay 14, verſe 1. it ſignifieth ſuch Iewes as were held Captiue in *Babilon.*

[Generation of Iacob] A multitude of men comming of *Iacob*, not by carnall deſcent, but by ſpirituall birth borne from aboue; for *Iacobs* poſteritie is two-fold, ſpirituall and carnall, Rom. 9, 8. Pſal. 24, 6. *This is the generation of Iacob*, of them which ſeek God: this is meant of the ſpirituall poſterity. As *Aaron* is put for his poſteritie (the *Aaronites.*) 1 Chron. 12, 27. and 27, 12. Alſo *Danid* is put for his children, 1 Chron. 4, 31. So Gods people (the poſterity of *Iacob*) are called both *Iacob* and *Iſrael* verie often in Scripture. *Iacob* is a name of Infirmity, for he ſtroue for the birth-right, but obtained it not when he tooke his brother by the heele in the wombe, and thereuppon was called *Iacob*, Gen. 25, 22, 26. But *Iſrael* is a name of power and principalitie; for after hee had wreſtled with the Angell, behaued himſelfe princely, wept, prayed, and preuailed; his name was thereby changed from *Iacob* to *Iſrael*, that is, a Prince and preuailer with God, Geneſ. 32, 24, 26. 28. Hoſ. 12, 3, 4. Therefore is the name [*Iſrael*] giuen to all Gods people, euen the Gentiles alſo, which haue *Iacobs* faith, Gal. 6, 16.

[Houſe of Iacob] Poſterity and people which come of *Iacob*, to wit, the Iſraelites, Eſay 2, 5.

I. D.

[Idle] Him that may worke and will not, but ceaſeth to labour through loue of eaſe; Exod. 5, 17. *Ye are too Idle.*

2 One that is vnoccupyed, becauſe he lackes worke, Mat. 20, 3, 6. *Why ſtand yee heere all day Idle? Becauſe no man hath hired*

red vs. The former are idle voluntarily, but these latter necessarily.

[Idoll] Any Image or visible representation of false or true GOD, though it bee not worshipped, nor made with any intention of worship, 1 Ioh. 5,21. *Keepe your selues from idols*, 2 Cor. 6,15. *What agreement hath the Temple of God with idols*, Deut. 4,15. doeth manifest the trueth of this. For the Image which the Iewes made of the true God, is condemned of God himselfe, Exod. 32,8. and they that made it were punnished as Idolaters, 1 Cor. 10,7. *Neither be ye idolaters as were some of thè, with whom God was not pleased*, 1. Cor. 10,5. Finally, in the forenamed place of Deutron. 4,15. the onely making of an Image of God, is precisely forbidden; and learned Diuines both affirme and proue, that both Scriptures and Fathers, haue indifferently vsed the word Idoll and Image, for one & the selfe same thing. Witnesse that one place of *Tertullian* (among many) vpon those words of 1. Ioh. 5,21. *Iohn* (saith hee) doth not write thus [*Keepe your selues from Idolatry*] that is, from the seruice of them: but [*From Idolls*] that is, from the very Image of them. It is therefore a dotage in Popery, to distinguish betweene Idoll and Image, and to make the picture of a false god onely, to be an idoll. [*Note.*] Papists cal Idolles w represent things which neuer were in being, or representeth them in nature of a God: and Images, which represent things that had a true being, in whom they worshippe (say they) the thing represented. Also note, that Idoll in Greeke signifieth a Figure or representation, whence commeth the diminutiue Idolon, which signifieth a little forme or fashion: and therefore euery litle representation or figure must bee called an Idoll, *Tertullian libro de Idolat. Cap.* 3. Images which they call Idols, *Tully 1. de Finibus.*

2 Diuels Esay 19,3.

[Idoll is nothing.] The false and fained gods of the heathen, 1 Cor. 8,4. *An Idoll is nothing*, Gen. 31,19,30. An Idoll to bee as an emptie and vaine dreame; not in respect of the matter whereof it is made (for that is something) or of the externall forme; but in respect of the internal forme which doth counterfet and falsifie true thinges, making them seeme to be what they are not. Also in respect of the vaine minde of the idolater, who wickedly imagineth some diuinity to be in the idol, whereas there is but one true God in the world. Therefore worthily is an Idoll saide to be nothing, being

being a falſe and lying ſigne, a very fiction, being nothing for ſignification, though ſomthing for ſubſtance, a piece of wood, or ſtone, &c. 1 Corinthians 8,4. An Idol ought to repreſent either God, which it cannot, hee being vnlike to any mortall thing: or Gods, which are none, for there is but one God.

[Idolatry] The worſhip or adoration of an Image, or of God, before, and by an Image. 1 Cor. 10,7. *Neither bee Idolaters as they were.* Deut. 5.9. *Thou ſhalt neither bow to them, nor ſerue them.*

2 The making of any Image or likeneſſe of God, or of any creature in heauen or earth, for a religious end, Deut. 5,8. *Thou ſhalt not make to thy ſelfe any grauen Image, or likeneſſe, &c.* Gal. 5,20. *Idolatry, Witchcraft,* 1 Cor. 6,9. All worſhip of falſe Gods, and falſe worſhip of the true God is Idolatry.

3 All humane inuentions thruſt into diuine ſeruice, Deu. 12,32. *Whatſoeuer I command you, that doe, put nothing thereto.*

4 Setting the heart inordinately vpon any creature, by fearing, louing, truſting in it, more then in God, and aboue him. Thus is couetouſnes called Idolatry, Col. 3,5. and *Wantons make their belly their GOD.* Phil. 3,19. Ehpeſ. 5,5. Here an Idolater is one addicted and bent to the ſeruice of Idols.

I. E.

[Iealouſie] Griefe, for ſuſpition of diſhoneſtie in marryed yoke-fellowes, Husbandes or Wiues, Num. 5,14. *If he be moued with Iealouſie, and be Iealous of his wife.*

2 An earneſt loue of others, in reſpect of their welfare and good, ioyned with great griefe for their hurt. 2 Cor. 11,2. *With a godly Iealouſie.*

3 Hot diſpleaſure, and indignation of God, Pſal. 79,5. *Shall thy Iealouſie burne like fire?* 1 Cor. 10,22.

[Iealous] One, grieued with ſuſpition of diſhoneſty in the married yoke-fellow, with deſire of reuenge. Thus are men Iealous, and thus alſo is GOD ſaide to be iealous, when the marriage betweene him, & his church is violated and broken. Deut. 5,9 *For I the Lord thy God am a Iealous God,* that is, ſo grieued with Idolatry, that I ſtudy to reuenge it.

2 One, which ſeemeth to be much grieued for others, but it is out of a loue to himſelfe, for his owne commodity ſake. Gal. 4,17. *They are Iealous ouer you amiſſe.* This hee writeth of the falſe apoſtles, who for their

owne gaine and credit did loue the *Galatians*. Heere Iealous is taken in euill part, by a Metaphor or speech borrowed from woers, who can abide no corriuals or companions in their loue.

3 One which loueth others truly, not for lucre and glorie to himselfe, but for the benefit of the persons loued, 2 Cor. 11, 2. *I am Iealous ouer you.* Thus *Paul* and all godly Ministers are Iealous ouer the flock: here Iealous is taken in good part.

[Iehouah] An eternall selfe-being, one ý hath his essence of himselfe, from euerlasting; and is the cause of existence or being to all things and creatures, which are of him, by him, and for him. Exod. 6, 3. *But by my name Iehouah was I not knowne to them*, Acts 17, 28. Rom. 11. verse last. The eternal God hath his being of himselfe, and gaue being to all his creatures, promises and workes. This worde [Iehouah] is attributed to God the Sonne, and God the father, Zach. 3, 2. This is one of Gods cheefest names: the force of it is opened. Reu. 1. 4, 8. he giueth being to his promises & threatnings.

[Iehouah Iireh] Signifieth the Lords will see or prouide, to note the specall prouidence of God in distresses: also here the Scripture speaketh figuratiuely (as it vseth to do in all Sacramentall things) because it was a signe of Gods prouidence: so altar is called Iehouah Nissi, Exod. 17, 15. and Ierusalem is called, Iehouah shamma.

[Iesting] Pleasant and witty words, being offensiue, and hindering edification. Epheſ. 5, 4. *Iesting.*

[Iesus] A Sauiour, one that saueth his people from their sins, Math. 1, 21. *He shalbe called Iesus.* It is a name of his benefites, to wit; saluation had by Christ. Also it signifies the doctrine concerning Iesus, Acts 8, 35. Thirdly, It signifieth *Iosuah*, who brought Gods people into the promised Land, and was therein a type of Christ, Heb. 4, 8.

[Iew outward] Hee that is a Iew by Nation, name, and profession onely, Rom. 2, 28. *A Iew which is one outward.*

[Iew inward] One, who is a Iew in trueth, though hee bee not so by name or nation, Ro. 2, 29. *Hee is a Iew which is one within*; that is to say, one who professeth himselfe to bee one of Gods people, and is so in deede, and before God, in spirit and in heart, being faithfull and holy.

[Iewes by nature] Such as were borne Iewes, by naturall generation comming of Iewish parents, who were Gods people.

ple. In this sence they are called natural branches, Rom.11. because they descended by birth of the holy Patriarkes, with whom God had made a couenant to take them for his people, Gal.2. *We who are Iewes by nature.*

[**Neither Iew nor Grecian.**] That God hath no regarde of these circumstances and externall qualities, whether one bee borne a Iew or a Gentile, bee free or bond, &c. But acknowledgeth for his children all which beleeue in his Sonne. Galathians, Chap.3, verse 28. *There is neither Iew nor Grecian, &c.*

[**Ierusalem**] Either the City; as Psal. 125,2. and 122,2,3. Or the inhabitants. Math.3,5. Or all the faithfull people of God through the world, Iewes and Gentiles. Ioel 2,32. Or the Nation of the Iewes dwelling at *Ierusalem*, Gala.4. verse 25. or the holy Catholicke Church, Verse 26.

[**Ierusalem celestiall.**] signifieth the company of elect, who seeke thinges aboue, *Hebrewes* 12,2. Iewes signifieth people, or rulers, Iohn 7. verse 1,2,13. Ierusalem called the holy City, because of Gods house therein,

I. F.

[**If neede bee**] At that time whensoeuer neede shall be, 1. Peter 1,6. If, for that, Gene. 31,52. Acts 26,2.

[**If it were**] signifieth, O that it were. Psa. 139,19. Gen.24, 43. Lu. 12,49. This word as it is vsed in prayer and execrations so it signifieth When, 1 Sa. 15,7. compare Matth. 2. 21. with Luke 11,24.

I. G.

[**Ignorance**] Want of the true knowledge of God, and of heauenly things, Ephe.4,18. *Through the Ignorance that is in them.* This ignorance, is eyther simple, when meanes of knowledge be wanting; or wilful and affected, when one may knowe and will not. Ignorance being in it selfe a sinne against the first commandement, cannot excuse sinne that it should bee no fault at all.

2 Vnbeleefe, which followes Ignorance as a companion or fruite, 1 Pet.1,14. *Fashion not your selues to the former lustes of your Ignorance*, that is, of your blinde vnbeleefe. A **Metonimy** of the cause.

3 Error, through want of iudgement, and right discerning of things, Leuit.4,2. *If any man shal sin through ignorance.* A **Metonimie** of the cause.

4 Any sinne whatsoeuer, & commeth from such ignorance and error, according to the vse

of the Hebrew tongue, which vnder ignorance meaneth euery sin, euen that which is witting and willing. *Heb.*9,7. *And for the Ignorance of the people.* A **Synecdoche** of the part for the whole.

Ignorance may excuse a sin, that it bee not so great a fault, but it cannot so excuse, as it shall be no fault at all. *Excusat à tanto, non à toto.*

[**Lusts of Ignorance**] Blinde motions and euill desires of vnbeleeuing persons, who lacke the true knowledge of Christ. 1 Peter 1,4. *Fashion not your selues to the former lusts of your ignorance.*

[**Ignorant**] One which sinneth vnwittingly, 1 Timothie 1,13. *For I did it Ignorantly*, that is, not knowing that the Christian religion was the true Religion.

2 One which doth a voluntary sinne, knowing it to be so. *Heb.* 5,2. *To haue compassion of the Ignorant.* **See Bible note.**

3 One that careth not for other mens affaires and matters. Esay 63,16. *Though Abraham be Ignorant of vs.* Men are careless of that whereof they bee Ignorant.

4 One, that wanteth the knowledge of the true God, & his worship, Acts 17,23. *Whom ye then Ignorantly worship.*

5 One to whom something is vnknowne, because it is not reuealed. Thus Christ as man, and the holy Angels, are Ignorant of the last day, Mat. 24,36. Marke 13,32.

[**Not to regard the time of Ignorance**] To permit and passe ouer, for causes known to himselfe, the Ignorance of many thousand yeares, Actes 17,30. *And the time of this Ignorance God regarded not.*

I. M.

[**To Imbalme.**] Gene. 50,1. this was done with Balme, Mirrhe, and other spices, that the dead bodies might not stinke or putrifie, Iohn 19,39, 40. So laying them as in a bed of sweete odours. 2 Chroni. 13,14. And thus the solemnity at his buriall, was to do him honour at his death. 2 Chroni. 32,33. and to sweeten his body for buriall in Canaan, beside further mystery of resurrection and incorruption.

[**Image**] Any shape or portraiture, drawne by Art, to represent something by it for ciuill vse: as *Cæsars* Image was made, to represent *Cæsar*. Mat. 22, verse 20. *Whose Image or superscription is this?* This is an artificiall Image made for ciuill respects; as to distinguish Coines, or beautifie houses, and it is lawfull.

[To

2 Some ſhape or picture, made to the likeneſſe of GOD, or of ſome other creature, for Diuine worſhips ſake, Exodus 20 ver. 4. *Thou ſhalt make thee no grauen Image*, Deut 4, 15. This is a Diabolicall Image, beeing made for Religion ſake, and is vnlawfull. Where ſuch Images be, there is no Religion (ſaith a Father.) The Scripture ſaith, that God ſpake with a voyce, but ſhewed no Image to his people of himſelfe, Deut. 4.

3 All mens deuices, commanded as Gods ſeruice, Ex. 20 4. This is alſo ſuperſtition.

4 Our likeneſſe & reſemblance of God, in righteouſneſſe and true holines. After this Image *Adam* was created. Gen. 1, 26. *Let vs make mã after our Image*: and vnto this are all the elect reſtored again by Chriſt. Ephe. 4, 24. This is a ſpirituall or cœleſtiall Image. This likeneſſe ſhall bee perfect at the day of reſurrection, when Chriſt ſhall bee manifeſt by his comming; then the godly ſhall ſee him as he is, and be like him. Pſal 17. laſt. 1 Iohn. 3. verſe. 2.

5 Our likeneſſe and reſemblance with God, in reſpect of rule and authority, 1 Cor. 11, 7. *The man is the Image & glory of God.* hitherto of accidentary Images.

6 A reall, eſſentiall, true, and liuely expreſſing of the very ſubſtance of another. In this ſignification, is Chriſt ſaide to bee the Image of God his Father, Col. 1, 15. Heb. 1, 3. Alſo the Law is ſaid, not to bee the very Image of the things, Heb. 10, 1. And it is written of vs, that *As we haue borne the Image of the earthly, ſo we ſhall beare the Image of the heauenly man.* 1 Cor 15, 49. And the Reuelation of Saint *Iohn*, ſpeaketh of the Image of the Beaſt, which all men ſhall adore, Reuel. 14, 9. In all which places, is meant the very things and ſubſtances themſelues, or the ſolid & true exiſtence of the things. Theſe bee eſſentiall Images, which haue the ſubſtance of 9 thinges whereof they bee called Images.

7 Any manner of reſemblance whatſoeuer, lawfull or vnlawfull, liuely or painted; true or imaginary, Geneſ. 5, 3. *He begat a Childe in his owne likeneſſe, after his Image.* Pſalm. 73 20. *Thou ſhalt make their Image deſpiſed.* Where the word *Image* ſignifieth, an imaginary vaniſhing ſhadow, to ſet forth the lightneſſe and inconſtancie of all earthly things, which ſeeme and make ſhew to bee the true goods and felicitie it ſelfe, yet are nothing but a ſhadowe or vaine likeneſſe thereof: therefore, by the Apoſtle, are called a ſhape, faſhion, or figure, 1.

Corinthians 7,31. Rom. 12,2.

[Image of God] Christ, in whom God is to bee seene and beheld, as touching his substance and glorious properties; as a man is to bee knowne by his Image or picture, 2 Cor. 4, 4. *Which is the Image of G O D.* This is a consubstantial Image, respecting essence & substance.

2 Dominion and perfect holynesse, Genes. 1,27. *In the Image of God created he him.* This Image is accidental, respecting qualities.

3 Authority & power, which by Gods ordinance the man hath ouer his wife, 1 Cor. 11,7. *He is the Image of God.*

[Immanuell.] The strong God with vs, or G O D made flesh, Esay 7,14. Mathew. 1,23. Iohn 1,14. The vnion of two natures in one person of our redeemer is noted in this word *Immanuell.* Also his office is noted to bee mediatour betweene God and man, and authour of all saluation for body and soule, both temporall and Eternall. Esay Chap. 8. verse 8,10.

[Immortall] That which is not capeable of death, or subiect to dye.

2 An euer-during Nature, which is so of it selfe, without possibility of perishing or dying, 1 Tim. 1,17. *To God Immortall, onely wise.* Thus is God onely Immortall.

3 That, which beeing once dead, shall rise againe neuer to dye more, as mens bodies. 1. Cor. 15,53. *Mortality must put on Immortality.*

4 That which shall neuer haue end, though it haue a beginning; as Angels, and mens soules; of which, though it be not in expresse words saide in Scripture, that they be Immortall, yet innumerable places, by good consequence, proue them to be so, as 1 Cor. 15,19. 2 Cor. 5, 1. Luke 16,22, 23, 24, &c. Something may be called Immortall foure wayes. First, that which simply and euery way is incorruptible, as God. 1 Tim. 1, 16. Secondly, that which is incorruptible according to the substance and perfection of nature, either being seuered wholly, or not deriued at all out of any matter, which is vsually the roote of corruption. Thus Angels and soules bee immortall. Thirdly, that which in it owne nature is corruptible, yet by speciall diuine ordinance, is preserued from corruption. Thus bodies of Saints in heauen, and of Reprobates in hell after the resurrection, be Immortall; the one by Grace, the other by Iustice. Fourthly, that which so hath a possibility to corrupt & dye, as it might not actually corrupt by the creatours gift, & vpon

vppon ſuppoſition of not ſinning: ſo *Adams* body before the fall was Immortall: that is, had power not to dye; as after his fall it was vnder neceſſity of death, and could not but die.

[**Immortality**] Such an eſtate and condition, wherein death hath no place nor power, 1 Cor. 15,54. *When mortall hath put on Immortalitie, then Death ſhall bee ſwallowed vppe into Victorie.*

[**Importunity**] Continuance or conſtancy in prayer, when we pray and faint not, Luke 11. 8. *Yet doubtleſſe, becauſe of his Importunity, hee will giue him what hee needeth.* Example of this importunitie, is in Luke 18, verſe 2, 3, 4, &c. *The poore Widdow.*

[**Impoſition of hands, or laying on of hands**] Putting on of hands, which is an ancient ceremony vſed of the Iewes in two caſes; one in conſecrating publicke Sacrifices, as alſo Prieſts and Leuites, to declare ſuch to be offred to God, Leu. 4,4. And ſecondly, in ſolemne benedictions and praiers. Gen. 48,14,17,20. *Iacob put his hãds vpon Manaſſes and Ephraim, and prayed for them.* It was continued vnder the Goſpel, by Chriſt & his Apoſtles in time of prayer, and beſtowing ſpiritual graces. Alſo in time of admitting Church-officers, Miniſters, and Deacons. Mat. 19,15. *Chriſt put his hands on little Children, and prayed. Acts 6,6. The Apoſtles prayed, and layd their handes on the Deacons. Acts 8,17,18. Then they laid their hands on them, and they receiued the holy Ghoſt*; and by a **Metonimie** of the ſigne, it doth ſignifie the whole Miniſtry of the Church, and the order of Church-Gouernment. *Hebr. 6,2. The Doctrine of Baptiſme, and Impoſition of hands.* Touching the Papiſts Impoſition of hands, in the Sacrament of Order (as they call it) there is no ground for it in the whole Scripture.

[**Imputation**] Accounting, reckoning, and allowing ſome things to another of fauour; as Merchants, who do not put the debt in their reckoning, which the will forgiue. Whatſoeuer commeth of Imputation, proceedeth of the meere mercy and fauour of him who imputeth; and is not giuen in reward after proportion of duty or debt. For no man imputeth to another that which is duely owing vnto him.

2 An action of God, freely accounting the righteouſneſſe of Chriſt to be his righteouſnes who beleeues in Chriſt, Rom. 4 3,4. *And it was Imputed* (or accounted) *to him for righteouſnes.* In this fourth Chapter to the *Romans*, this word [*Imputed*] de-

rided by Popiſh heretiques, is ſeuen times repeated in the doctrine of Iuſtification, and is ioyned vnto Faith; without which, there is no Imputation of Chriſts Iuſtice to vs, Rom. 4, 23, 24. Our ſins & puniſhment were imputed to Chriſt (who bare our ſinnes in his body, and was made ſinne for vs, 1 Peter 2. verſe laſt.) And his righteouſneſſe with the merite thereof (euen eternall bliſſe) is imputed and accounted to all beleeuers; whence ariſeth Iuſtification of a ſinner before God 2 Cor. 5. v. laſt. *He that knew no ſinne, was made ſin for vs, that we might be made the righteouſnes of God in him*; Not our righteouſneſſe, but the righteouſneſſe of GOD; not in vs, but in him (ſaith an ancient Father.) The Papiſtes ſcoffing at this moſt neceſſary and Diuine action of Imputing righteouſnes to faith apprehending Chriſt, calling it in their Notes printed at *Rhemes*, a new-no-iuſtice, an vntrue imputation, an imaginary thing, a putatiue righteouſneſſe, a fantaſticall apprehenſion: In theſe and ſuch like taunts, they vtter ſo many blaſphemies againſt heauen, & al to maintain & eſtabliſh their own righteouſneſſe of workes, done after faith. To impute (as ſome deſcribe it) is to aſcribe or account vnto another that which he hath not, or that which hee did not; and not to impute, it ſignifieth not to account or aſcribe & lay to one that which he hath, or doth. According to this interpretation, GOD in iuſtifying elect ſinners, imputeth to his owne Son ſinnes and miſeries, which he neuer had or did. And vnto ſinners, he imputeth or accounteth not (but forgiueth) ſinnes and puniſhment, which they had and did; and imputeth a righteouſneſſe (euen the whole Obedience of Chriſt) which they haue not of their owne, yet ſo accounteth it to them, as if by themſelues it had bene done, 2 Corinthi. Chapt. 5, verſe 21. Romanes 4,5. Roman. 3,24. and 4,6. and 15,19. Eſay 53. verſe 12. Note. Imputation being properly vſed, noteth a righteouſneſſe by grace and acceptation; but improperly when it is ioyned with other words as, Romanes 4,4. 1 Corinthians 4, 1. then it ſignifieth deſert and debt, quite contrary to his naturall ſignification, euen as the word, prophane, ſoundeth a foule and damnable thing, but not ſo in, Math. 12,5.

I. *N.*

[In] By, or through. 1 Cor. 14,2. *Speake in the ſpirit*, that is, by the inſpiration of the ſpirit,

rit, 1 Corin. 15,22. *In Christ all shall be made aline*, that is; by Christ, 2 Cor. 3. 16. *In him*, that is, by him, or by his vertue we liue, Acts 17,28.

2 Against, Gen. 4,23. *I haue slaine a man in my wound*, that is, against my selfe, & to my owne hurt.

3 To. 1 Thess. 4,7. *God hath called you in holinesse*, that is, vnto holynesse. Ephe. 2, 10. *Created of God In good workes*, that is, vnto good workes. Iames 5, verse 3. and very often elsewhere.

4 Out of. Exodus 31,4. *To worke In Gold, In Siluer, and In Brasse.*

5 Of, or concerning, Rom. 5,12. *Wee reioyce In the Lord*, that is, concerning the Lord.

6 With, or together with. Math. 16,27. *The Sonne of Man shall come In the glory of his Father*, that is, together with his owne, and his Fathers glory.

7 As. Mat. 10,41. *Hee that shall receiue a Prophet in the name of a Prophet*, that is, as a Prophet becausse he is so.

8 From, Col. 3,16. *Sing in your hearts*, that is, from your hearts, or heartily.

9 Before, Iohn 1,1. *In the beginning was the word*, that is, before the beginning.

10 For. 1 Cor. 1,4. *I thank God for the grace giuen you In Christ*, that is, for and by Christ, Ephe. 1,1.

11 Vpon. Iohn 14,1. *Ye beleeue in God, beleeue also In mee*, that is, vpon me.

[In] Put for after. Exod. 2, 23. Numb. 28, 26. Marke 13, 24. with Matthew 24,29. Dan. 2,24.

[In thee] In Christ, which shal be borne of thee *Abraham* according to the flesh, as Mat. 1,1. *Sonne of Dauid, son of Abraham. Gal.* 3,8. *In thee shall all nations be blessed.* See ver. 14. that the blessing of *Abraham* (first promised to *Abraham*) might come to the Gentiles through Iesus Christ: where note a double fruite by the obedience and death of Christ to beleeuers. 1. deliuerance frō the curse of the Law. 2. the blessing promised to *Abrahā*, that is, Life eternall.

[In Spirit and trueth.] Spiritually and truely, by the vnfained and true motion of a sanctified heart, Iohn 4,24. *Worship him In Spirit and In trueth.*

[In them] By their faith, confession, preaching, good life, and miracles wrought by the Apostles, who by all these meanes game glory and praise to Christ. But much more after his resurrection when the holy Ghost was visibly and plentifully powred on them, Iohn 17, 10. *I am glorified In them.*

[Churches in Christ] Christian

stian Churches, Galat.1,21. 1. Thessalon.2,14. So brethren in Christ, Saints in Christ, and in Christ before me, that is, a christian before mee; and consolation in Christ, Phil.2,1.

[In loue] Charity and Loue to God & men, to be the spring and beginning of an holy and vnblameable life, Eph.1,4.

[Babes In Christ] Such as be babes or infants, in respect of growth in Christianity, 1 Cor. 3,1.

[In the spirit] Spirituall, regenerate by the Spirit vnto a new life, Roman.8, 9. *Yee are in the Spirit.*

[In Christ] As touching Christ and Christianity, Gal.6,15. *For In Christ Iesus, neither circumcision auaileth any thing*, 1 Cor.4. 15. *I haue begotten you in Christ.*

2 In the preaching and publishing the doctrine of Christ, Rom.16,9. *Salute Vrbanus, our fellow-helper In Christ*, that is, in the matters of Christ.

3 A member of Christ, one linked vnto, and grafted in Christ by Faith, Rom.8,1. *To them which are in Christ.*

4 Christ to be an head, who himselfe hath all spirituall gifts most fully, not in measure, giuen him; which he doth communicate to all his members, Eph.1,3.

[In the Lord] For the Lords sake, or in his cause, Rom.16.12

2 A beleeuer or faithfull person, Rom. 16,13. *Rufum chosen In the Lord.* It is the force of faith to incorporate into Christ that a chosen person may bee in him, as a branch in the tree.

[To beleeue in Christ] To put our whole confidence in him for saluation, by which hee is proued to be God. Ioh.14,1.

[In sins and trespasses.] One couered and ouer-whelmed in sinne, as one that is drowned in the water, Ephe.2,1. *Dead In trespasses and sins.*

[Incense] A perfume, which was a confection of sweet Spices, made after the Arte of the Apothecary, pure and holy; and was by the Priests burned vpon the Golden Altar euery morning before the Lord, Exo. 30,34,35.

2 The prayers of the Saints acceptable to God, thorough Christs mediation, Psal. 141. 2. Reuel.8,3. A Metaphor.

3 Whereas none might make this perfume, Exod.30,37,38. it sig. that holy things must not eyther of necessity or pleasure be turned to priuate vse.

[Incense shall be offred, and a pure offring] That in the daies of Christ (whereof this is a prediction) the spirituall worship of God should be euery where among the Gentiles lawfully established and practised, Mal. 1,11. Had the Papists consider-

ed

red how vsuall it is with the Prophets vnder legal types and shadowes to teach and foretell Euangelicall worship and graces, they would not so grossely from this pure oblation heere mentioned, haue collected their most impure Masse, whose marow bones cannot be found neyther in new or olde Testaments; as being like a beggars cloake patched together by sundry Popes in the corruptest times. With as good reason, may incense, Leuites, Arke, Tabernacle, &c. and all other Ceremonies of the law be brought in, as Priests, Altars, and Sacrifice of the Masse.

[Incomprehensible] One greater then heauen & earth, whom the world cannot containe, nor mens wit conceiue him as he is, Psal. 145, 3.

[Incontinency] An vnableneſse to keepe himselfe chast in single life, or in the estate of marriage, 1 Corin. 7. 5. *Lest Satan tempt you to Incontinency.*

[Incorruption] The quality of bodies after the Resurrection, being no more subiect to rottennesse and corruption, 1. Cor. 15, 35. *Till corruption put on Incorruption*, 1 Corin. 15, 50. An incorruptible nature or estate.

[To Increase] To be of greater estimation and authority among men, Iohn 3, 30. *He must Increase.* Also Christ increaseth, when the knowledge, faith, and loue of him is more and more kindled in the heart.

2 To haue his deity, maiesty, power, and grace, more and more manifested, Luke 2. verse last.

3 To profit in faith and godlineſse, Col. 1, 10.

[Incorruptible God] God to bee of himselfe free from all corruption and change, whereas the soules of men and Angels be incorruptible; but that is by the will of God and not originally, as God is from himselfe, Rom. 1, 23.

[Incorruptible Crowne] Immortall and neuer perishing glory, 1 Pet. 5, 4.

[Indifferent] Something which is neyther commanded of God, nor forbid, but of a middle nature; being in it selfe neyther good nor euill, & may bee changed according to circumstances of time, & persons, and places: as to eate this or that meat, to weare this or that apparell, to haue religious meetings, at such a time, in such a place, and diuers other things as belong to the outward administration of the Word and Sacraments. Wherein yet nothing must be appointed to be done, contrary to order, comelineſse, or edification. See Rom. 14. 1 Corinth. 14. throughout.

Where

Where though this word [*Indifferent*] be not found at all, yet the matter it selfe signified by it, and the rules to direct vs, about things that be indifferent, are there to be found.

Learned Diuines affirme (as *Illyricus* and others) that things indifferent, that be of a middle Nature, cease to be such, when any of these conditions following are annexed vnto them. 1. Compulsion. 2. Opinion of worship, necessity or merit. 3. Scandall and offence. 4. Entrance, and occasion of abuse, or Idolatry. 5. Any hinderance, to truth or edification, or obscuring and darkning of Religion and piety by them, though they should containe no other euill in them.

A conformity and through agreement, amongst all Christian Churches, in outwarde Rites and Ceremonies, is neither necessary nor possible, because of the great differences of places, people, and times.

[**Staffe of Indignation**] The *Assyrians* whom GOD in his anger against *Israel* and *Iuda* would strengthen, and by the secret motiō of his prouidence stirre vp and direct to execute his vengeance vpon those hypocriticall people, against whō for their counterfeit worship and other sinnes, his wrath was kindled, therefore called ỹ people of his anger. Esay 10, 5, 6. *Though the staffe of mine Indignation be in their hand*, or the *Assyrians*, as *Tremellius* expounds it, be tearmed the [*Staffe of his Indignation*] because God wold punish their pride and cruelty, when by⁊ them (as a staffe or rod) he had chastised his children; as fathers cast the rod in the fire, when therewith they haue corrected their sons. This sence may well stand with that which followes in verse 7.

[**Infant**] A Child which cannot speake, being young and yet in the swathing cloathes; Such an one, if hee dye at this age, eyther before or after Baptisme (so there be no contempt of the Sacrament) hee is saued by the Couenant of Grace, made to Parents and their children. Gen. 17, 17.

[**Infidelity**] A priuation or vtter absence of Faith: a totall distrust in Gods promise. See Vnbeleefe. 2 Cor. 4, 4.

[**Infidell**] One that is no Christian, but a Heathen. 1. Tim. 5, 8. *He is worse then an Infidell.* See vnbeleeuer.

[**Infinite**] That which is absolutely vnbounded and vnlimited, hauing no measure at all, either for time or greatnes. So is God onely. See Incomprehensible.

[**Infirmitie or weakenesse**] Outward bodily feebleneſſe. 1. Timo-

Timothy, verſ. 23. *Vſe a little wine for thine often infirmities.* Thus is ſickneſſe called, becauſe it makes Infirme and feeble. A **Metonimie.**

2 Some ſpirituall weakneſſe of the godly, in their knowledge and faith, or in their life and manners. Romanes 6, 19. *Becauſe of the Infirmity of the fleſh.* Romanes 14, 1. Matth. 26, verſe 41. Thus is ſinne called, becauſe it makes the ſoule weake to doe good, and withſtand euill. A **Metonimie.** Romanes 15. verſ. 1. Errors in faith not againſt the foundation, and ſcandals or fals in manners, as likened to ſickeneſſes which all men vſe to pitty and ſuccour; ſo ought wee one another.

3 A priuation and want of all ſtrength, as touching godlineſſe. Romanes 5. verſe 8. *When wee were Infirme (or of no ſtrength) Chriſt died for vs*; that is, that naturall imbecillity, which we all bring with vs into the World, which *Paul* calles vngodlineſſe. Romanes 5, 6.

4 Afflictions, reproaches, perſecutions. 2 Corinth. 12. verſe 10. *Therefore I take pleaſure in Infirmities.* Alſo it ſignifies inward tentations, feares, diſtruſts, &c. 2 Cor. 12. which ſhew how weake we are and Inſirme.

5 A vile, contemptible, and abiect eſtate, Gal. 4. 13. *Through Infirmity of the fleſh I preached the Goſpell vnto you.* 1 Corinth. 2, 22.

6 Vnableneſſe to free from ſinne and death, Hebr. 7, 18. *Becauſe of the weakeneſſe thereof.*

[**Inheritance**] Poſſeſſion, or Land of *Canaan*, Pſal. 79, 1. Exod. 15, 17.

2 The people of the Land, 2 Sam. 20, 19. Ier. 50, 11. Pſal. 28, 9.

3 Nations ſubiect to Chriſt as their Lord and King, Pſalm. 3, 8.

4 Any thing which is deere and precious, as the doctrine of the word was to *Dauid*, Pſalm. 119.

5 Kingdome of glory in heauen, free giuen to the Saints as to ſonnes by grace of adoption, Math. 25, 34. 1 Pet. 1, 4.

6 A portion of ground fallen to children by the death of their Father, Lu. 12, 13. *To diuide the Inheritance with mee.* See **Heritage.**

[**Iniquity**] That which is writhen or crooked, ſwaruing from the ſtraight line of Gods word. It is put either largely for any ſinne; and thus euen our Birth-ſinne is iniquity, *Pſ.* 51, 5. *I was borne in iniquity*: Or more ſtrictly, it is put for ſome heynous and groſſe offence,

fence, Pſal. 119,3. *They worke no Iniquity.* Pſal. 90,8. *Thou haſt ſet our Iniquities,* Exodus 20,5. *Viſiting the Iniquities of the Fathers.*

2 Workers of Iniquitie or wicked men. Iob 5,16. *Iniquity ſhall ſtop her mouth.*

3 The puniſhment due to Iniquity. Leuitic. 5.1. *Hee ſhall beare his Iniquity*: and very often elſewhere; as Gen. 19,15. 2 Kings 7,6. Pſal. 40,12. So whoredome is put for the puniſhment of whoredom, Num. 14,33.

Iniquity commeth of an Hebrew word (*Anen*) which originally ſignifieth paine, or ſorrow; and it is of large vſe, noting all ſinfull and vniuſt affections, actions, or endeauours, which cauſe paine or ſorrow, or be painfully done: and it is applied ſometime in ſpeciall to Idolatry ioyned with Images, 1 Sam. 15,22. Hence *Bethauen*, an Idols houſe, or place of Iniquity, Hoſea 4,15. and 10,5. becauſe *Ieroboam* had there ſet vp falſe worſhip, 1 King. 12,29.

[**To draw Iniquity**] To ſin, (not of ignorance, infirmity, and by violent temptation, for theſe are rather drawne to Iniquity) but willingly & of their owne malicious heart and purpoſe, putting their neckes as freely in the yoke of ſinne, as Oxen which draw a wagon, Eſay 5,18. *Woe to them which draw Iniquity.*

[**Worker of Iniquity**] One which walketh after the luſtes of corrupt Nature, wholly following them as guides in all and euery action of life, Mat. 7,23.

[**Innocency**] A meere voydneſſe of fault, and freedome from all ſinne. In this eſtate *Adam* was created. This is perfect Innocency by Creation.

2 A certaine meaſure of this eſtate in all regenerate perſons who endeuour to ſerue God in innocency of life, hauing alſo Chriſts innocency imputed to them, Pſal. 26,6, 11. *I will waſh my hands in Innocency.* This is Innocency of a perſon reſtored.

3 Vprightnes, in ſome ſpeciall or particular cauſe, Pſalm. 7.8. *According to the Innocency that is in me*, that is, Innocency of cauſe, when one is cleare and free of ſome fault, whereof he is accuſed; Or vnworthily accuſed where one deſerues praiſe, Dan. 6,22.

[**Innocent**] One which doth none hurt nor harme vnto any others, Mat. 10,16. *Be Innocent as Doues*, that is, be ſimple and vpright, without guile or malice.

2 One that is free from ſome one particular fault or crime; or

or one that is guiltleſſe in this or that thing, Gen.24,8. *If the Woman will not follow thee, thou ſhalt be Innocent or diſcharged of thine Oath*, Ion.1,4. *Lay not vpon vs Innocent blood*, Exo.23,7. Gen.10,5.

3 A iuſt and righteous perſon which liueth vprightly, Iob 4,7. *Who euer periſhed being Innocent?*

4 One that is free from puniſhment, or one vnpuniſhed. Prou.11,21. *Though the wicked ioyne hand in hand, yet they ſhall not bee Innocent.* 1 Kings 2,9. *But thou ſhalt not count him Indocent*, that is, thou ſhalt not free him from puniſhment. Alſo, Exod.34,7. *Not making the wicked Innocent.*

[**Innocent hands.**] ſig. A righteous life, or actions rightly framed, free from wrong, deceit, blood, and violence, Pſal. 24. v. 4. He which hath Innocent hands, &c.

[**Interceſſion, or requeſt.**] The requeſt & the death of Chriſt maketh for beleeuers after they haue ſinned, that their ſinnes may be pardoned for his merit, and their imperfect obedience accepted; or it is the merit of Chriſts death coming between our ſinnes and Gods Iuſtice, to appeaſe it, as an Aduocate that pleads for his Client, 1 Iohn 2, 2,3. Rom.8,3,4. *And maketh requeſt for vs.* Heb.9,24. *He appeares in Heauen for vs.* Chriſt is our Interceſſor foure wayes. Firſt, by appearing for vs in the ſight of GOD. Heb.9,24. Secondly, by the force of his Sacrifice once offered, to make full ſatisfaction to GODS Iuſtice, Heb.10,12,14. Thirdly, by his conſtant will; that for the merit of that Sacrifice, God would be pacified towards the elect. *Heb.* 10, 10. Laſtly, by the aſſent and agreement of the Father, reſting in this will of his Sonne for vs, Iohn.11,42. Mat. 17,6. Popiſh Interceſſion of the Virgin *Marie* and other Saints, doth diſhonour Chriſt the only Interceſſour. The ſpirit maketh requeſt, by cauſing the faithfull to make requeſts; ſtirring vp cries and grones in their hearts, Rom.8,26,15. being compared with Galat. 4,6. The continuall interceſſion of Chriſt, and his prayers made in the dayes of his fleſh, were figured by the bells of gold in *Aarons* skirts.

2 The requeſt which wee make one for another, in the name of our Interceſſor Chriſt, eyther for good things to bee giuen, or euill things to bee remoued from vs. 1 Tim. 2,2,3. *Prayers, Interceſſions, and giuing of thanks, &c.* Theſe be charitable mutual Prayers of the godly while they liue together.

3 The complaints of the Pro-

Prophets with griefe, accusing the sins of the people to GOD, Rom. 11. 3,4.

[To Inspire] sig: to blow into, Gen. 2,7. this sheweth mans soule not to bee of the earth as his body was, but of nothing, by the insufflation of God, and so differing from the spirit of beasts, Eccl. 3,21. This word is vsed also when Christ to make men new creatures, inspired his Apostles with the holy Ghost, Iohn 20,21.

[Interpretation] A translating or turning out of one tongue into another, 1. Cor. 14. 13,26. *If any speake with strange tongues, let him pray that hee may Interpret.*

2 An opening or declaring darke Scriptures or Prophesies, 2 Pet. 1, 20. *No Prophesie is of private Interpretation.* Scriptures must bee Interpreted by Scriptures: and the light of them begged of GOD as containing things which hee only can reueale.

3 Expounding visions or dreames. Gen. 40,8. *Are not Interpretations of God?*

4 A speaking and teaching some thing euidently & plainly, Iob 33,23. *If there be an Interpreter with him.*

[Interpretours.] sig: Soothsayers and wise men of Egypt, Gen. 40. 8.

[Interest] Encrease of gaine taken for the lending of money vpon fore-agreement & compact. Pro. 28,8. *He which increased his Riches by Vsury and Interest, &c.* Here the word [*Interest*] is taken in ill part. For the word in a good sence signifieth that benefit which a mercifull and free lender taketh for his owne Indemnity, to repaire such losse whereof the borrower by his default, was an effectuall cause, by the keeping of money borrowed in his hand, longer then he ought, to the certaine dammage of the lender.

I. O.

[Ioy] A sweete motion of the Soule, in regard of some present, or hoped for good. This good if it be worldly, thē is the Ioy but natural & worldly: if it bee heauenly good, or tending and leading thereto, then is the Ioy spirituall and heauenly, Psal. 51, 12. *Restore to mee the Ioy of thy Saluatign.* Rom. 5,3. *Wee reioyce in tribulation, Iohn* 15,11. *That your Ioy may be full.*

2 The matter or cause of Ioy, 1 Thess. 2,20. *Yee are our Crowne and Ioy.* Iob 3,22. Psal. 48,2.

3 The most comfortable and full happinesse of heauen, Mat. 25,21,23. *Enter into thy Masters Ioy.* See Enter.

4 A godly boasting & glorying, 1 Cor. 9,15. *Least any man should make my Ioy or reioycing vaine.*

5 Those good things eyther earthly or spirituall, for the which wee vse to reioyce, Iohn 16,22. *And your Ioy none shall take from you.* 1 Cor.7,30. Rom.15,13. *The God of hope fill you all with Ioy*; that is, with euery good guift whereof yee may reioyce plentifully and abundantly, Iam. 1,2. And elsewhere often. A Metonimie of the cause.

6 That cheerefulnes and alacrity which wee shew foorth towards our neighbour, Gal.5, 22. *The fruit of the Spirit is Ioy, peace, &c.*

7 Ioyfull speech, or Songs of thankes-giuing and praise, Psalm.126,2. *And our tongue with Ioy.* A Metonimie of the cause for the effect. For praise commeth of Ioy, as Ioy commeth of good things.

8 The hauing or possessing of any good thing frō whence Ioy springeth, Iohn 3,29. *This my Ioy is fulfilled*, Iohn 15,11. *And that my Ioy might remaine in you.*

[My Ioy] That gladnesse and comfort which the Apostles receiued from Christ, the sole author, cause, and pledge of their Ioy, Iohn 17:13. *That my Ioy might be fulfilled*: viz. (be truely and abundantly shed into their hearts) *in them.* In our selues nothing but perturbation and dreadfull terror, in and from Christ, all peace and tranquility floweth.

[Ioy in the Holy Ghost] A gladsome, sweete, and comfortable motion of the heart, stirred vp by the Spirit of adoption, vpon the feeling of Gods loue in Christ to eternall life; and vpon the tokens of that loue, both in earthly and spirituall blessings, Roman.14,17. *The Kingdome of God, is righteousnesse, peace, and Ioy in the Holy Ghost.* This is called Christs Ioy, Iohn 15,11. And glorious *Ioy*, 1 Pet. 1, verse 8. *Because it is part of the Kingdome of Heauen.*

[All Ioy and peace] Solid and perfect Ioy, which alwayes remaines being neuer taken from them: and by peace is meant tranquillity and rest in their owne conscience by forgiuenesse of sinnes, and concord with their brethren, that there be no longer variance and dissention amongst them. Of which two gifts, *Ioy* and *Peace*, the true cause is the righteousnesse of faith, Romanes 15,13. *Fill you with all Ioy and Peace thorough beleeuing.* In this clause *Paul* alludeth vnto the former saying, Romanes 14,17. *The Kingdome of God is righteousnes,*

Ioy and peace in the holy Ghoſt.

[**Ioy darkened**] Turning of mirth into heauines, as the aire in the euening waxeth darke. Eſay 24. 11. *All Ioy is darkened.*

[**Ioy in harueſt**] Mirth mingled with labour and ſweate, hardly gotten, & deare bought Ioy, ſuch as Souldiers haue of the ſpoyle after a battaile. Eſay 9,3. *According to the Ioy of harueſt, &c.*

[**Ioy of the Lord**] Diuine Ioy, which commeth from the Lord and is placed in him. Nehe. 8. 10. *The Ioy of the Lord ſhal make you ſtrong.* Likewiſe Ioy of the Spirit, 1 Theſſ. 1, 6. ſuch as is mentioned, Acts 5,41. and 1. Peter 4,13.

[**Ioy of God**] Comfort of mind, ariſing from Gods goodneſſe, manifeſted in ſome outward or inward deliuerance. Pſal. 51, 12. *Reſtore to me the Ioy of thy ſaluation*; that is, thy deliuerances were wont to make me glad, let it be ſo again with me.

[**To heare of Ioy and gladneſſe**] To be made ioyfull and glad, by hearing and beleeuing the glad tydings of forgiuenes of ſins: For Ioy comes from faith, and faith by hearing. Pſ. 51,8. *Make mee to heare of Ioy and gladneſſe.*

[**To Ioy in tribulations**] To haue occaſion and matter of true comfort and cheerefulnes of our hart from afflictions, becauſe they are pledges of Gods loue, and tryalls of faith and patience, Rom. 5.3. *Wee Ioy in tribulations.*

[**Ioy in the Lord**] That true inward comfort which faithfull hearts feele, becauſe the Lord is their mercifull Father in Chriſt Ieſus, Phil. 4,4. *Ioy in the Lord.* Rom. 5,11.

I. S.

[**Is**] Betokeneth, ſignifieth, ſealeth. Mat. 13, 38. *The field Is the world.* Math. 26,27. *This Is my body.* And elſe-where often. Gal. 4, 24,25. Eſay 9, 15. Iames 3,6. Chriſts bare words bee but a bare foundation for their monſtrous tranſubſtantiation.

This Sacramentall **Metonimie** whereby [*Is*] noteth to ſignifie and repreſent, or whereby the ſigne and thing ſignified be put, one for the other, it is ſo frequent in Scripture, as it may be reckoned among plaine and vſuall ſpeeches: as *Gen.* 17, 10. Circumciſion called the Couenant, expounded in ver. 11. the ſigne thereof. See the like touching the Paſchall Lambe. Exod. 12.11, & 13,9. In the ſame ſenſe the Sabbath is the Couenant of the Lord. Exod. 31.13, 16. The Arke is God, Pſalm. 89 7. The couer of the Arke is the pro-

propitiatory, or Mercy-ſeate, Leu.4,31. *The Rocke is Chriſt*, 1 Cor.10,3. The Doue is the holy Spirit. Math.3,16. Baptiſme is the waſhing away of ſinne. Acts 22,16. The bread, the Cõmunion of his body, &c. 1 Cor. 10,16,17. How can the Papiſts affirme that this is an vnuſuall phraſe?

2 Leads, or brings vnto. Ro. 7,7. *Is the Law ſinne?* That is, doth it bring vnto, or leade to ſinne? Rom.6, 23. *The guift of God Is eternall life*; that is, holines (which is Gods free gift) leadeth vnto eternall life, as a way leadeth to a City. Rom.8, 6. *Wiſedome of the Spirit, Is life and peace.* Iohn 17,3.

3 Bring foorth, cauſeth, meriteth, or deſerueth. Rom. 8,6. *The wiſedome of the fleſh is death*; that is, not onely leades vnto, but deſerueth death eternall.

4 Ought to bee, or let him be, 1 Tim.3,2. Heb.13,4. *Marriage is honourable, &c.* Math. 5, 13,14. *Yee are the Salt of the earth, the light of the world*, (for ſo ye ought to be): This is no rare thing, but vſuall in Scripture, to put ỹ Indicatiue mood for the Imperatiue, & the deed done or fact, for the right wher by it ſhould be done, as Malac. 2,5. 1 Tim.3,15. Rom.14,6,7. Where regarding, giuing of thanks, liuing, be put, for ought to regard, to giue thanks, ought to liue: and ſo often elſ-where Scripture ſpeaketh.

[**Iſmael and Iſaak**] The Children of the ſlauiſh Synagogue, which perſecuteth the faithfull, and ſhall be caſt out as *Iſmael* was: alſo of the free Church, vnto which belongeth the inheritance of heauen. Gal. 4,28,29.

[**Iſaac**] ſig: Laughter, Ioy, which is reaped ſpiritually by Faith in Chriſt, Gen.17.& 21,5 6. when it is ſaid, *Abrahã* bleſed *Iſaac*, the meaning is, that *Abraham* applied and confirmed to *Iſaac*, the promiſe made to himſelfe. Geneſis 12. 2. and 14,19. and 17, 19. and 25. 11. and ſo *Iſaac* commended to *Iacob* the bleſſing of *Abraham*, Geneſis 28, 3, 4. and by this bleſſing, the righteouſneſſe of Faith is implied to *Abrahams* ſeed. Gal.3.8,9.

[**Iſrael**] A Prince of ỹ ſtrong God, or one that hath obtained principall power frõ the mighty God. Gen.32, 28. *Thy name ſhall be called Iacob no more, but Iſrael; becauſe thou haſt power with God.*

2 The Patriarke *Iacob*, who was called *Iſrael*, becauſe hee had ſtrength to wreſtle with God, and to ouercome; as in the former place appeareth. *Ro. 6,9. All that are of Iſrael:* that is, of *Iacob.*

3 The people of *Iſrael*

which were the posterity of *Iacob*, of whom consisteth the visible Church til the comming of Christ, Exod. 19,3. *Tell the Children of Israel.* Psalm. 76,11. And very often in the Old Testament.

4 The whole Inuisible Catholicke Church, consisting of beleeuing Iewes and Gentiles; Psalm 124,1. *Now may Israel say*, Psal. 125,7. *But peace shal be vpon Israel*, Galath. 6,16. *And vpon the Israel of God*: that is, vpon the whole elect people of God.

[**Light of Israel.**] God, enlightening and sanctifying his people, also cheering them with his deliuerance and defence, Esay 16,17.

[**Holy one of Israel**] The true God, which being most pure and holy in his owne nature and works, is also the Author of all purity in his people, Esay 5,19. Also one who hath manifested his Holinesse in Israel.

[**Eternity of Israel.**] God, who is absolutely eternall, and maketh his people eternally blessed, euen for euer and euer most happy. 1 Sam. 15,29.

[**Israelite**] A Iew which descended of *Iacob*, according to the flesh, Rom. 9.4. *Which are the Israelites.*

2 A godly Christian (though a Gentile) which from his hart worshippeth the God of *Israel*, Iohn 1,47. *Behold in deed an Israelite, in whom there is no guile.* Rom. 2,29. Psal. 73,1. *Yet God is good to Israel, euen to such as are of a pure heart.*

Note. *Iacob* had both his names of wrestling & striuing: but *Iacob* the first, was at his birth, when hee stroue to bee the first-borne, but preuailed not till afterward: but *Israel* the latter, is vpon victory preuailing with God and men. This change of his names signifieth a change and more excellency of his estate, as in *Abrahams* & *Sarahs* names, Gen. 17,5,14. Esay 62,2.

I. T.

[**Ithiell and Ucall**] Christ (God and man) who is present with vs, and by whom wee can do all things; as Ucall signifieth one that is mighty, and makes other strong, Prou. 30, 1. The speech of a man concerning *Ithiell* and *Ucall*. By these two names the godly are warned of the sanctification of themselues by the infinite presence and power of GOD in Christ.

I. V.

[**Iubile**] The full redemption

tion wee haue by Christ. The proclaiming of freedom in the Land this yeere of Iubile, signified, that Christ would one day with his owne voyce proclaime full liberty & freedome from the tyranny of sinne, hell, and Satan, Leuit. 25. verses 8,9. 10. vntill 17. thus expounded by Esay 61,1,2. and Esay 63,4. and in Luke 4,21. Our Sauiour applieth that of Esay 61. vnto himselfe. *This day this Scripture is fulfilled in your eares.*

[**Iudah**] A man so called, of whose line came *Dauid* and Christ, Gen. 49,9. *Iudah* is a Lyons whelpe: Or a Tribe and Kingdome diuided from the ten Tribes, Esay 7,6. and often else-where: also for the two Kingdomes of *Iudah* and *Israel* ioyntly considered, Esay 1,1. Concerning *Iudah.*

[**A Iudge**] A chiefe Gouernour, or soueraigne Ruler, who hath all the world in his disposition, and vnder his power. So is God alone, Gen. 28,25 *Should not the Iudge of the world do Iustly?* In his Church he Iudgeth the controuersies of faith by the voyce and sentence of Scriptures.

2 A Deputy-Gouernour, as it were Gods Lieutenant, in the gouernement of the whole world. So is Christ, as Mediator, and hee alone. 2. Tim. 4,1. *I charge thee before Christ, the Iudge of quick & dead.* Ioh. 5,22.

3 A Gouernour, that hath generall rule by Gods appointment, ouer some one people or Nation, to preserue and gouerne it, Iudg. 3,26. *God raised them vp Iudges.*

4 A person appointed ouer criminall causes, and ciuill controuersies, to end & determine them by his sentence, 2 Chron. 19,5. *Hee set Iudges in the Land.* Deut. 16,18. *Iudges shalt thou make thee in all thy Cities.* Luk. 12,14.

[**To Iudge after the sight of the eyes, or after the hearing of the eare.**] sig: To giue sentence of all men, not by the gestures, actions, words, professions or reports, or by any thing which appeares in outward shew, but according to the sincerity of the hearte. Esay chapter 11. vers. 3.

[**Iudges of euill thoughts.**] Such as thinke not rightly in their preferring one before another, but intend euill therein. Iam. 2,4. *And are become Iudges of euill thoughts.* This shewes what respect of persons is not to be vsed; namely first, that which puts a false difference for a true. 2. That wherein no meane is obserued. 3. That whereof there is no good end, but carnall and corrupt, as to curry fauour with great and rich men. Otherwise as there

be of God sundry degrees appointed among men, who in dignity excell one another, so they are in their seuerall places to be esteemed, that wee may witnesse how wee reuerence Gods ordinance and gifts.

[To Iudge referred to God.] To rule and gouerne, Psal.67. 4. *God shall Iudge the earth with righteousnesse*, Psal.9,4,8. Heb. 10,30. *The Lord shall Iudge his people.*

2 To correct, chastise, or to punish, which is one act of diuine gouernment, Psalm.51,4. *That thou mayst bee pure when thou Iudgest*, Heb.13,4. *Adulterers God will Iudge.* Note: This word Iudge, when it respecteth the godly, meaneth sometime chastisement and affliction for sinne, 1 Cor.11,31. and sometime deliuerance out of affliction, 1 Sam. 24,15. 2 Sam.18,19. both may be implied, Gē.30.6.

3 To pronounce a righteous and true sentence vpon all things, and persons, which is also another acte of gouernement, Rom. 2,16. *At that day when God shall iudge the World.*

4 To giue defence and preseruation against malicious vniust oppressors, Psal.7, 8. *Iudge me according to my righteousnesse.* See verse 10. which seemeth thus to expound the word, *Ps.* 43,1. *Iudge me (O Lord) defend and deliuer me.* This is also one part of gouernment: it contains 1. Examination of the cause. 2. Giuing of sentence. 3. And execution by deliuering the oppressed. See 2 Sam. 18,19,31. Iudg.3,10.

5 To enquire into, try, and discerne thinges and persons. Psalm 7, 11. compared with verse 9. Psal.11,4,5. *The Lords Throne is in heauen, his eyes will consider and try, &c.* Also to debate, argue, discusse, or dispute a thing, and afterward to Iudge and lay the blame where it is, Gen.31,37.

6 [Referred to men] To rule and gouerne any people, *Iudges* 4,4. *Debora Iudged Israel.*

7 Truely to vnderstand and discerne all things as they be. 1 Corin.2,15. *The spirituall man Iudgeth all things*, 1 Cor.14,29. *Let two or three speake, and let the other Iudge*; that is, discerne what is spoken.

8 To vtter an vpright and vnpartiall sentence of other men and their doings, Ioh.7,24 *Iudge a righteous Iudgement, and not according to appearance.*

9 Rashly and curiously, without any cause or calling to carpe at, and censure other men and their actions, Math.7, 1. *Iudge not, and ye shall not bee Iudged*, Rom. 14,3,4,13. *Let no man Iudge his brother*; that is, rashly determine of him, and of his finall estate; for that belongs

longs to GOD onely.

10 To approoue and allow the laſt ſentence of the great Iudgement, 1 Corinth. 6, 2. *The Saints ſhall Iudge the world and the Angels.*

11 To heare, try, and determine ciuill cauſes, betweene a man and his Neighbor. 1 Cor. 6, 2. *Are ye vnworthy to Iudge the leaſt matters?* Exod. 18, 13. *Moſes ſate to Iudge the people.*

12 To condemne, or to pronounce a Iudiciall ſentence, true or falſe, 1 Kin. 4. 28. Pſalm. 82, 1.

13 To accuſe, and by a good example to teſtifie againſt others, Math. 12, 41, 42. *The men of Niniuie ſhall riſe in Iudgment againſt this wicked Generation, Rom. 2, 27.*

14 To declare by deeds, and pronounce ſentence againſt ones ſelfe, Act. 13, 46. *You Iudge your ſelues vnworthy of life.*

15 To vſe Iudgement and conſideration in the ordering of our life and actions thereof, that none of them be offenſiue and hurtfull to the weake Chriſtians, Rom. 14, 13. *But Iudge this rather, that ye put not a ſtumbling blocke, &c.* When we examine our own doings, & ponder them Iudiciouſly & diſcreetly, as we may direct them without any offence: this is it which is meant heere by Iudging.

The Scripture (in controuerſies of faith) is a Iudge and Iudgeth, that is, giueth ſentence, Iohn 12, verſe 48. and Ioh. 5, ver. 45, 46, where Chriſt prouoketh to *Moſes* as a Iudge betweene him and Phariſies. Alſo God himſelfe and Chriſt are ſaide to Iudge, Iohn 5, 24, 27, 30. Laſtly, the true Church of Chriſt, and euery true member of it hath power of Iudgeing, 1 Cor. 2, 15. 1 Cor. 10, 15. But there is great difference betweene theſe Iudges & their Iudgements; for God is the ſupreame Iudge, and generall, infallible. Alſo (being the firſt verity eſſentially, and therefore to bee beleeued for himſelfe) the Scripture which is Gods voyce and word, is alſo a moſt certaine vndeceiueable Iudge, but ſubordinate; whoſe ſentence for God himſelfe, who is truth it ſelfe, is to be receiued without contradiction or appellation, as abſolute and definitiue: but the Church, Councels prouincial or œcumenical, Doctors, Paſtors, the Faithfull, be inferiour Iudges, and giue Iudgment aſſentitiue, by Iudgment of approbation (not of determination) it beeing their office to receiue, repeat, approoue, publiſh the Iudgement and teſtimony which Chriſt hath already giuen by his Prophets and Apoſtles. The Pope is ſo far from being Soueraign, as

Pope a party, & guilty, then no Iudge.

as hee is no Iudge at all, being a party and guilty.

[To be Iudged] To be punished, Math. 7,1. *Yee shall not be Iudged.*

2 To bee rashly censured, or lightly esteemed, as one of lesse worth then others. 1 Cor. 4,3. *I passe little to be iudged, &c.*

4 To be called to an account and sifted. Rom. 3,4. *When thou art Iudged.*

3 To be tryed, and haue his cause knowne, either to be acquited, or condemned. Act. 25. 10. *Where I ought to be Iudged.*

[Iudgement] Gouernment of the world. Ioh. 5,22. *He hath committed all Iudgement vnto the Son. Psal. 9,7. Hee hath set his Throne for Iudgement.* Also gonernment of his chosen people. Esay 11, 3, 4. The greatest part consisteth in absoluing them from sinne, and preseruing safe to life eternall, inspiring all his graces into them, that hee may liue in them, and they in him.

2 Chastisement. 1 Cor. 11. 29. *Eates his owne Iudgement.* 1 Pet. 4,17, *Iudgement begins at Gods house.* Esay 5,16.

3 The mercifull moderation or measure which God keepes in chastising his children. Ier. 10, 24. *Correct mee, but with Iudgement.*

4 Solemne diuine action of the last day, Eccle. 12,14. *God will bring euery worke to Iudgement.* This Iudgement hath in it three things; first an equity in all things and persons. Secondly, a laying them open. Thirdly, pronouncing an vpright sentence, Mat. 25,31. &c.

7 The iust Statutes & Commandements of God, Psal. 119. 7,20. *When I shall learn the Iudgments of thy righteousnesse.* Psal. 19,9. Lawes and rites for humane duties, are called Iudgemēts: becausse 1. bythē God Iudgeth of euery mans works: 2. & executeth his Iudgments: 3. and by them wee must frame all our Iudgments of our selues and others, and deale accordingly.

6 The Spirit of Iustice and Wisedome, enabling to know and discerne right and wrong, good and euill. Psal. 72,1. *Giue thy Iudgements to the King.*

7 Wrath, vengeance, and punishment, executed vpon the wicked, Math. 5,22. *Shall bee culpable of Iudgement.* And very often elsse-where. Psal. 33,5.

8 The punishment inflicted vpon Christ for our sins. Act. 8. 33. *In his humility, his Iudgment hath bin exalted.* As by humility is meant the graue and bands of death, Christ beeing most abased, when he lay as one oppressed of death in his prison of the graue: so by Iudgement, both the hand and counsell of God most iustly afflicting his Sonne our Surety, in his fierce anger,

anger, and that miſerable condition which in his life and death he did vnder-goe for ſinners.

9 That great power and authority which God gaue vnto Chriſt the Mediator, to determine and doe that which is righteous and Iuſt. Iohn chap. 9, ver. 39. *I am come vnto Iudgement into this world.* Iohn 16, verſe 11.

10 A ſetled eſtate, when Religion was committed to the Gentiles, ſuperſtition beeing caſt out. Matthew 12, verſ. 18. *Hee ſhall ſhew Iudgement to the Gentiles.*

11 Equity, or righteous dealing. Luke 11. ver. 42. *And paſſe ouer Iudgement.* Geneſis 18. verſe 19. Eſay 1. verſe 17. *Seeke Iudgement, releeue the oppreſſed.*

12 Amendment, or reformation of the world. Iohn 12, 31. *Now is the Iudgement of this world.*

13 The way and couſe which God holdeth in gouerning all and euery thing. Rom. 11, 33. *How vnſearchable are his Iudgements?*

14 Sentence. 2 Peter 2. ver. 11. *Giue not railing Iudgement,* alſo a plaine and open teſtimony. Philippians 1. verſe 28. 2 Theſ. 1, 5.

15 Sentence of damnation and abſolution. Iude 15, *To giue Iudgement againſt all men.*

16 Courts, and places of Iudgement. 1 Corin. 6, 4. *If ye haue Iudgements, &c.*

17 A power and faculty to diſcerne things which differ. Phil. 1, 6. *And in all Iudgement.* Which ſignifies both the perceiuing, and diſcerning the things perceiued.

18 A right ſentence giuen of men, and of their actions, in Courts of Iudgement, publikely or priuately. 2 Chro. 19, 6. Pſal. 82, 2. *Giue Iuſt Iudgment.* Alſo cauſe or right. Eſay 10, verſe 2.

19 Inſtruments of Gods vengeance. Ezek. 14, 21. *When I ſend my foure Iudgements, &c.*

20 Famous examples of Gods vengeance. Pſalme 48. verſe 11. *They ſhall be glad becauſe of thy Iudgements.*

21 Aduice (not counſell) 1 Corinthians 7, 25.

[**Spirit of Iudgement**] That Spirit by which God Iudgeth, and puniſheth the wicked, alſo ſaueth and maintaineth the elect: or it ſignifies a mind deſirous to execute Iudgement and right in deliuering his people from the power of their enemies, Eſay 4, 4. By the ſpirit of Iudgement. Eſay 1. verſe 27.

Sueh Lawes as were annexed

nexed to the ten Commandements for punishing offendors ciuilly, haue this title prefixed. *These are the Iudgements which thou shalt set before them.* Exo. 21,1.

[Iust.] One who is Righteous, by the Imputation of Christs righteousnes. Roman. 1,17. *The Iust shall liue by faith.*

2 One who dealeth Iustly in his particular vocation, as a Magistrate,&c. Luke 23,50. *A good man,and a Iust.*

3 One who endeuoureth to liue vprightly in his generall calling, as a Christian walking in the righteous Statutes of God. Luke 1,6. *They were both Iust before God.* Iob 1,1.

4 One who in his life & death answeres the perfect Iustice of the Law of God. 1 Peter 3, 18. *He dyed: the Iust, for the vniust.*

5 One that is exceeding faithfull, keeping his word or promise. 1 Iohn 1,9. *Hee is faithfull and Iust to forgiue vs our sinnes.*

6 One who is essentially Iust, and infinitely the cause of Iustice in all his creatures. Exodus 9,37. *The Lord is Iust, &c.*

7 One which thinketh himselfe righteous,and is not. Luk. 18,9. *Certaine trusted that they were Iust.*

[To be Iust ouer-much] To be deceiued by appearance and pretence of Iustice, and so to exceed a mediocrity or meane in our actions, whereupon may ensue very great danger. *Eccle.* 7,19. *Be not thou Iust ouermuch, Wherefore shouldst thou bee desolate?* Examples of such as to their hurt haue transgressed the bounds of Iustice, vnder pretence of dealing Iustly, or of not partaking in iniustice: We haue the man mentioned, 1. Kings 20,35,36. who because hee would not seeme vniust by smiting an innocent and godly Prophet (though commanded of God so to doe) was deuoured by a Lyon. Such a thing was that which *Saul* did, when hee spared the fattest of the flocke for to sacrifice vnto God. 1 Sam. 15,9. So *Timothy* by too much abstinence frō wine (thinking by such austerity, to haue reduced the riotous *Ephesians* to Temperance) had almost ouerthrowne the estate of his body. 1 Tim.5,23.See 2, Cor.2,6,7,8,9,10,11. The *Corinthians* were too seuere toward the incestuous man. *Sarranus* thinkes that in this sentence of *Ecclesiastes*, is condemned a too great and surly boldnesse of such, who vnder pretence of Iustice and wisedome, doe proudly iudge of the iudgments of God, speaking euill of his workes, because of some disor-

disorder which appeareth in them: whereof Salomon had spoken in ver. 17. *Tremelius* and *Iunius* say, that the precept of *Salomon* calleth vppon men to temper and moderate their iudgement of themselues, that they neither attribute too much to their owne discretion, nor yet too much debase and deiect themselues. The Note of *Geneua* Bibles is, that it forbids to boast much of our owne Iustice and wisedome. * The first exposition it fitteth best both the phrase and circumstances. For (to bee iust ouermuch) ioyned with these words, *(Wherefore shouldest thou bee desolate)* import a dangerous excesse in Iustice.

* Some vnderstand the words not of personall but politicall Iustice, that it be not to seuere, but tempered with clemency.

[My Iustice] signifieth, two things. First a iust reward of my labours from the hand of God: Secondly, iust dealing in mee who shall be seene to keepe nothing but mine owne. Genesis 30, 33.

[Iustice, referred to God] That diuine property, whereby God beeing most iust in himselfe, rendreth right to euery creature, infinitely rewarding and louing the good; extremly hating & punishing the wicked Gene. 18, 25. *Shall not the Iudge of all the world doe Iust or right?*

2 Gods mercifull benefites & protections. Esa. 59, 9. *Neither doth Iustice come neere to vs.*

3 Fidelity, or truth, in keeping his promise made vnto vs, touching redemptiō by Christ, Rom. 3, 26. *That hee might bee Iust.* Also Iustice or righteousnesse, signifieth that imputed holynesse of Christ, Phil. 3, 9. Also the fruite and rewarde of Iustice, mercies, and benefites, are sometime meant by it: as Iude 5, 11. Dan. 4, 22. Psalme 112, 9,

4 To men. That politicall vertue peculiar to Magistrates, which disposeth them to doe right to euery man, rendering praise to whom praise, and vengeance to whom vengeance belongeth. Iob. 29. 14. *I put on Iustice.* Ro. 13, 2, 3. 1 Pet. 2, 15, 16. This is distributiue Iustice. Luke 18, 3.

5 That morall vertue, which moueth men to giue to others their due, and to deale rightly in matter of bargaines and contracts. Gen. 18, 16. *He will teach his seruants to do Iustice.* This is commutatiue iustice.

6 That grace infused into all Gods children, conforming them in part vnto the will of GOD, both in their nature and actions. Ephes. 4, 24. *Created in Iustice* (or righteousnesse.) See Righteousnesse.

[Iustifie] To absolue and acquit one, that is accused, from the crime wherewith he is charged, and to pronounce him innocent,

nocent, Prou.17,15. *Hee that condemneth the righteous, and Iustifieth the wicked*, Math.12,37. Esay 5,23.

2 To absolue and acquit a sinner which belieues, from the guilt and punishment of all his sinnes, and to pronounce him righteous before the tribunall seate of God, through the Imputation of Christs righteousnesse to his faith. In this sence, we are said to bee Iustified by Faith, and not by workes, Rom. 3,28. *Therefore wee conclude, a man is Iustified by faith, without Workes of the Law.* Rom.8,33. And often elsewhere, both in that Epistle and others, [*Iustifying*,] is put for our [*Absoluing*] from sinne, and being pronounced iust, before God his Iudgement seate. See Acts 13, 39. Esay 53,11. The opposition betweene Iustifying and condemning, doth confirme this, Rom. 8,33,34. Rom.2,12,13. Saint *Paul* searcheth the causes of Iustification, & S. *Iames* seekes the effects, by which it may be found and proued. *Paul* intreateth of Iustificatiō before God, *Iames* of that which is before men.

3 To declare and manifest him to be iust, which is so already, Iam.2,21. *Was not Abraham our Father Iustifyed by works* 1 Tim. 3, 16.

4 To commend and acknowledge a thing, or person to bee iust and good. Luke 7,35. *Wisedome is Iustified of her Children.* And 10,39. *Hee willing to Iustifie himselfe.*

5 To ouer-mach, ouercome, and exceede others in euill, so as others may seeme to be iust, in comparison of them. Ezek. 16,51. *Thou hast exceeded them in thine abhominations, and hast Iustified them in all thy abhominations.* Ier.3,6.

6 To bee more iust, or lesse vniust. Ierem. 3, 11. *Israel hath Iustified her selfe, more then Iudah.*

7 To exempt one, and to make him vtterly and wholly free from any thing, Romanes 6,7. *Hee that is dead, is Iustified from sinne*, that is, freed from sinne, as some Translations haue it.

8 To endeuour to make himselfe more iust, or to profit and perseuer in righteousnesse, Reuel.22,12. *He that is Iust, let him be still Iustified.* Thus it is read in the Originall Greeke Text. Here it is vsed of that inchoate and vnperfect righteousnesse, which is inherent in the regenerate.

In all the Olde Testament, it cannot be found, that the word which signifieth [*Iustifying*] is euer vsed in the originall Hebrew tongue, otherwise then for [*Absoluing*] a person accused.

ſed. Neither in the New Teſtament (when our [*Iuſtification*] before God is ſpoken of) hath it any other meaning; and euer found (in this Argument) to ſignifie, of one euill and vniuſt, to make him iuſt and good.

Note. There is a iuſtification in opinion onely, as that Lawyer in Luke 10. iuſtified himſelfe: and the Phariſees in Luke 16,15. Secondly, there is another Iuſtification in trueth and verydeede, euen before God; and this is twofold. 1. Legall, by perfect keeping of the Law, which could giue righteouſneſſe and life eternall to the doers, could any bee found that by his own ſtrength could fulfill it. Rom. 2,13. Rom. 10, 5. 2. is Euangelicall, to wit, the perfect righteouſneſſe which was in the Man Chriſt, being imputed to the beleeuer. Romanes 5, 1.

Three reaſons out of Roma. 4. why a man cannot bee ſayd to bee iuſtified by a righteouſneſſe habitually infuſed, or inherent, as Papiſtes vnderſtand the phraſe in the fift verſe of the fourth chapter to the Romanes. Firſt then, it ſhould not be written, that Faith was accounted for righteouſneſſe, but an infuſed habite was imputed: whereas he ſaith not this latter, but the former, verſ, 5. Secondly, then *Paul* would not ſay, that righteouſneſſe is imputed without the workes of the Law, in the ſixt verſe. The elect are Iuſtified being ſinners and wicked, Rom. 4, 5. Therefore the thing for which they bee Iuſtified, cannot bee their owne inherent Iuſtice. Phil. 3, 9. For habituall righteouſneſſe or inherent Iuſtice, it is a worke of the Law, and ſticketh in the iuſtified perſon. But what ſo ſticketh, and is inherent, cannot bee ſayd to bee imputed, which is vnderſtood of ſomething without, and which we haue not in vs.

Thirdly, ſuch as be iuſtified by infuſed iuſtice, of them it cannot be affirmed, that their ſinnes are couered, forgiuen, and not imputed. For habituall Iuſtice, expelleth and takes away all ſinne, and hideth it not; whereas a wicked man is Iuſtified by hiding and remitting his ſins, verſe ſeauenth. Adde to theſe, that inherent Iuſtice is all one with Sanctification, which may not be confounded with Iuſtification.

The Doctrine of Iuſtification by faith alone without the Workes of the Law, is not onely grounded on Scripture, Galathians chap. 2. verſe 28. Rom. chap. 3. verſe 28. but ſounde Antiquity hath ſubſcribed to this trueth. The beleeuer (ſaith

Am-

Ambroſe on the firſt of the Corinthians, chapter 1.) is ſaued by Faith alone without works, receiuing *gratis* the remiſſion of ſinnes. Againe, They are freely Iuſtified, working nothing, nor making recompence but iuſtified *ſola Fide*, by Fayth alone, thorough the gift of God. *Ambroſe* in *Romanes* the third, chapter 9. Againe he ſayeth, in Chapter 4. *ad Rom. Abraham* was Iuſtified not by the workes of the Law, but *Fide ſola*, by Faith alone.

The Apoſtle (ſayth *Origen*) teacheth the Iuſtification *Solius Fidei*, of Faith alone to bee ſufficient. *In Rom.* 3. lib. 3 Thus the Theefe, and the Publican, and the ſinfull Woman, in the ſeuenth chapter of Saint Luke, were iuſtified, ſayth *Origen*. Alſo *Baſil* (*ſola Fide*) by Faith alone in Chriſt, a ſinner is iuſtified. This one thing (ſaith *Chryſoſtome*) I earneſtly affirme, that *Fides ſola*, Faith alone by it ſelfe made the Theefe ſafe, and that no Workes *per ſee*, by themſelues, haue euer iuſtified the workers.

Hieronym on *Romanes* the fourth: God iuſtifieth the wicked conuerting, *per ſolam Fidem*, and not by workes, which he had not: and againe, To the Sonnes of *Abraham*, Faith alone is imputed for righteouſneſſe.

Athanaſius ad Galat. Faith alone hath in it the power of iuſtifying. In all which Sentences, Faith alone doeth not exclude the Grace of GOD, the merite of Chriſt, or the word and Sacrament, but humane workes and merites.

[**Iuſtification.**] Forgiueneſſe of ſinnes, by the ſufferings of Chriſt, and the imputation of iuſtice, by his obedience, to the beleeuer, Romanes 5, 16. *The guift is of many offences, vnto Iuſtification. Verſe* 18. *The benefite abounded toward all men, to the Iuſtification of life.* Heere iuſtification is very ſtrictly vſed.

2 Whatſoeuer wee haue from Chriſt, eyther by imputation of Faith, or by ſanctification of the Spirit, effectually renewing vs, *Titus* 3, 7. *That we being Iuſtified by his Grace.* In this ſignification, wee find the word [*Iuſtifying*] vſed. Ro. 8, 30. *Whom hee called, them hee Iuſtified.* Here iuſtification is vſed largely, for Sanctification alſo.

[**To Iuſtifie the Wicked.**] To abſolue a wicked man from his Guilte, and pronounce him iuſt, ſo as he beleeue in Chriſt. After which, he remayneth not wicked, but is now accounted iuſt with GOD by imputation of Chriſt his iuſtice vnto him, and worketh iuſt things towardes men, by inchoate and vnperfect Sanctification, Rom. 4, 5.

4,5. *To him which beleeueth in GOD, who Iustifieth the wicked.*

The declaration, confirmation, and consummation of the free imputation of the perfect righteousnesse in Christ, it is attributed in Scripture, vnto the Resurrection of our Saviour Christ, Roma. 4,25. because it is the perfection of all his sufferiegs. For, whatsoeuer his sufsenings were, for continuance, greatnesse, and multitude, yet had he not risen againe, the redemption of mankinde hadde still beene vnperfect: whereas in that after-death, hee did againe restore his body to life; this sheweth him to bee a full conqueror of all our spirituall Enemies.

What Iustification is.

Iustification is an action of God, freely, of his owne mercy and fauour, absoluing a beleeuing sinner from the whole curse due to his sinnes, and accounting him perfectly Iust in his sight, vnto eternall life in heauen, through the perfect obedience and sufferings of Christ imputed to his faith, vnto the euerlasting praise and glory of Gods Iustice, mercy and truth. Romanes 3, 24,25. and chap. 4, verse 5. and cha. 5. verse 19. 2 Corin. 5, verse 19. Rom. 4,4.

The efficient cause of Iustification, is the grace of GOD; The materiall is Christ our Redeemer; The formall is Imputation of our sinnes to him, and his Iustice to vs; the helping Instrumentall cause is faith within, and the Gospell without, Romanes 5, verse 9. 1 Timothy 2, verse 6. The finall cause is Gods glory, the vtmost, our saluation, the neerest end thereof.

Iustification before God, is not knowne in all Scripture, to be vsed for the infusion of the habite of Iustice into the soule of the elect, at their first conuersion, of vniust to make them habitually iust. This is Popish and rotten Diuinity, which will haue Iustification to be vnderstood of, and to signifie inherent Iustice, as sanctification signifies inherent sanctity.

[*To bee Iustified by the Law.*] To desire, or to bee willing to bee (as did some Galathians) or to glory and boast of being Iustified by the Obseruation and workes of the Law (as the Pharise did, in the 18. chap. of Luke) Galathi 4,4. *Whosoeuer are Iustified by the Lawe, &c.*

The Nature and force of the Law, is to kill, and to bee minister of wrath and eternall death to all which breake it, (as all men doe both before and

and after grace receiued,) ſo farre off it is from power to Iuſtifie and to giue life. Alſo in the phraſe and Language of *Paul*, to bee iuſtified by workes is, to haue ſuch perfect obedience and holyneſſe as may deſerue the Teſtimony of righteouſneſſe, before the Tribunall ſeate of God.

Note. When we are ſaid to bee Iuſtified by faith, and to attaine righteouſnes by or thorough faith, vnderſtand it inſtrumentally: but where it is written, Faith is accounted for righteouſnes, take it to be ſpoken correlatiuely, with reference to Chriſts merit, which is our Iuſtice.

K. E.

[To Keepe] TO hold fast and make sure. 2 Tim. 1,14. *Keepe that which was committed to thee.*

2 To reserue and hold fast in ones memory what is taught vs. Luke 2,51. *Mary kept those sayings in her heart.* *Psal.* 119,4. *Thou hast commanded to Keepe thy precepts diligently.*

3 To preserue, protect, and defend against enemies and euils, spirituall and bodily. Psal. 121,4. *Hee that Keepeth Israel.* *Iohn* 17,11. *Keepe them in thy name.* 1 Pet. 1,5. Magistrates as Gods Ministers & Instruments, be Keepers vnder God. Psalme 127,1.

[To Keepe from euill] To minister sufficient strength and aide vnto the weake Apostles, (and all other feeble Christians) to withstand the manifold and dangerous temptations of Satan: that though hee assault often and fiercely, yet he might neuer wholly and finally ouercome them, but in the ende giue them a perfect victory ouer him, after long enduring the combate with him. *Ioh.* 17. 15. *But shouldst keepe them from the euill.*

[To Keepe the word] To beleeue the promises of Grace, and to endeuour to do ŷ words of the Commandement. Luke 11,28. *Blessed are they that heare the word of God, and Keepe it.* *Reuel.* 2,26. *Hee that Keepeth my word to the end.* Euangelicall Keeping.

[To Keepe the Law] To desire and take care how to performe and do according to our power, things commanded. 1. Iohn 2,3. *If we Keepe his Commandement.* *Psalme* 119,4,5,8. These bee Euangelicall sentences, and speake of Euangelicall Keeping.

2 To performe fully and perfectly all the things required in the Law. Matth. 19,17. *He that will enter into life, let him Keepe the Commandements.* This is impossible to bedone throgh our weakenesse. *Rom.* 8,3. Christ onely since mans fall hath done this. Legall Keeping.

[To keepe the Faith] To hold fast without loosing, both the guift and doctrine of faith. 2 Timot. 4,7. *I haue Kept the Faith.*

A Description of old age.
Eccles. 12,1,2,3. *&c.*

[Keepers of the house.] A mans armes, which are giuen to man of God, to bee the Keepers of the whole body, both for attracting good things to it; and repelling euill things from it. These in olde age tremble and shake.

[Strong men] The thighes by which a man goeth straight and strong: these in olde age, bow for weakenesse, Eccles. 12,2.3,4,5,6,7,8.

[Grinders] The teeth whereby meate is diminished (as Corne by the Mil-stone) which in olde age are lost, or loose, and so feeble as it makes olde men eate little and seldome.

[Lookers out at the window] The eyes which are dimmed and darkened in olde age, as the teeth bee dulled and made blunt.

[Doores shut] All ability taken away of going out of the house, and frequenting publike meetings; as yong men delight to doe, and olde men are vnable to doe.

[Sound of the Grinding low] Appetite after meat, and power of eating and chewing, (such as in youth is very strong) lost and wasted.

[Arise at the voyce of the bird] A readines to wake at the least noyse, and an irkesomenesse and abhorring of euery small and little stirring and noyse.

[Daughters of musicke] That the eares shall take no pleasure in the most delightfull melody which vseth to affect men so much. Pro. 25,20. To old men it shall bee tedious and vngratefull. See 2 Samuel, 19. verse 35.

[Feares in the way] Alwaies to bee fearefull to stumble and take a fall in the eueneſt and plaineſt way.

[Almond Tree flourishing] In the Spring (whereof this Tree flourishing is a token) the most comfortable time, to be without comfort.

[Siluer Coyde, &c.] All commodities and ornaments of life, chaines, bracelets, rings, girdles, and whatsoeuer neere at hand or farther off, (as in a deep Well) vse of all shall cease.

[Key] An Instrument made to open or shut the locke of a Doore, or of a Gate. Iudges 3, 25. *They tooke the Key and opened them.*

2 Great authority and power to command in the things that belong to this life. Esay 22, verse 22. *I will lay vpon the shoulders of Eliakim the Keyes of the house of Dauid.* A speech borrowed. For Keyes were a a signe of gouernment. Hereby was shadowed and represented, the exceeding great authority & power which Christ exerciseth in his Church, by com-

commanding, forbidding, puniſhing, hardening, calling, &c. See Reuel. chapt. 3. verſe 7. *Which hath the Keyes of David.*

[**Key of Knowledge**] The guift and ability to interpret Scriptures, whereby an enterance is made to the knowledge thereof, as by a Key, an entrance is made into an houſe. The ſence of Scriptures is as it were lockt vp, till it be opened by wiſe and ſound Interpretation, which is the Key of knowledge, Luke 11. verſe 52. *Ye haue taken away the Key of knowledge.* The Key (ſaith Saint *Chryſoſtome*) is the opening of Scripture, whereby the Gate of truth is opened. The Key is the expoſition of the Law, (ſaith *Tertullian.*) Opening the Scripture, is the Key (ſaith *Hierom.*)

[**Keyes of the Kingdome.**] The miniſtry of the Goſpell, euen the whole power thereof, which was equally committed to *Peter* and the reſt of the Apoſtles; and after them, to the Miniſters of the Church, vnto whom it belongs, by the commiſſion of Chriſt, to open and ſhut, to binde aad looſe, to retaine and remit ſinnes; alſo to teach, to reprooue, to exhort. Math. 16,19. *To thee I giue the Keyes of the Kingdome,* & ve. 19. and Chapter 18,18. *Tell it vnto the Church*, Rom 1. verſe 16. *The Goſpell is the power of God to Saluation.* Suppoſe that the Popes were Peters Succeſſors, yet theſe Keyes were vniuſtly tyed to their girdles, which do not teach knowlege. Keyes of the kingdome are two-folde. 1. Key of knowledge. 2. Key of power & gouernment. Papiſts falſly imagine theſe Keyes to bee tyed onely to *Peters* Girdle.

Note. Keyes by a borrowed ſpeech, ſig: power and authority by the Miniſtery of the Word, eyther to giue entrance into the Kingdome of Heauen to beleeuers, or to caſt out obſtinate refuſers.

The power of the Church (ſignified by the Keyes) is occupied eyther about doctrine, or diſcipline. Touching Doctrine, neyther any in ſ Church nor the whole Church haue authority to coyne an article of faith beſide, without, or contrary to the word, or to appoint the worſhip of God, Deut. 4,2 and 12,32. alſo *Prou.* 30,6. But to do theſe three things about the Scripture; firſt to diſcerne Canonicall bookes from vncanonicall. 2. To interpret the Scripture by the Scripture, and to defend the right ſence againſt errours. 3. To expound them openly according to the Analogy of faith. Rom. 12,6. 2 Pet. 1,20. Concerning Diſci-

pline, the Churches power is either in making lawes about Adiaphora, which bind in case of scandall; or in correcting errors in faith, or sinnes in manners, 1. By admonition. 2. Suspension. 3. Excommunication. 1 Tim. 5,20. 2 Thess. 3,14. Mat. 18.17. 1 Cor. 5,4,5.

Note, Because by these meanes penitents haue an entrance into the Church, which often is called the kingdome of heauen, hence are they tearmed Keyes.

[Keyes of the bottomles pit] Power and gouernment ouer the deepest darkenesse of hell. Reuel. 9,1. *And to him was giuen the Key of the bottomles pit.* See Dictionary on the Reuelation.

K. I.

[To kicke] To resist GOD speaking in his worde, stubbornely to disobey it. Deut. 32, 15. Heere be in this verse two apt similitudes to expresse their contempt of Gods commandement in their great prosperity; one from horses, which being sore trauailed, are soone ruled, a childe may bridle or ride him; but being fed fat in good pasture, and liuing in ease, will not know, but kickes against his owner: The other, from an Oxe, which being labored and vsed to the yoake, and tyred, one may easily handle him; but being pamperd and grown full of flesh, hauing collops in the flanke, is sturdy and refractary, refusing the yoake, and strouting the neck: so *Israelites* who in their aduersity sought God, in prosperity forsooke their strong maker and Redeemer, going after Idoles and strange Gods.

[Kindnesse] Readinesse and facility in doing good: it is that vertue, whereby a good man becomes beneficall and profitable euery way to such, to whom he can be helpful. 2 Cor. 6, 6. *By Kindnesse, &c.*

2 The benignity of GOD, readily doing good to his creatures. Rom. 2,4. *The riches of his Kindnesse.* Compare Luke. 6,35. with Math. 5.45.

[King] Any Ruler or Gouernor of others. Gen. 36,31. *These are the Kings that raigned in Edom.* Iudg. 17,6. *In those dayes there was no King in Israel*, that is, no ordinary Magistrate. They had no Ruler at all.

2 A person, that hath cheefe rule and power vnder God in his kingdome ouer his peoples liues and goods, to gouerne them according to good and wholesome Lawes, and the reasonable customes of that Countrey where hee raignes. Prou. 8,15. *By me Kings raigne.* 1 Kings 4,1. *King Salomon was King ouer all Israel.* This is a politi-

liticall King, &c is set vp either by lawfull election, succession, or conqueſt. Alſo a Kingdome, Dan.7,10.

3 The Soueraigne Emperor and ruler ouer the whol world, Pſal.24,10. *Who is the King of Glorie?* This is a cœleſtiall and vniuerſal King ouer the world. And thus God the Father, Son, and Spirit be King, 1 Timothy 1,17. *Now to the King euerlaſting.*

4 A perſon, that hath ſpirituall rule (euen ouer the Conſcience) to appoint Lawes to his Church, to ſaue and deſtroy, to command and forbid, vpon paine of eternall death: finally, to protect againſt all enemies, and to bleſſe with good things of all ſorts, Pſal.2,6. *I haue ſet my King vpon Syon*, Pſal.110,1, 2. Pſal.45,1,5,6. This is a ſpirituall King ouer the Church. And ſuch an one is Chriſt the Mediator; and he alone in a peculiar ſort, who is called the King of peace and righteouſnes, a King of kings, the King of Iſrael, and King of glory. The Lord of the Kings of the earth: the head of his Church, which is his body, hauing al things ſubiect to him Epheſ.2.

5 A beleeuing perſon, euen euery true Chriſtian, which hath power from the Spirite of Chriſt (as a King) to ſubdue & to keepe vnder the rebellious motions and luſtes of his corrupt reaſon and will, and is by Faith partaker of Chriſts royall dignity and glory, being with him heire annexed of an heauenly kingdome, Reuel.1,6. *And hath made vs Kings and Prieſtes vnto God*, 1 Peter 2,9. *Ye are a Kingly Prieſthood.* Thus are all the faithfull Kings.

[**King of Kings**] A verie potent and mightie King, which ruleth ouer many people with exceeding great command and power, Eſra.7,12. Dan.2,38. an Hebraiſme like that, ſeruant of ſeruants, for a moſt vile and abiect bondman, Gen. 9, 25. and holy of holy, for moſt holy, Exod.26,33. See Deut.10,17.

2 One of infinite power, which hath Soueraignetie and cheefe rule ouer Kings & people, and all creatures. So is Chriſt intituled, Reuel.19.

[**First King**]. *Alexander* the Great, King of *Grecia*, who firſt of al Grecian Kings got *Indaa*, Dan.8,21. He is called a *Great Horne*, ver.8. and the *breaking of this horne*, verſe 22. is the death of *Alexander*, who dyed at the age of 32. yeares. The foure Kingdomes which ſtood vp after *Alexanders* death, were 1. *Macedon*, 2. *Aſia*, 3. *Syria*, and 4. *Ægypt*. Theſe ſtood vp not equall to *Alexander* in power, whoſe might was ſuch, as with his preſence, nay with his fame

he conquered, verse 3.

[3. Kings shall stand vppe in Persia] Those three Kings w succeeded in *Persia*, after *Darius* the *Mede*, whose Names were. 1. *Cyrus*, 2. *Cambises* son of *Cyrus*, 3. *Darius Hystaspes*: The fourth spoken of heere, which came after the other 3. was *Xerxes*, who at first was a terror to the Grecians, to whō afterwards hee proued a laughing stocke, and a scorne. Dan. 11,2,3,4. In the third verse the mighty King is *Alexander*, the great King of *Macedony*, who spoiled the *Persian* King, & destroyed his people, as in Dan. 2,24. and 7,6. was prophesied: but after *Alexanders* monarchy had flourished seauen yeares, it was diuided between 1. *Nicanor*, 2. *Cassander*, 3. *Antigonus*, 4. *Ptolomy*, whereof *Nicanor Seleucus* obtayned *Babylon* in the East, *Cassander* got *Macedonie* in the West: *Antigonus* possessed himselfe of *Asia* the Lesse, in the North: and *Ptolomie* Sonne of *Lagus*, of *Ægypt* in the South. Thus was *Alexanders* kingdome parted towardes the foure Windes of Heauen, among others then his owne posteritie.

[King of the South] *Ptolomeus*, sonne of *Lagus*, King of Egypt, which was South-warde in respect of *Iudea*, Dan. 11,5. *The King of The South shall bee strong*. This is to be noted, that *Daniel* doth sharpely touch and wring those Kinges onely, which afflicted the Iewes, whereof after *Alexanders* death *Ptolomeus* was the first, who by guile tooke *Ierusalem*, and led many of them prisoners: as *Iosephus Lib.* 12. *Antiq. Cap.* 1.

[King of the North] *Antiochus Theos*, King of *Syria*, who married one *Beronice*, Daughter to *Ptolomeus Philadelphus*, second King of Egypt, after *Lagus* his sonne; forsaking his owne lawfull wife *Laodice*, of whom hee had begotten two children: that hee might make way to the marriage with *Beronice* the daughter of the king of the North, and by that meanes settle a peace & league betweene the said two Kingdomes; yet failed of his purpose, because God had otherwise purposed, Dan. 11, verse 6. *The Kings Daughter of the South, shall come to the King of the North*. See Chapter 2. verse 43. The arme which could not with power vphold the King of Syria, was his newe wife naughtily come by, and made weake by God.

[Kingdome of God] His powerfull gouernment, generally ouer the whole world, and euery particular in it, euen vnto the

the Sparrows of the houſe top and haires of our head, which he preſerueth and diſpoſeth of according to his owne will and royall decree. Pſal. 145, 13. *Thy Kingdome is an euerlaſting kingdome.* Matthew 10. verſe 30. This is his kingdome of power: whereunto men, diuels, and all creatures whatſoeuer, are ſubiect.

2 His ſpeciall gracious Gouernment and rule ouer the Elect, whoſe hearts hee enlightneth and guideth by his Spirit, effectually moouing them to beleeue his promiſes, and doe his will, Math. 6, 33. *Seeke the Kingdome of God. Iohn* 3, 3. *Except ye be borne againe, ye cannot ſee the Kingdome of God.* Rom. 14. 17. *The Kingdome of God is righteouſneſſe, and peace, and ioy in the holy Ghoſt.* Luke chap. 17, verſe 21. *The Kingdome of GOD is in you.* This is the kingdome of Grace.

3 His glorious and bleſſed eſtate, wherein hee reigneth, with millions of Saints for euer and euer, full of heauenly Maieſty and felicity, 1 Corin. 6, 9. *Know yee not that the vnrighteous ſhall not inherite th Kingdome of God?* This is the kingdome of glory.

[Kingdome of Christ] His regiment and rule, which hee (as Mediator) hath and exerciſeth ouer the Church, inwardly by his Spirit, and outwardly by his word; to the gathering of the elect vnto himſelfe, and to the deſtruction of the wicked. Ioh. 18, 36. *My Kingdome is not of this world.* Luke 1, 33. *Of his Kingdome there is no end.* This kingdome of Chriſt our Mediator, is ſpirituall and eternall; therefore both Iewes, Papiſts, and all other, who dreame or deale, as if Chriſt his kingdome were worldly in outward power and pomp, are exceedingly deceiued.

[Kingdome of Heauen] The viſible Church heere in Earth, as it conſiſteth both of good and bad Chriſtians. Which is therefore called the kingdome of heauen, becauſe the way to the bleſſed kingdome is taught therein, and Chriſt (that heauenly King) ruleth ouer it, and we muſt be firſt members thereof, before wee can be members of that which is in heauen. Mat. 13, 47. *The Kingdome of heauen is like vnto a Nette caſt into the Sea.* Act. 5, 19, 20. *Is the leaſt in the Kingdome of Heauen*, that is, in the Church of Chriſt on earth.

2 The doctrine of the word, and the preachers thereof, becauſe by them we are called to the kingdome of heauen. Mat. 13, 24. *The Kingdome of Heauen is like vnto a man that went to ſow his ſeed.* And verſe 25. *The*

Kingdome of heauen is like vnto a Merchant man.

3 The time of Grace vnder the Messiah, exhibited and sent into the world, to preach and work the redemption of mankinde in his owne person, Mat. 3,3. *The Kingdome of heauen is at hand.*

4 The estate of grace, wherin the elect haue their sins forgiuen them, being iustifyed by faith in Christ, and are ledde by the spirit of Christ to liue purely, Math. 13,31. *The Kingdome of Heauen is like a graine of Mustard seede.* The Kingdome of heauen (saith one) is nothing but a newnesse of life, by the which, God doth restore vs to the hope of an euerlasting blessednesse.

5 The blessed life and euerlasting felicity, which the Saints shall enter into after this mortall life, is ended, Math. 5, 10. *For theirs is the Kingdom of heauen*, 1 Pet. 1,5,6.

[**To number ones Kingdome**] To account and determine the time certainely and perfectly, how long his dominion shall endure, and his people be kept captiues, Daniel 5,26. *God hath numbred thy kingdome, and finished it.*

[**Kingdome, power, and glorie.**] The eternal royall Decree of God, touching the gouernment of al things in the world: his power is, that might-diuine whereby he doth execute and administer his royall decrees. Glorie is, that exceeding great praise which redoundeth vnto him, by such administration, Math. 6. verse 13. *Thine is the Kingdome, and the power, and the Glorie.*

[**Concerning the Kingdome.**] About the accompt, affairs, and administration of the kingdom of Babilon, which was committed to *Daniel*, Dan. 6,4. *Concerning the Kingdome.*

[**To possesse the Kingdome for euer**] To reigne eternallie with Christ their King in heauenly glory, Daniel 7,18. *They shall possesse the Kingdome for euer.*

[**For the Kingdome of heauen.**] Not the merit of eternall life, but for the edification of the Church, and to haue care of the things which belong vnto the Lord, and to attend vpon the Lord without distraction, Mat. 19. verse 16. 1 Cor. 7. verses 34,35.

[**A Kingdome of Priests**] The society of all the faithful which belieue in Christ, of whose roiall and priestly dignity they are made partakers through grace, as 1 Pet. 2,9. Reu. 1,6. Ex. 19,6. *Ye shall be a Kingdome of Priests.*

[**Glory of Kingdomes**] *Babilon*, in Esay his time to haue bene more glorious and excellent,

lent, for power, riches, &c. then other Kingdomes, Esay 13, 19. *Babylon*, the head of the *Chaldees*, most excellent in the whole world, saith *Plinie*. Yet this place for sin should be laide vtterly waste like *Sodom*, and become as an horrid Desert or Wildernesse, without inhabitants, saue wilde beasts, and strange Fowles, as Ochim, and Ostriches, and Satyres, Hobgoblins as one would say. This desolation, began neere 200. yeeres, after *Esay* prophesied it.

[**Prince of the Kingdome of Persia**] *Cambyses*, son of *Cyrus*, who (in his Fathers absence, being employed in Warre abroad) ruled his Fathers kingdome, and interrupted the Iewes, that they could not repaire the ruines of the City and Temple of Ierusalem, Daniel 10,13.

[**With the Kings of Persia.**] *Cambyses* with the cheefe Rulers and Counsellours of the Kingdome, Dan. 10,13. *With the Kings of Persia.*

[**Kissing**] Temporal homage and subiection to some Superior, whereof kissing was a sign in the East parts of the World. 1 Sam. 10,1. *And Samuel Kissed him*, Gen. 40,41. **Metonimie** of the signe for the thing. Kisse of subiection, in signe of loue and obedience.

2 Spirituall submission of the conscience, such as the faithful yeeld vnto Christ their Lord and King, beleeuing in him, and fearing him, Ps. 2,12. *Kisse the Son lest he be angry.* And such also, as wicked idolaters perform to their Idols, by adoring and trusting in them, Hos. 13,2. *Let them kisse the Calues*, 1 Kings 19,18.

[**To kisse**] To imbrace one with most neere and affectionate loue, as Christ doeth his Church, & the Church Christ. Cant. 1, 2. *Let him Kisse me with the kisses of his mouth:* and as the woman (in Luke 7.) did kisse Christ, her beloued and blessed Sauior, in token of feruent loue toward him.

[**Kisses**] are sometimes signes of affection, changed from former hatred, Gen. 27,41. and 33 4. Luke 15,20.

2 To declare submission to a superior, whereof (in the East Country) kissing was a token. Psal. 2,12. Prou. 24,26. Genes. 41,20.

[**A holy kisse**] A pure & chast kisse, as a signe and token of Christian and brotherly loue. 1 Cor. 16,20. *Salute ye one another with an holy Kisse.* A kisse of dilection, Rom. 16,16. Kissing is a token of loue and reuerence. This custome grew from the Hebrues, Gen. 27,26. There be fiue kinde of [Kisses] in

in Scripture. 1. One a flattering kisse: such was *Absoloms*, who would take the people to him, & kisse them. 2. A dissembling kisse, *Ioabs* kisse, when he kissed *Abner*, and killed him. 3. A treacherous betraying kisse, *Iudas* kisse, who had treason in his lips. 4. An vnchaste kisse, such as the Harlot giueth the young man, Prouerbs, chap. 7. verse 5. Fiftly, an holy kisse, called of *Peter, the Kisse of loue*, which in the primitiue Church, the Christians vsed in their assemblies, in their generall prayers, and specially in receiuing the Holy Communion, which vse was taken from the Patriarkes: but it is not necessary to retain it now, it fitted those times well enough.

Kissing was vsed both at the meeting and parting of friends, Genes. 31, 28. and 29, 11. and 31, 55. Ruth. 1, 14. Exodus 4, 27.

K. N.

[**Knees bowed to Christ**] All Creatures, visible and inuisible, yeelding submission vnto Christ, voluntary or vnvoluntary, Philip. 2, 10, 11. *That at the Name of Iesus should every Knee bow.* Rom. 14, 11. Diuels which haue no knees to bow, and wicked men, are subiect to Christ necessarily: the Elect Angels, and good men willingly. **Metonimie** of the signe: for the bowing the knees hath a signe of subiection, and acknowledgement of maiesty and soueraigne empire and dominion, Esay 45, 23.

[**To bow the knees to God**] To pray vnto him with reuerence and submission of minde and body, Ephe. 3, 14. *I bow my knees to the Father of our Lord Iesus Christ.* **Metonimie** of the signe.

[**To bow**] sig: thankfulnesse toward God for some speciall kindnes and gift, Gen. 24, 28.

[**Weake knees**] A man of a weak and feeble body, Ps. 109. 24. *My Knees are weake.*

2 A man deiected in corage, and faint-hearted, Heb. 12, 12. *Wherefore strengthen your weake Knees*, Iob 4, vers. 4. *Thou hast with thy words comforted weake Knees.*

[**To strengthen weak knees**] To confirme a feeble minde by counsell, instruction, and comfortable words, Esay 35. ver. 3. *Strengthen the feeble Knees.*

[**To bring forth vpon ones knees**] To cherish in our bosome, and entreat kindely the childe of another, as if it were our owne, Gen. 30, 3. *That she may bring forth, or beare vpon her Knees.*

[**Knocking**] Making a noyse with our finger, or otherwise, against

againſt a doore beeing ſhut, that may bee openedvnto vs. Acts 12,ver.16. *Peter continued Knocking.*

2 A faithfull, earneſt, and conſtant prayer, for all neceſſary things, Mathew 7,7. *To him that Knocketh it ſhall bee opened.* Iames 5,16. This is our knocking at the Gates of heauen.

3 Gods calling and inuiting of vs, by his word and ſpirit, calling to our Conſciences to bee let in and entertained, that hee may dwell with vs for euer, Reuel.3, 20. *I ſtand at the doore and Knocke.* This is Gods knocking at the Gates of our Hearts.

Note. This word [Know] being referred to man, is vſed in Scripture both for Knowledge and vnderſtanding with the minde; and for acknowledgeing and regard with affections, Pſal.31,8. Hoſe. 2,8. Exod.1, 8.& 2.24, Pro.12,10. Pſal.1,6.

[To know] To take notice or knowledge of any thing, Rom.1, 21. *Though they Knew God.*

To enquire and ſearch into a thing that we may perceiue it. Nehem. 6, 12. *Then I knew that the Lord had not ſent him.* In this ſence, it is often written of GOD, that hee came down to know, and to ſee, Gen. 11, and 18.

3 To loue, allow, and be well pleaſed with: as Pſal. 1,6. *The Lord knowes the way of the righteous,* Rom. 11,2. *God hath not caſt away his people, whom hee Knew before,* 2 Tim.2,19. Reu. 2,24. As not to know, ſignifies to bee diſpleaſed with, to refuſe and puniſh, Mathew 7, 23. *I Know ye not,* Mathew 25. 12. Alſo to weigh and conſider a thing diligently, 1 Cor. 10,1. and 11. ver. 3.

4 To cheriſh and take care of others, to regard, to protect and doe them good, Iohn 10, 27. *I Know them,* Prou.12,10. Iob 9,21. 1 Theſ.5,12.

5 To Know or feele a thing by experience, Eccleſ.8,5. *Hee that keepeth the Commandements ſhall Know no euill thing,* 1 Cor. 4,19. Gen. 22,12. Geneſis 3,5. Phil.3, 10. *To perceiue by feeling & proofe,* Gen. 18,21.25. Here God ſpeakes after the manner of men.

6 To poſſeſſe or haue any thing in our power, or to enioy it as our owne, Pſal.50, 11. *I Know All the Fowles on the mountaines, and the wilde Beaſts in the fields are mine,* Amos 3,2. *You onely haue I Knowne of all other Families,* that is, choſen and taken you as my owne poſſeſſion.

7 To take the honeſt & lawfull vſe of the marriage bedde. Geneſ.4,1. verſ.17. 25. *After that Adam knew Eue wife,* Luk. 1. 34. *Seeing I know not a man,*

Gen.

Gen.38,26. Gen.24.16. *A modest speech.*

8 To consider, Psal.90,11. *Who knoweth the power of thy wrath?* Luke 19,12.

[**To know God, or Christ.**] Barely and nakedly to vnderstand, that there is a God and a Christ, and that Iesus is hee. Luke 12,47. *Hee that knoweth his Maisters will, and doth it not.* Marke 1,24. *I know thee what thou art, euen that holy one of God,* 1 Iohn 2,4. Rom. 1,21. Thus wicked men and diuels know God. The Gentiles knew God and his creatures, as Rom. 1. 19. but not by the Scriptures, 1 Thes.4,5.

2 Truely and effectually, to beleeue this God to bee our God and Father, and this Iesus to be our Sauiour; whence ariseth, hope, loue, obedience towards him and his Word, Ioh.17,3. *This is life eternall, to Know thee to bee the onely very God,* 1 Iohn 2,3. *Hereby we are sure we Know him, if wee keepe his Commandements,* Ier.31,34. and often elsewhere, it doth signifie to know with confidence and trust. Motions, affections, endeuours, and actions which follow Knowledge, are signified and contained in words of Knowledge. Thus godly men do know God with this special knowledge of faith, which is a part of the couenant of Grace, euen the condition on our behalfe, Ioh.17,25. Also it signifies to vnderstand most perfectly aboue measure, the will of God, Iohn 17,v.25. *But I haue Knowne thee.*

3 To vnderstand the will of God extraordinarily, by visions and dreames, 1 Sam. 3, 7. *This did Samuel before hee Knew the Lord.*

4 Perfectly and fully, to see God vnto eternall happinesse. 1 Cor.13,12. *Then shall I Know euen as I am knowne:* to perceiue and see the doctrine of Christ with full assurance of vnderstanding, Iohn.4,42.

[**To know man**] To pierce into his heart, euen into his very thoughts and purposes, Ioh.2, 24. *Because hee Knew them all.* Verse 25. *For he Knew what was in man.*

2 To put confidence in man, 2 Cor.5,16. *Henceforth we know no man after the flesh,* that is; I doe not admire them or their friendship, riches, &c. so as to relye vpon them.

3 To liue in marriage, and to take the vse of it. Luk.1,34. *Seeing I Know not a man.* **See know.**

4 To commit that sin that is against Nature. Genes.19,5. *That we may Know them.*

5 To Know one with approbation, Mat. 26,75. *I Know not the Man,* that is, I do not approue

proue him as the Messiah, nor follow him as his Disciple.

[To know sinne] To Know what is sinne, and to haue an experimentall feeling of the force and danger of it, Rom.3. vers.20. *By the Law commeth the Knowledge of sin*, Ro.7,7. *I Knew not sin but by the Law.*

2 To consider it, and with godly sorrow to acknowledge it, Psal.51,3. *For I know mine Iniquity.*

3 To bee priuy to a mans owne sinnes, what, and how many, and how great they be. Psalm 19,12. *Who can Know or vnderstand his faults?*

4 To be guilty of sinne, by committing or doing of it, in thought, word, or deed, 2 Cor. 5,21. *Which Knew no sin*, that is, neuer did any sinfull thing, but is clean voyd of all sinne, as wel in Nature as action.

5. To take notice of our sins, to punish them, Reuel.3,15. *I Know thy Workes, that thou art neither hot nor cold.*

[Not to know] sig: Not to allow or approue, not to will or loue, but to hate, Rom.7,15.19 The Iesuites in their Remish Testament doe ill translate it, vnderstand not.

[Not to know God] Not to see and vnderstand him to bee such as hee hath reuealed himselfe in his Word to be; for they had some Knowledge of him by his workes of creation and gouernment, Galath. 4, 8. Rom.9,20.

[Not to know the workes of God] That the administration of the world is very admirable aboue our knowledge, and reach of our reason, as is by two examples here declared, of the winde in the aire: another of the child in the wombe, two ordinary things in dayly vse among men, yet the manner of them hid from vs, Eccl.11,5.

[To be knowne of God] To be loued and approued of God as his owne sonnes and daughters. 1 Cor. 8. 3. *If any man loue God, the same is knowne of him.*

2 To be taught a more perfect Knowledge of God, Galat. 4,9. *Ye rather are knowne of God*, that is, as *Augustine* expoundeth it, Yee are Knowne of God, because God hath made you to Know him, better then ye did.

3 To be perfectly vnited & ioyned vnto God, in full fruition of him and his Felicitie. 1. Cor. 13. verse 12. *Euen as I am Knowne.*

[Knowledge] That infinite diuine essence, seeing, beholding, and vnderstanding himselfe, and all other things most perfectly, 1 Sam. 2,3. *For the Lord is a God of Knowledge.*

2 The cleare and distinct vnderstanding of heauenly truth, reuealed

reuealed in the word, when we are enlightned by the Spirit, to perceiue the Scriptures, both for the meaning of the words, and matters to bee knowne, Prou. 15,14. *The heart of him that hath vnderſtanding, ſeeketh Knowledge*, Pro. 3,10. 2 *Pet.* 1,7 *Ioyne with your vertue knowledge.*

3 That ſpeciall light of faith which is a knowledge with application, when the elect ſoule is enabled to ſee the doctrine of Chriſt, & to receiue it. Eſay 53. verſ. 11. *My righteous ſeruant by his Knowledge ſhall iuſtifie many.* This is a particular knowledge; whereby wee beleeue that Doctrine which wee know to belong vnto vs.

4 An idle, naked, and bare vnderſtanding of diuine truth, ſeuered from faith in God, and loue of our Neighbour, 1 Cor. 8,1. *Knowledge puffeth vp.*

5 Prudence, wiſdome. Pro. 1,2. *To vnderſtand the words of Knowledge.*

6 Vſe, experience, 2 Cor. 8, 7. *Ye abound in Faith, in Word, and Knowledge.*

7 The gift of teaching, ſet vp of God, for the gathering and confirming of his Church, through the word preached. 1. Cor. 13,8. *Knowledge ſhall ceaſe*, that is, the Miniſtery of the word, wherof commeth knowledge. Alſo the guift of interpreting dreames, Daniel 5. 11.

8 The skil how to do things well and rightly, 2 Cor. 6,6. *By Knowledge.* Knowledge of truth, knowledge of Chriſt, knowledge of ſaluation, knowledge of God, ſignifies the ſound vnderſtanding of that truth concerning God and Chriſt, which brings ſaluation with it.

[**All Knowledge.**] Both the vnderſtanding of all ſuch neceſſary things & truths, as a Chriſtian ought to know, for duties and vnto ſaluation, with a good meaſure thereof, Rom. 15,14. Alſo knowledge of all kinds & ſorts, 1 Corin. 13,2. Alſo moſt perfect knowledge, ſuch as Saints ſhall haue in heauen, where they ſhall know as they are knowne, 1 Cor. 13,12.

[**That Knowledge**] A light in ſome particular truth which is reuealed to one, and not to another, 1 Cor. 8,7. *Euery man hath not that Knowledge.*

[**Rich in Knowledge**] One, indued with great plenty and ſtore of Chriſtian Knowledge. 1 Cor. 1,5. *Ye are made ſo rich in Knowledge.*

[**To ſpread Knowledge**] To giue inſtruction to others, helping them to know what they did not know, Prou. 15,7.

[**To lay vp knowledge**] To haue it laid vp, that it may bee drawne out in time of neede. Prou. 13. 14. *A wiſe man layeth vp knowledge*

[To preserue Knowledge] To keepe, maintaine, and increase vnderstanding of heauenly doctrine, for the instruction of others, Mal. 2,7. *The Priests lips preserue Knowledge.*

[To Know the wayes of God] Diuersly, either to vnderstand them onely, or to beleeue them, to regard and approue them, to obey & practise them; according to the circumstances of the place, Psal. 95,10 Psal. 147,10. Math. 13,23.

Knowledge of God is vsed sometimes actiuely for that knowledge wherby God seeth and knoweth himselfe, and all things created & done by him or others, most wisely and perfectly: as Gal. 2,3. Rom. 11.33. Sometime it is vsed passiuely, for that Knowledge whereby God and his will be knowne of his children vnperfectly, yet distinctly and sufficiently vnto saluation in heauen, Phil. 3, 8. Also Knowledge is sometime considered as an attribute in God, and sometime as an effect of his Spirit in vs men, 1 Cor. 12. Of Knowledge, as it is a gift in the elect called to Christ, so there bee sundry degrees of it: for one measure thereof is required in strong Christians, another in weake ones; Also that Knowledge which will suffice a Christian man vnto his saluation, will not suffice a Minister vnto the discharge of his vocation. And as the goodnes or multitude of meanes, or length of time do differ, so different profiting in Knowledge, is to be expected & looked for.

[To haue no Knowledge] To be meerely ignorant and voyd of the vnderstanding of the things of saluation and Gods worship, Hose. 4,1. 1 Cor. 15. 34. *Some haue not the Knowledge of God.*

2 To be inconsiderate, not to regard and heed things, the works of Gods Iustice in leading his people into *Assyria* for sinnes, Esay 5,13. *Because they haue no Knowledge.*

[To Know good and euill] To haue experience (after sinne) of that great good which man had lost, and of that extreame euill of death which hee was fallen into. This Knowledge man had speculatiuely in his innocency, but vpon his transgression hee had it experimentally. Gen. 2,17. Gene. 3, 5. Satan meant they should know it in wofull experience, but hee vnderstood it of bare and naked science, of a greater knowledge in speculation.

L. A.

[Labor.]

PAines, euen vnto wearineſſe, 1 Tim. 5, 18. *The Labourer is worthy of his wages*, ver. 17. *They that Labour in the word.*

2 All euills both of ſinne and miſery, Reuel. 14, 13. *They reſt from their Labours*; that is, from paine, care, ſorrow, crying, teares, ſinne, death, and whatſoeuer is euill. In Pſal. 90, 10. it ſignifies painefull griefe and ſorrow.

3 The diligent care and endeuor to doe the works of our calling, well and conſtantly, Prou. 14, 23. *In all Labour there is abundance*, Prou. 10, 16. *The Labour of the righteous tends to life.*

4. The fruit & encreaſe which comes of Labour, Exod. 23, 16. *When thou haſt gathered in thy Labours*, Pſal. 128. 2, 5. Labour put for ſin the cauſe of Labour by a Metonimie, Reuelation 14, 13.

[Laden] One groaning and mourning vnder the waight & burthen of ſinnes, being ſeene and felt; with great deſire of forgiueneſſe by Chriſt, to the eaſe of his greeued ſoule, Mat. 11. 28. *All that are Laden.*

2 One preſſed downe with a great waight of iniquity, being full of greeuous ſins, without feeling them, Eſay 1, 4. *A people Laden with iniquity.*

[Ladder of Jacob] The iourney of *Iaacob*, wherein God would bee preſent with him in fauour, by his Angls, to leade him foorth well and happily; alſo to bring him backe againe. Gen. 28. 12. *There ſtood a Ladder.* See verſe 15. and 20.

2 Chriſt Ieſus and his Mediation, Iohn 1, 51. *Angels aſcending, &c.*

[*Laſhairoi.*] ſig: the Well of Viſion, or the Well where the Angell of Life appeared, Gen. 25. 11. This place of *Iſaacs* ſeating is not without myſterie, Gen. 24. v. 61.

[Lake] ſome great ſtanding water, or deepe poole, or hollow pit.

2 Hell, the place appointed for tormenting the Reprobate, Reuel. 20, 14. *Were caſt into the Lake of fire.*

3 Great calamities & deadly dangers, Pſalme 30, 3. *Into the Lake or pit.* Verſe 9. Elſewhere

where often [Lambe] signifieth one yong in yeeres, Gen. 37,2. also a seruant or minister, Gen. 14,24.

[Lambe] A young Sheepe, meete and tractable, apt for sacrifice vnder the Law, and alwayes for meat.

2 A true Christian, endowed with the spirit of grace and meekenesse, Esay 11,6. *And the Wolfe shall dwell with the Lambe*, *Iohn* 21,15. *Feede my Lambs*, Esay 5,17. Lambes put for the godly.

3 Antichrist, counterfeiting and making shew of meekenesse and loue to the Saints of God, Reuel. 13,11. *Which had two hornes like a Lambe.*

4 Christ, Reu. 21,23. *And the Lambe is the light of it.*

[That Lambe of God] Christ, who is likened to a Lambe for his perfect innocency & meekenesse: and because by the Sacrifice of himselfe, hee alone tooke away the sinne of the elect, making a full satisfaction for them to Gods Iustice; therefore hee is called by an excellency, that Lambe of God; as being the truth and substance of all outward oblations, *Iohn* 1,29. *Behold that Lambe of God which taketh away the sinnes of the world.*

Note further, that whereas the Legall Lambe which was vsed in sacrifices must be without spot, and the Paschal Lamb must be kept til the fourth day, from the tenth when it was taken; this did signifie Christ that spotlesse and holy Sacrifice, was set apart from the very wombe, & kept to the day of his death, wherein hee was to confirme the Couenant with many, as Esay saith, chapt. 49, 1, 2, 3. 4, 5.

[Lambe] Sometime a peece of money whereon an image of a Lambe was stamped, Genes. 33.19. Iosh. 24,32. Iob 42, 11.

[Lampe] A Torch, to giue light in the night season.

2 A true & liuely faith, working by loue, Math. 25,4. *The wise tooke Oyle in their vessels, with their Lampes.* In the night and darknesse of this world, our light whereby wee see our way, it is our faith in the word of God. In the thirteenth verse of Math. 25. our Sauiour seemeth to expound these Lampes prepared of Watchfull mindes alwaies lifted vp in attendance for the comming of our Lord, which cannot be without iustifying faith, accompanied with the light of good workes.

3 A dead faith, or naked knowledge of God, voide of loue and good workes, Math. 25, 3. *The foolish Virgins tooke their Lampes, but tooke no Oyle with them.*

[Lampe burning, or burning Light] First, the light of diuine truth, ſhining in the Conſciences of the Saints, to direct their duties in the darkeneſſe of this world, Luk. 12, 35. *And your Lampes burning.*

Secondly, the Miniſter or Inſtrument to bring and ſette this Light before men, to wit, *Iohn* the *Baptiſt*, who in reſpect of his ſound and cleer doctrine, alſo of his rare godlineſſe, was like a great Light or Torche, Iohn 5,35. *Hee was a burning and ſhining Light or Lampe.*

[Land] The whole Continent of the earth, as it is diſtinguiſhed from Sea, Matth. 23. verſe 15. *Yee compaſſe Sea and Land.*

2 One particular Region or Country, Mathew 9. verſe 26. *The brute went through all that Land*; as the Land of *Iuda*, of *Moab*, of *Ægypt*, of *Philiſtims*, &c. It ſignifies *Babylon*, in Eſay 13,5.

3 The people and inhabitants of any Land or Country. Eſay 37,18. *The Kings of Aſſyria haue deſtroyed all Lands*, Gen. 41,57. *The Famine was ſore in all Lands.* In Dan. 8, 9. Pleaſant Land put for *Iuda*.

[Land of the Liuing] The earth, or the world, which is the place of this life. Pſalme 116,9. *In the Land of the liuing.*

[Land of deſire] The pleaſant Land of *Canaan*, which was to be deſired for the pleaſures and profits of it aboue all other Countries, but eſpecially for the Knowledge & worſhip of God, exerciſed there: for which cauſe it is in the Pſalme 48, 2. called the ioy of the whole earth. Ezekiel 20, 6. Deu. 11, 11, 12. Pſalm. 106, 24. *They contemned that Land of deſire.*

[To looke to the Land] To obſerue very carefully where ſome ſuccour may bee had againſt enemies and dangers, Eſay 5,30. *If one looke vnto the Land.* It is a ſpeech which ſeemeth to be borrowed frō ſuch as being in perill of ſuffering Ship-wracke looke toward the Land for ſome creeke or place to driue their Ship in, that they may eſcape drowning; as in *Acts* 27.

[Land of Immanuell] *Iudea*, which none had ſo much right vnto as Chriſt, the Sonne of *Dauid*, the King of the Iewes, who gaue it his people for a poſſeſſion, and there ſet vp his worſhip; and by his arme deſended it againſt enemies, Eſay 8, verſe 8. *Of thy Land O Immanuell.* And, The glorious Land, Dan. 11, verſe 16. and chapt. 8, verſe 9. A Land of ornament, being adorned (as it were with robes) with the goodly bleſſings of God, and with

with his holy worſhip & Temple, which was the chiefe glory, becauſe GOD had put his Name there.

[**Land of thy fathers**] The Land of *Canaan*, giuen by promiſe to *Abraham* & *Iſaac*, Gen. 13,3. Gen.13,15. and 26,3.

[**Language of Canaan**] The Hebrew tongue, wherein God was ſerued by his people, while they dwelt in *Canaan*.

2 Fellowſhip with Gods people in doctrine and worſhip, Eſay 19, verſe 18. *Fiue Cities ſhall ſpeake the Language of Canaan*. Hence ſo called, becauſe the Doctrine was written in that Language the Hebrew tongue, which the Iewes ſpake in that Land of *Canaan*.

[**Pure Language**] Sound and true Doctrine, Zeph.3,9. *Then will I turne to the people a pure Language*.

[**Laſt**] The Gentiles, which being laſt, yet become firſt, Mathew 19, verſe 30. *The Laſt ſhall be firſt*. The Iewes who were firſt, being reiected for their vnbeleefe, became Laſt: and the Gentiles beleeuing in Chriſt by the calling of God, were accepted before the diſobedient Iewes: and ſo became firſt, though they were Laſt.

[**Laſt dayes, or Laſt times**] The times ſince the reuelation of Chriſt, by the preaching of himſelfe and of his Apoſtles, 2 Peter, chapt.3. verſe 3. *In the Laſt dayes ſhall come Mockers*. Iude, verſe 18. 1 Timothy, 4. ver.1. Theſe dayes ſince Chriſt are called Laſt, becauſe all was conſummated and ended, which was before Propheſied touching mans Redemption, and there remaineth nothing elſe but the comming of the great Iudge, to finiſh this pilgrimage and warfare of the Church: Alſo becauſe the Goſpell is the perfection and renewing of all things. Note. Latter times ſignifieth eyther the end of the World, or the comming of Chriſt: or the laſt age of the world from the comming of Chriſt vnto the end of all things: or the time following that which is ſpoken of, as Gen.49,1. Dan.1.ver.28.

[**Laſt day**] The day of Iudgement, after which there ſhall be no more day nor time, Ioh.6,39 *And ſhould raiſe it vp againe at the Lay day*. The ſame ſignified by laſt time, euen the end when there ſhall bee a perfect reſtauration.

[**Latter dayes**] ſig: the times following: in ℌ Hebrew poſterity of daies, often vſed for time to come, Gen.49,1. Numb.23, 14. Deut.2,28. and 10,14. Pro. 31.15. So that which is ſaid in Acts 2,16. it ſhall be in the laſt daies, it is in *Ioel* 3,1. it ſhall be hereafter.

[A Lauer of Brasse to wash in] The washing of Christ by faith through the Spirite, to which *Paul* alludes Titus 3, 5. See Heb. 10, 22. Exod. 30, 18. The Priests washing in this Lauer, that when they ministred in the Tabernacle, they might not dye for want of washing, Exod. 30, 21. figured, that if we will liue and not dye eternally, we must be washed by his Spirit wholly from the guilt of our sinnes, and in some part from the corruptiō. The greatnesse of this Lauer, (in regard whereof it is called a Sea) signified that wee had neede of great and much forgiuenesse; and that in God there is a Sea of mercy, as Esay 55, 6. & Psal. 51, 3. alluding heereto, saith, *Wash me much*: as also Titus 3, 16. *Which hee powred richly or abundantly on vs.*

[To Laugh] To smile, out of doubting. Thus *Sarah* laughed, Genesis. 18, 12. *Then Sarah laughed.*

2 To smile, in token of ioy, out of a true beleefe. Thus *Abraham* Laughed, Gen. 17, 17. *Abraham Laughed.*

3 So to be drowned in present pleasures, as to shunne all paine and trouble for godlinesse or Gods glory. Luke 6. 25. Thus worldlings Laugh. Note, That laughing signifieth both reioycing, and mocking, or scorning, as Gen. 21. 6, 9. Ezek. 23. vers. 32.

[Laughing, or derision] The contempt of God toward wicked men, and all their attempts against him, and how much it is from God, to think of releeuing them in their extremities, Psal. 2, 3. *The Lord shall haue them in derision*; or Laugh thē to scorne.

[To laugh at ones destruction] To conceiue extreame fury against any person or people, euen to the rooting of them out Prou. 1, 26. *I will Laugh when their destruction commeth.* When God is said to laugh at the wicked, it is to shew these foure thing. First, how little hee regards them. Secondly, how farre hee is from helping them. Thirdly, how easie it is for him to destroy them. Lastly, that he is exceeding hotly displeased with them.

[To Laugh at destruction] To bee so at rest and gladnesse in the assurance of GODS fauour, that the heart is lifted vp aboue the feare of all dangers, and triumpheth boldly in his loue to turne away all euils, or to turne them to his good. Iob 5, 22. *At destruction and famine thou shalt Laugh.*

[Law] That which hath the force of gouerning and moderating our actions. This is the generall property of a Law. Hence come these phrases: the

Law

Law of the minde; the Law of the members; the Law of sin; the Law of God; the Law of the Spirit, Rom. 7,23,25. This is the large signification of Law.

2 The Decalogue, or tenne Commandements, Rom. 7,7. *Except the Law had said, Thou shalt not Lust.* Also verse 14,22. And Rom. 8,22. and 3,20. This is called the morall Law, because it teacheth dueties both to God and our Neighbour. Sometime it signifies the precepts of God, both morall, ceremoniall, and iudiciall, Iohn 1,17.

3 The whole Doctrine of the word, comprehending the full and whole promises of free saluation by Christ, Psalm. 19,7. *The Law of God is perfect, converting the soule*, Iames 1,25. Note. The effect of conuersion, proueth this signification.

4 Books of *Moses*, Psalmes, and Prophets; euen the Scriptures of the Olde Testament, which containe the Doctrine of the Law, and the promises of the Messiah. Roman. 3,19. *Whatsoeuer the Law saith.* Law sometime signifies the whole Old Testament, Ioh. 10,34. and 15,25. Sometime but the fiue Bookes of Moses. Gal. 3,21. Iohn 1,45. Iohn 12,34.

5 The condition of keeping or fulfilling the Law exactly, in euery point: or the works of the Lawe, being perfectly obserued, Rom. 3,21. *The righteousnesse of God is manifest without the Law*, And 4,13,14. Gal. 3,10,11,12.

6 Naturall instinct and light of reason, commanding honest things, & forbidding the contrary; or the Law of Nature written in a mans heart, Rom. 2,14. *They are a Law to themselues.*

7 Legall Ceremonies, 1. Cor. 9,20. *To them which were vnder the Law*, Math. 11,13. Gal. 5,3. That is, they which receiue Circumcision, by as good right may admit the whole ceremoniall Law.

8 The second Table of the Law, and the precepts thereof. Rom. 13,8. *He that loueth another, fulfilleth the Law*, Gal. 5,14 Also any one Commandement or precept; 1 Cor. 14,34.

9 Institution or ordinance of *Aaron*, Heb. 7,12. *The Law also is changed.*

Vnto all these significations of [*Law*] adde this short obseruation, that the Hebrew [*Torah*] which is Englished [*Law*] implieth both Doctrine, and an orderly disposition of the same, as yee would say, an orderly manner of institution. The Holy Ghost in Greeke calleth it [*nomos*,] Heb. 8,10. from Iere. 31,33. This name is com-

monly ascribed to the precepts giuen by *Moses* at Mount *Sinai*, Deut. 33,4. Mal. 4,4. Iohn 1,17, and 7,19. It is also largely vsed for all his writings: for a part of the History of Genesis is called Law, Gal. 4,21. from Gen. 16. And though the Law be sometime distinguished frō the Psalms and Prophets, Luk. 16,16. and 24.44. yet the other Prophets bookes are called Law, 1 Cor. 14,21. from Esay 28,11. The Psalms be also thus named, Iohn 10,24. and 15,25. from Psal. 82,6. yea one Psalme is called a Law. Psalme 78, 1. And the many branches of *Moses* Doctrine be so named, as the Law of sinne offering, Leuit. 6,25. And generally it is vsed for any doctrine, and is Law of faith, Law of workes. The spirituall sence and meaning of the Olde Testament is called Law, Rom. 7,6. *The Law is Spirituall.* Note also, that all that which God doth charge his people to keepe and doe, is comprehended in these three words: first, is the tenne commandements for morall duties, Exod. 20. the second is Iudgements or Iudiciall Lawes, for punishing transgressors, Exod. 21. the third is Statutes, Ordinances or Decrees for the seruice of God, Leu. 3,17. and 6. 18, 22. Exo. 12,24. and 17,31 and 29,9. and 34,2. all these *Abraham* obserued, & is commended of God therfore, Gen. 26,6.

[**Law of Faith**] The Doctrine which teacheth righteousnesse by faith in Christ, Ro. 3, 27. *Our reioycing is excluded by the Law of Faith*; that is, by the doctrine which offereth and promiseth saluation on this condition, if wee beleeue.

[**Law and Testimony**] The Bookes of *Moses*, and diuine Reuelations giuen to the Prophets, Esay 8, 20.

[**Law of Liberty**] The word and doctrine of God, freely reprouing sin in all estates, without difference or respect of persons: and therefore it is called the Law of liberty. As also, because it belongs chefly and properly to such as are freed and set at liberty from sin by the grace of Christ, Iam. 1,25. *Who so looketh into the perfect Law of Liberty*, Esay 58,1.

[**Law & Prophets**] The doctrine, or that which is taught in the Bookes of *Moses* and the Prophets, concerning loue of our Neighbour, Math. 7,12. *This is the Law & Prophets*, that is, the briefe and summe of all which *Moses* & Prophets doe teach touching our duties to men. *Augustine* in his booke *de Trinitate*, saith, that such a loue of our Neighbour is here commended, as is not for his owne sake nor cause, but for Gods; and

and therefore this Epitome or ſhort ſentence, doth comprehend whatſoeuer in Olde Teſtament is taught touching the loue of God and our Neighbour, who cannot be loued except God be firſt loued, whoſe loue alſo breedeth charity to men, 1 Iohn 4,20.

[**Law of workes**] The doctrine which teacheth vs to get righteouſneſſe and ſaluation by working according to the Law, Rom. 3, 27. *Not by the Law of workes.*

[**Law of righteouſneſſe**] The righteouſneſſe which is commanded in the Law, Rom. 9,31 *But Iſrael which followed the Law of righteouſneſſe*; or the doctrine which promiſeth righteouſnes and life, to him who perfectly keepeth the Law.

[**Law of Chriſt**] The precepts of Charity to our Neighbour, Galat. 6, 2. *Fulfill the Law of Chriſt.* This is called in Iohn, a new Law, Iohn 13,34,35. and Iohn 15, 12. It is named his Cõmandement, becauſe Chriſt often repeats it, and by his Spirit makes the faithfull able to know and doe it.

[**Law of Commandements**] The precepts touching Ceremoniall Rites, Ephe. 2. 15. *The Law of Commandements, which ſtandeth in Ordinances.*

[**Law ſpirituall**] A doctrine, requiring obedience from the thoughts, and the moſt inward deſires of the ſoule, and not in outward workes onely, Rom. 7, 7. *The Law is ſpirituall.*

[**Royall Law**] The Commandement of louing our neighbour as our ſelfe, without all reſpect of perſons, Iam. 2,8. *If ye fulfill the royall Law, &c.* This precept of mutuall loue without acception of perſons, it is and may well be called a [*royall Law*] for theſe cõſiderations. Firſt, God who is King of his people, was the giuer of this Law. Secondly, becauſe it is free for all Chriſtians to walke in it, like vnto the Kings high-way, according to *Num.* 21. 22. Thirdly, it was giuen to Kings and Princes, (for ſuch be all beleeuing Chriſtians, *Reuel.* 1, 6.) and requireth euen a kingly and royall heart, full of valour and courage to perform it: for whoſoeuer (eſpecially in this dotage of the world) will walke in loue without acception of perſons, and preferring one before another for outward qualities of riches, birth, friends, power, &c. Such an one had need of a Princely and Royall minde that feareth no reſiſtance, according vnto that which *Salomon* writeth of a King, Pro. 30, 30. 31. *And a King, againſt whom there is no riſing vp.*

[**Law of the Spirit**] The ho-

ly Spirit of ſanctificatiõ, which is like vnto a Law, commanding with authority, and with power enforcing to doe good things, and to auoid euill, Rom. 8,2. *The Law of the Spirit of life.*

[**No Law againſt ſuch**] The Law not onely not to forbid, but to command ſuch fruites of the ſpirit as *Paul* mentioneth heere, Gal. 5,23. *Againſt ſuch there is no Law.* If we vnderſtand it of perſons, which doe theſe works of ỹ Spirit, to be allowed & not reproued by the Law, the ſence will be all one.

[**Law of the minde**] A minde renewed by the Spirit, which ruleth, and commandeth good things, and forbids euill (as as Law:) it is the ſame with the former, Rom. 7,23.

[**Law of her husband.**] ſig. that law of marriage which requireth and bindeth the wife both to communicate her body to her husband, and not to communicate it to any others; from this Law and band ſhe is looſed by death and diuorce, Rom. 7. ver. 1.

[**Law of ſin.**] Sin, or naturall corruption, which (like a Law) commandeth euill actions, inforcing vs vnto them, and forbidding vs good things, drawing vs from them, Rom. 8.2. *He hath freed me from the Law of ſin.*

[**To change times and Lawes**] To arrogate and vſurpe the very authority of God, in aboliſhing the ſet times of Sabboths, Feaſts, Circumciſion, and the Rites and Ceremonies of the Iewes receiued from God. Dan. 7,25. *And thinke to change times and Lawes.* This to haue beene done by the *Seleuci* or *Syrian* Kings, See 1 Mac. 1,52.

[**Law of the members**] Sin, ruling (like a Law) in our members; that is, in our faculties of body and ſoule, as farre as they are vnregenerate. It is the ſame with the Law of Sinne, Rom. 7. 23. *I ſee a Law in my members.*

[**Law not giuen to the Iuſt**] That the malediction and curſe of the Law doth not appertaine to men iuſtified by Faith, and liuing righteouſly and godlily: for vnto ſuch, ſinne is pardoned, and the righteouſneſſe of Chriſt imputed. 1 Timothy 1,9.

[**Law-giuer**] ſig: A Statute maker, a maker of decrees, or Gouernour, which hath Soueraigne power to command and giue Lawes, Gen. 49,10. This title is ſometime giuen to God himſelf, Eſay 33,12. and ſometime to Rulers ſet vp of GOD, Numb. 21,18. Pſal. 60,9.

[**Law of death**] Sinne, by his Imperiall tyrannicall luſtes, deſeruing and leading to death and deſtruction, Roman. 8,2. *Hath freed mee from the Law of death.*

[Through

[Through the Law, I am dead to the Law] Thorough the Law of grace, granted by Christ, I am free from the bondage and curse of the Law giuen by *Moses*. Gal. 2, 19.

Or thus. The Law of Commandements, by terrifying my Conscience, brought mee to Christ, who caused mee to dye to the Law indeed, by making me righteous through faith in him, that I might not feare the curse of the Law; and by sanctifying me, that I might not obey the lusts which are against the Law. Take this for the better exposition.

[How Christ is the end of the Law] By fulfilling the Law for vs, he is in such wise made our righteousnesse (so wee beleeue) as if our selues had perfectly obserued the Law. Rom. 10, 4. *Christ is the end of the Law for righteousnesse, to euery beleeuer.*

[Your Law] The Scriptures or bookes of *Moses*, the Prophets and Psalmes, which were giuen to you, whereof also yee haue the vse, reading and expounding them in your Synagogues. Lastly, wherein ye glory much. Iohn 10, 34. *Is it not written in your Law?*

[To abrogate the Law] To repeale and disanull it, to make it voide, and of none effect. Ephe. 2, 15. *In abrogating the Law of Commandements.* Heb. 8, 13. The Law is said to iudge when men iudge according to Law, Iohn 7, 51.

Abrogation of Moses Law.

Note. 1 The Ceremoniall Law is wholly abrogate and done away, as touching the vse and practise. Eph. 2, 15. Ple. 7, 8, 9, 18. chap. throughout.) But is perpetuall, as touching the substance and truth, which is Christ.

2 The Iudiciall Law consisting chiefely in designing and commanding punishment for transgressors, is also abrogate, sauing so farre as it is grounded vpon the Law of Nature, and agreeth with the Morall Law; and as Christian Magistrates shall iudge it fitting for the estate and welfare of their people, beeing a Law of most excellent equity.

3 The Morall Law is abrogated in respect of beleeuers, onely as touching the curse, (Rom. 4, 5. chap. Rom. 6, 14.) and the rigorous exaction requiring perfect obedience vpon paine of eternall death; also as it is the vigor and strength of sinne: (Rom. 7, 4, 5, 6.) but is not abrogate as touching the Doctrine, Gouernment, and Obedience of it. (Rom. 7, 14, 15, &c. Rom. 3, 20. and 7, 7.) for it still serueth to shew sin, and re-

reproouing sinners, to teach all duties to God & men, to humble and feare vs, by denunciation of wrath and Iudgements, to direct (as a rule) our whole life and actions; but not to iustifie vs before God, which the Law cannot doe through our sinfull corruption, whereby wee are made vnable to keep it perfectly; therefore through our fault, it cannot confer and bestow perfect righteousnes vpon vs, Rom.8,3. The Papists then do erre much, in teaching to seeke our righteousnesse before God, from the workes of the Law, eyther in whole or in part, as they are done by men, eyther before or after grace.

[To Leade] Softly and gently to guide in a comfortable motion, with sustaining of infirmities: and it is eyther outward for the body in things of this life, or inward toward the soule in things which bee heauenly, Psal.23,2. Esay 40,11. Gen.33, 14. Rom.8,1,14.

L. E.

[Leafe] A certaine greene blade shot foorth of a Tree, to shew that it liueth, and is not dead and withered.

2. The life of Grace which the godly liue heere: and (the not fading of this Leafe) doth signifie constant perseverance in this Grace. Psal.1,3. *Whose Leafe shall not fade.*

3. The life of glory, which from Christ is communicated to the elect being in Heauen, for their eternall happinesse. Reuel.22,2. *And the Leaues of the Tree serued to heale the Nations therewith.*

4. Knowledge and profession of Christ, without the fruite of obedience. Math.21,19. *She found Leaues but no fruit.*

[Shaking of a Leafe] Any small or little feare; or the apparence and shew of danger. Leuit.26,36. *The sound of a Leafe shaken shall chase them.*

[League] A solemne conuention or agreement by mutuall promises, eyther between man and man touching the affaires of this life, or else betweene God and Man, touching that life which is eternall. See Couenant and Testament. Leagues and Couenants were wont of olde, to bee ratified with blood, and solemnized with Banquets and Feasts. See Gen.21,27. Also Exod.24,8.

[Leanneſſe] Famine or scarsity of earthly blessings, which cause leanneſſe and wasting of the body, Esay 17,4. *The fatnesse of his flesh shall be made leane.* 2. Death, which doth accompany and follow such scarsity and leanneſſe. Psal.106,15. *And leanneſſe entred &c.*

[Leopard

[Leopard] The Kingdome of *Macedonians* vnder *Alexander* the Great; and *Philip* his father; which for the hastie suddennesse, and great guile, and fraudulent drifts vsed in the administration of that Grecian Monarchy, is likened to a Leopard, a beast famous for his swiftnesse and craftinesse. Ier. 5, 6. Habac. 1, 8. Dan. 7, 6. *Another like a Leopard.* This Kingdome is said to haue had 4. wings vpon the backe, to note the extreame and inspeakable quicknesse and speed: and it had also 4. heads, to signifie the foure Princes or great presidents among whom that Monarchy was in processe of time diuided, through a conspiracy against *Alexander* and *Hercules* two sonnes of *Alexander* the Great, slaine by *Cassander*.

[To Leane vpon] To rest or relye vpon the helpe of others which trust in them, Esay 36, 6. *Whereupon if any man Leane, it will goe into his hand.*

[Leaping] Reioycing, either for health of body restored to the Lame, or Grace restored to sinners, Esay 35, 6. *Then shall the Lame man Leape as an Hart.*

[Learning] The Doctrine of Christ, Ephes. 5, 20. *But ye haue not so Learned Christ.*

2 False doctrine, such as the false Prophetesse *Isabel* taught to wit, that men might eate of things sacrificed to Idols, and commitie fornication without sin, Reu. 2, 24. *As many as haue not this Learning.*

3 The instruction and information of our mindes in godlines, Rom. 15, 4. *They are written for our Learning*; that is, by doctrine to instruct our mindes in the knowledge of God, his will and workes, that faith may be kindled.

4 Humane knowledge or skil in the liberall Arts & Sciences, Iohn 7, 15. *Hauing he neuer Learned*, Acts 7, 22. Acts 4, 13.

[To Learne] To know, Galathians 3, 2.

[Least] None at all, of no reckoning or place, Mat. 5, 19. *He shall be called the least in the Kingdome of Heauen*; that is, hee shall haue no place in the Church of God.

2 Of small reckoning and regard with others, Luke 22, 26 *Let the greatest among you be as the Least.*

[Leauen] That which secretly and speedily soureth the whole lumpe of Dowe, altering the nature of it, Mat. 13, 33.

2 The Kingdome & Church of Christ here on earth, secretly waxing and encreasing by degrees, both in number of persons, and in graces of the Spirit; as Leauen being but little, yea spreadeth it selfe thorough the whole lumpe, Math.

13,33. *The Kingdome of Heauen is like vnto Leauen, which a woman tooke, &c.*

3 The Doctrine of the Gospel taught in the church, which altereth the Nature of a man, turning his heart first, and afterwards his members, that he may leade a new life; euen so a Leauen altereth the nature of the Dow, & maketh it through sowre, being sweete before. Thus far in good part.

4 The corrupt doctrine of Heretickes, corrupting § sweetnesse of heauenly doctrine, by their false glosses; which is also noted by the name of Hypocrisie, because corrupt doctrine is deceitfull, false, and vngodly, making all the louers of it Hypocrites. Matth. 16,6. Luk. 12,1. *Beware of the Leauen of the Pharises, which is Hypocrisie.* Gal. 5,9.

5 Corrupt and vicious liuers, which with their company (like Leauen) infect others. 1 Corin. 5,6. *Know ye not that a little Leauen Leaueneth the whole Lumpe?* 2 Corin. 15,33. Thus far in ill part.

[Old Leauen] Maliciousnes and wickednes, euen the whole naughtines of our sinful nature with the bitter fruites of it. 1 Corinthi. 5,5. *Purge out the old Leauen.*

The Ceremony among the Iewes, of puting away Leauen out of their houses 7. dayes, during the terme of the Feast of the Passeouer; it signified, that from the first day we beleeue in Christ, throughout the whole course of our life, both euery singular person should purge himselfe from euill doctrine and corrupt manners, (noted by old leauen) and euery Congregation should excommunicate from among them, men of scandalous behaviour, as the Apostle doth apply it, 1 Cor. 5,6,7,8.

Also, the Ceremony of cleansing the Leprosie, one way if it were doubtfull, shutting vp the partie suspected, till it were certaine, Leuit. 13. And another way if it were cleere, dwelling alone without the Campe, Leuit. 13,44. Heerein was a liuely figure of the two censures of § Christian Church: Suspension, whereby men suspected are separated from some holy things till their peruersenesse appeare, whereof *Paul* seemeth to meane, 2 Thess. 3, 14,15. 2 Tim. 3,9: Excommunication, which the Apostle describeth, 1 Corint. 5,11,13. Matth. 18,17. Moreouer if the Leprosie were in garments, they must be burned in the fire, Le. 13,51,57. If in an house, no body must sleepe or eate in it; which signifies to vs, that all instruments of Idolatry or other

sinne,

sinne, are to be destroyed, Iude, verse 23. and that by all means wee must auoid the contagion of sinne, namely, of Idolatry, that our soules be not infected with it. The two Birds vsed in the clensing, Leuit. 14.5,6, 49,50. signifies, that neither Christs man-hood without his God-head, nor his God-head without his bloud could purge sinne. Iohn 6,53,63.

[**To be led by the Spirit**] To bee mighty and forcibly, yet willingly, remoued and carried by diuine power from place to place. Math.4,1. being compared with Luke 4.1,14. *Iesus was led aside of the Spirit.* And Mar.1,12. *The Spirit* is said *to driue him out.*

2 To bee gouerned by the good motions of the Spirit of God. Rom.8,10. *They that are Christs, are ledde by the Spirit of Christ*; that is, bee obedient to the gouernment of the Spirit. Gal.5:18.

[**To be Led into temptation**] Not onely to bee forsaken in the temptation, but to be giuen wholly ouer to the tempters will, and held prisoner at his pleasure. This is neuer done but to the wicked; yet it is often deserued by the godly, who praying against it, doe escape it. Math.6,13. *Leade vs not into temptation*; that is, Let vs not fall into the tempters hand to be as his slaues.

[**Left hand**] The fearefull estate of the vngodly, adiudged to torments; as the right hand signifies the happy estate of the godly, appointed to life. Math.25,50,31.

[**Left-handed**] One that performeth bodily actions, as readily and strongly with the left hand, as others doe with the right hand, Iudges 3,15. *Ehud, a man Left-handed.*

[**Lentiles**] A kind of pulse much like to vitches or pease, and but course food, Gen.25.34. so vile an exchange did Esau make of his heauenly dignity, that not without cause did § holy ghost, cal him a prophãe mã, H.12,19

[**Hee which letteth**] The Romane Empire, which so long as it flourished, it kept out the Papacy from reigning in the West, and the Alcoran or Mahomet in the East: But when the Empire decayed and withered, then by & by arose a proud ambitious, and tyrannicall Churchman, challenging imperiall power to himselfe, till at length hee grew to this extreme height of arrogancy vnto which hee is now come. 2. Thess. 2,7. *Onely hee who now letteth will let, till hee be taken out of the way.* *Tertullian* in his Apology 32. saith, it was the Romaine state, which beeing deuided into tenne Kings, it would

would bring in Antichrist. Also *ad Algasiam*; he writeth, That the man of sinne would not be reuealed, till the Nations subiect to the Romain Empire, did depart from it and leaue it, (which hapned in the time of the Emperor called *Leo Isoomachus*, of breaking down Images in Churches.) *Augustine* is of the same mind, *Libro* 20. *de ciuitate Dei. cap.* 19. And *Chrysostome* rendreth a reason of it. Whilest (saith he) the feare and dread of the Romish Empire remaineth, none will be subiect to Antichrist; but this Empire being destroied, the Antichrist shall inuade the Empire being vacant, and shall assaile to pull violently vnto him the principality and rule both of GOD and men. How this is fulfilled, namely by latter Popes, their vsurping, and exercising temporall Iurisdiction ouer Kings and Kingdomes, by deposing and disposing, vnder pretence of his Spirituall Iurisdiction; it is so manifest, as hee must be very blinde who cannot see, & wilful who doth not confesse it.

[**Letter**] Outward profession of God, and whatsoeuer is in Religion, besides the Spirit and Grace of Christ. Rom. 2,29. *Not in the Letter.*

Note, [Letter] signifies properly the Characters, but improperly the doctrine of the word seuered from grace. 2 Corinthians chapter, 3, verse 6.

[**Leui**] The whole race or number of the *Leuites*. Mal. 2, 4. *My Couenant whish I made with Leui.*

[**Leuite**] A Minister of the Old Testament, whose office it was, to instruct the people, and to waite vpon the Altar, Num. 3,45. *Take the Leuites, &c.* Deu. 33. 10. *They shall teach Israel thy Law, and shall put Incense before thy face, &c.* The two ordets of Priests and Leuites, shadowed out the Office of Pastors & Teachers vnder Christ, which must be first fitted, then admitted to minister, and suffered to retire in their old age, when strength was gone, as the Leuites did. Numb. 8,24,25, 26, and 4.3,4.

2 Euery true faithfull Christian (which is a spirituall Leuite) to worship God in Spirit and truth. Esa. 66, 21. *I will take of them for Priests and Leuites, saith the Lord.*

[**Leuiathan**] Properly a Sea Fish, a Whirlepoal, or kinde of Whale, as in *Iob.* Figuratiuely the King of Babell, or Antichrist, which is strong in power as a Whale, subtle as a Serpent, cruel as a Dragō: See Esay 27,1 So is *Pharaoh* called in Ieremy.

[**Liberty**] Freedome from any seruitude or bondage.

2 Free-

2 Freedome from the bondage of sinne and Sathan, and from the seruitude of *Moses* Law. Gal. 5,1. *Stand fast in the Liberty wherein Christ hath set you free.* 1. Pet. 2,5,16. Galat. 5, 13. This is Christian Liberty begun and vnperfect; beeing bought for vs by the price of Christs blood, and reuealed vnto vs by the Gospell.

3 A full and perfect deliuerance from the very corruption of sinne, and of the graue too, and from all misery whatsoeuer. Ephe. 1, 14. *Which is the Redemption of that Liberty purchased, vnto the praise of his glory.* This is the accomplishment of the former Liberty. It is called [*Glorious Liberty*] Rom. 8, 21. *Because the Saints beeing once freed from all miseries, shall bee glorified in heauen.* Of a part whereof, to wit, immortality and incorruption, the frame of Heauen and Earth shall be partaker, as Rom. 8, 21.

4 That condition of Gods Children, from whom the veile of the heart is taken away, and that yoke of darkenesse, which (by the sinne of one man being put vpon vs) was made more heauy by another yoke of *Moses* law, encreasing and strengthening naturall blindnesse in vs before conuersion. 2 Cor. 3, 17. *Where the Spirit of the Lord is, there is liberty.* 1 Pe. 2, 16.

5 A freedome or power, which is giuen vnto the Christian about things indifferent, to vse them, or not to vse them, keeping our selues within the bounds of Charity and Edification. Rom. 14, 19. Heereof the Apostle entreateth, Rom. 14, throughout. Also 1 Cor. 6, and 8, and 1 Cor. 10.

Christian Liberty, what it is?

Christian Liberty is a spirituall benefit, purchased by the death of Christ, to the setting free of the faithfull which beleeue in Christ, not onely from the precepts and traditions of men, (1. Cor. 7, 23.) as binding the Conscience, and from the yoke of the whole Ceremonial Law of *Moses*; (1 Corin. 9, 19. Gal. 5, 1. Rom. 8, 1.) but also from the curse and rigorous exaction of the Morall Law, (Rom. 7, 4, 5. & 5. 15, 16, 17, 18,) euen from the whole wrath of God, due to our sinnes; by the Iustification of Faith: and finally, from the dominion and raigne of sinne, by the sanctification of the Spirit; (Roman. 6, 13, 14, 15.) That wee may serue and obey the will of God without all terror and slauish feare, (Luke 1, 74.) in all quiet tranquillity of minde, and cheerefulnesse of Conscience, vnder sure hope of eternall glo-

ry.

ty. Therefore they are much deceiued, who thinke Christian Liberty to consist in freedome from the doctrine and obedience of the Morall law, or from the yoke of any lawfull authority, ciuill or ecclesiasticall, that men may liue licentiously as themselues list, vsing their liberty as a cloke of wickednesse.

[A people set at liberty] Such a people, as through grace are made partakers of Christian Liberty. 1 Pet. 2,9. *An holy Nation, a people set at Liberty.*

[Libertines] Free men, or men endowed with freedome. Acts 6,9. Those which sette themselues against *Stephen*, witnessing the faith of Iesus, were eyther the free Citizens of *Rome*, which had built a Synagogue for such as were called Libertines, or the men themselues which were of that Colledge and society.

There be beside the former, sundry kindes of libertines. First, such as vnder colour of Christian liberty, set beleeuers free from ciuill yoke of Magistrates; against which we reade, 1 Tim.6,1. 2 Pet.2,10. 2. Such as abuse Christian liberty for a Cloake of maliciousnesse, and as an occasion to the flesh, such as say, the more we sinne, the more God is glorified in pardoning it. Roman. 3,7,8,1. 3 Such as pretend such a perfectnesse of life by the leading of the Spirit, as freeth them from sinne, and from the letter of the Scripture, to follow reuelations, secret inspirations, perpetuall allegories, as Familists doe.

[Life] A power to moue and do actions tending to selfe preseruation. Acts 20,24. *My life is not deere vnto mee.* Iohn 1.3. 15. This is life of nature.

2 The free motion of the minde and will of man toward God, to doe the workes pleasing to him. Rom.8,2,6. *The wisedome of the Spirit, is Life.* This is the life of Grace, which when it is perfect in heauen, it becomes the life of Glory: and of Spirituall life, is then made eternall.

3 A mans selfe. Matt.10,39. *He that loseth his Life shall finde it.*

4 The valiant enduring of dangers for Christ & his word 2 Cor. 4, 10. *That the Life of Iesus might bee made manifest in our bodies.*

5 Blood, which quickneth the Flesh, Gene.9,4. *The flesh with the Life, yee shall not eate, &c.*

6 Many and good yeares, Psalme 30, 5. *In his fauour is Life.* Life heere beeing set against a moment or a while, signifieth a blessing of life, with

with the continuance of it. *Prou.* 3. 2. The Hebrewes for Life, doe vse a word of the plurall number, signifying [Liues] for the many Faculties and operations that be in life. Also for the many yeares, degrees, and estates thereof: whereas the Apostles in Greeke retaine the singular number.

[**The Life of God**] That Life whereby GOD liueth in his Saints, or a godly Life, Ephes. 2.12. *Strangers from the Life of God.* This is also called the life of the Spirit, & the life of Christ that is, a life which Christ commandeth and approueth, and whereby he liueth in his members.

[**Life and Godlinesse**] Saluation eternall in heauen as the end, and true religion (framed in the heart by the holy Ghost) as the way and meane to bring to that end, 2 *Pet.*1.3. *Glory and vertue*, mentioned in verse 3. latter end, doe answere vnto *Life and godlinesse.* Called to glory, that is, saluation in heauen, where the glory of GOD shineth in the Saints: and Vertue, that is, an holy and iust conuersation, which goeth afore, as a way that leadeth vnto glorie.

What a godly Life is.

A godly Life, is that power which God by the Spirit of his Son putteth into the hearts of the elect, at their regeneration, enabling them to moue themselues towards God (who before were dead in sinnes) that they might begin to thinke, speake, and doe in some measure, the things pleasing vnto God. This Life being once begun, it is still preserued & continued (without returning to death of sinne) vnto the next world; and therefore is called Life eternall, Rom.6,7,8,9.23. *The guift of GOD is eternall Life.*

[**New Life**] An vnblameable and pure Life, framed (not after the lust of the Old man) but after the will of GOD in his word. Rom.6,4. *Walke in newnesse of Life.*

[**Life euerlasting**] Heauenly happinesse and glory, which is a life incorruptible and immutable. This is likened to Life, because of all earthly things life is most precious; and this Life is euerlasting, because it endures for euer, *Rom.* 6, 23. *Eternall Life is the guift of God.* The beginning or entrance into this state of happinesse when men first beleeue, is called Eternall Life, Ioh.17,3.

2 Christ himselfe. 1 Iohn 5, 20. *This same is that Life Eternall.*

3 The principles and foundation of such things as do belong to the attaining of eternall

nall life. Iohn 5.26. Eph. 2. ver. 20.

4 Happineſſe onely begun, to bee perfected in time, Iohn 17,3. and 3,36.

[**Life, as it is affirmed of God**] That moſt ſingle and perfect Diuine being, who of himſelfe vnderſtandeth, loueth, and willeth things infinitely; applying himſelfe to theſe actions of his owne free accord, & is the cauſe and fountaine of all life, being, and motion, both bodily and ſpirituall, in all his creatures which liue, moue, and haue being. Hence hee is called that Life, and Life eternall, and the liuing God, who liues for euer. 1 Iohn 1,2. *That Life was made manifeſt.* Iohn 1, 4, and 5. Life naturall, ſpirituall, eternall, bee all within Chriſt, as water in the Fountaine.

[**To be aliue to God**] To be quickened and moued of the holy Spirit, to doe what pleaſeth God. Rom. 6. 11. *But yee are aliue to God.*

[**To giue life**] To miniſter and beſtow a quickning ſpirit, enabling to the perfect performance of the Law; which if it could be, then might men be iuſtified and pronounced righteous in Gods ſight by the works of the Lawe: but ſeeing that cannot bee, therefore righteouſneſſe muſt bee looked for from Chriſt by Faith. Gal. 3,21 *If a Law had beene giuen, which could haue giuen Life.*

[**To liue to God**] To conſecrate and order our whole Life after the will of God, and vnto his glory. Rom. 14,8. To liue vnto God containeth theſe 4. duties. 1. To acknowledge him to be our Lord, and that wee are not our owne, but his Seruants. 2. To frame and order our thoughts, words, & works according to his Worde in all things. 3 To referre and apply our whole life to his honor. 4. In all dangers and afflictions which happen in our life time, to depend vpon him for protection.

[**Time of life**] ſignifieth the yeare after, when God gaue Sarah power to conceiue & bring foorth *Iſaac*, Geneſis 18,10. & 21,2. and 17,21. within a yeare all things come about to their cuſtomed ſtate and life; ſo a city is ſaid to bee reuiued when it is repaired or built. 1 Chro. 12, 8. and ſtones reuiue when they are reſtored to the former ſtate, Ruth 4,2. ſee Rom. 4.9. where *Paul* expouds *Moſes* words in Geneſis 18.

[**To liue with Chriſt**] To haue communion and fellowſhip with the grace of Chriſt for newneſſe of Life, or with his glory for eternall Felicity. Rom. 6.8. *We ſhall liue with him.*

2 Tim.

2 Tim. 2,11. *If we dye with him, we shall Liue with him.*

[**Liuing God**] Eyther God to be as the Well of liuing and euer-springing waters, abundantly refreshing those which come to him. Psal. 42,2. Ierem. 17,13. Or [*Liuing*] is opposed vnto the dead, that is, false gods. Psal. 106,28. 1 Thess. 1, 9. *Ye turned from Idols to serue the true and Liuing God.* Or [*Liuing*] sig. powerfull, liuely, effectuall. Psal. 38,19. Heb. 10,31. *Into the hands of the Liuing God.*

[**Liuing Soule**] A soule endewing the body with life and animall power, that it may vegetate, moue, encrease, engender, and do other actions of life; as eating, drinking, resting, sleeping, waking, &c. Gene. 1,20. Common to Beasts and men. Note. Soule is named in Heb. of breathing, and it is applied to all creatures that liue, and to the breath of them. Gene. 1. 20. Iob. 41,21.

2 A Soule, which beside vitall power and life sensitiue, is endowed with reason, hauing the Image of God engrauen in it, and immortality annexed. This is the excellency of mans soule, aboue Fowles, fishes, and beasts. Gen. 2,7.

[**To be made aliue in Christ.**] To haue our dead bodies quickned, by that Diuine power of Christ, wherby his members shall bee raysed at the last day. 1 Cor. 15, 22. *Euen so in Christ shall all be made aliue.*

[**To see life**] To enioy and possesse it: as not to see, doeth signifie not to enioy. Ioh. 3,36. *He that obeyeth not the Son, shall not see Life.*

[**Bread of life**] Vitall, and liuely bread, liuing and giuing eternall life to others, and so is Christ onely. Iohn 6,35. *I am that Bread of Life.*

[**Word of life**] The Gospel which is a quickning Worde. Phil. 2,16.

[**Liuing stones**] True Christians, which liue by Fayth in the Son of God. 1 Pet. 2,5. *Yee also as liuely stones.*

2 Christ himselfe, the author of true and spirituall life. 1 Pet. 2,4. *To whom comming, as to a Liuing stone.*

[**To liue in these things**] In the perfect obedience of the precepts of the Lawe, to haue right as of debt (not of fauor) vnto life both temporall and eternall. But this right is no where to bee found amongst men, saue in the man Christ Iesus, which fulfilling the whole Law both touching the first & second Table, may claime eternall life, and al blessings of this, as a debt due to him, Leuiticus 18,5. Rom. 10,5. *Who so doeth these things, shall Liue by them.* Whereupon conclude strongly

againſt all Phariſies, Papiſtes, Ieſuites, and others; That ſeeing no meere man doeth theſe things (in that rigor as the law exacteth) therefore none can challenge eternall life, as a reward in iuſtice due vnto his workes. Therefore let all fleſh glory in Chriſt, out of whom is nothing to be found, but death and confuſion.

[**To Liue after the fleſh**] To liue after the euill deſires of our corrupt Nature. *Rom.* 8,13. *If yee Liue after the Fleſh, yee ſhall Dye.*

[**Light of the Liuing**] This common light wherein wee liue, while we are in this world *Pſal.*56,13. *That I may Walke before God in the light of the Liuing.*

[**Liuing and true God**] A God who is diſtinguiſhed from dead Idols by power of Life, and from falſe and faigned Gods, as Iupiter, &c. which ſometime liued, but are not true. 1 Theſſ.1,9.

[**To Liue**] To mooue, and do the actions of life by a ſelf-mooving power, engendred of God.

2 To be in health, to liue, and to like well, Iohn 4,50. *Goe thy way, thy ſonne liueth*, that is, recouered of his deadly ſickneſſe.

3 To preſerue one aliue, againſt the danger of death. *Gen.* 17.18. *O that Iſmael might Liue in thy ſight, Gen.*42,2. *That wee may liue, and not dye.*

4 To recouer life & ſtrength after ſome diſeaſe.

5 To liue well and happily, or to flouriſh and proſper. 1 Sam.10,24. *Let the King Liue. Pſal.*38,19. *Mine enemies liue and are mighty.*

[**To Liue after the manner of the Gentiles**] In eating of meates to liue amongeſt the Gentiles, not as a Iew, but as a Gentile, who eates of all meats without difference. Gal.2,14. *Liueſt after the manner of the Gentiles.*

2 To frame the courſe of ones life, as the wicked Gentiles did, in following abhominable luſts, as they did before their conuerſion, Epheſ. 4. 17. *That yee liue not as other Gentiles walke.* See 1 *Peter* 4.2,3.

[**To Liue by that which comes out of Gods mouth**] To liue or maintaine this bodily life, by Gods decree, appoyntment, and bleſſing (being depended on) and not onely by naturall meanes, and ſecondary cauſes. Math.4,4. *Man Liues not by Bread onely, but by euerie word that proceedeth out of the mouth of God.*

[**To Liue to ones ſelfe**] In the gouernment of life, to follow his owne will alone, and not the

the will of God for the rule of it; forgetting Gods glory. Also, without thinking of this, that hee must render accompt of his life vnto GOD, vnto whose power alone, all men are subiect. Rom. 14,7. *None of vs. Liueth to himselfe.*

[**Liue for euer**] A long lasting life, a life for many yeares, as Daniel in truth wished vnto the King, Dan. 6,22. Or an aye lasting life without any end, as the Soothsayers in flattery did wish vnto the King. Dan. 2,4. and 3,9. and 5,10. attributing to a mortal man, that which is peculiar vnto God.

[**As Pharaoh liueth**] signifieth, swearing by the life of *Pharaoh*, which was a great oath in Egypt, Genesis 42,15. it may be read, as a wish or as an earnest asseueration.

[**As the Lord liues., and as thy soule liues**] That thing, which is affirmed and spoken to be so true, as that the Lord liues, or as that person liueth, which is the speaker of it. Ruth 3,13. *I will do the duty of a Kinsman, as the Lord liues.* 1 Sam. 1,26. This is not an Oath, but a vehement asseueration.

[**Liuing waters**] Springing waters, such as spring and run are for their continuall motion called liuing. Leuiticus 14,5. 50. and 15,3. Numbers 19,17. Cant. 4,15. for life consisteth in continual motion, in the new Testament liuing Waters, sig. heauenly graces Iohn 4.10,11, 14. and 7,38. Reuel. 21,6, 22,1.

[**To lift vp the soule**] Earnestly to desire a thing with delight, and hope to haue what he would, Psal. 25,1. *I lift my soule to thee O Lord.* Also in Ier. 22,27. and 44,14. it signifieth to Desire. The like phrase in Ezek. 24,25. It implyeth both desire and delight. And in Deu. 24,15. The poore man is saide, to lift vp his soule vnto his hire or wages, hoping by it to haue his life sustained. Psal. 46,4. and Psal. 24,4. To lift vp is to affect or regard greatly.

[**To be lift vp**] To be taken from the earth, and placed aloft, as it may bee seene of all, and looked vpon afar off. Thus was the Serpent lifted vp. Iohn 3,14.

2 To be crucified, or to die on the crosse, as Malefactors. Thus the two Theeue. Or as a mediatour to satisfie for mankinde. Thus Christ was lifted vp. Iohn 3,14. and 8,28. and 12, 32. These two latter places being in maner of speech like the first, are necessarily vnderstood of the passion of Christ, and wil not suffer the first to bee meant of the preaching of Christ openly to manifest him vnto all men; but eyther of the Crosse alone, or of the Crosse and of

the Doctine thereof ioyntly. Moſt Diuines expounde it of the paſſion.

[**To Lift vp an Enſigne**] By a ſecret and iuſt prouidence, to bring an hoaſt of enemies, to inuade his people euen from ſundry Nations. Eſay 5.ver.26. Theſe enemies are deſcribed in verſe 27.& 28.by their ſpeed or ſwiftneſſe, ſtrength, cheerefulneſſe, diligence, proſperity, and cruelty.

[**To Lift vp her eyes**] ſignifieth to looke vpon a man with impure affections and luſt, Geneſis 39,7. Mat.5,28. Iob 31,1.

[**Light**] That Creature of light, ſhining throughout, ouer the whole earth. Gene.1,3. *GOD ſayd, let there be Light,*

2 Sunne, Moone, & Starres which be (as it were) the Veſſels of this light. Geneſis 1,19. *Therefore hee made two great Lights.*

3 God, who is like Light, both for the brightneſſe of his maieſty, and his moſt pure and ſingle Nature, being of infinite knowledge and holynes, without any darkenes of ignorance or ſinne. 1 Iohn 1,4,5. *GOD is Light.* Iohn 1,5. *That Light ſhineth in darkenſſe.* And elſewhere *Light* doth ſignifie GOD the Creator of Light. Note. God is a Light to the good to cleere their vnderſtanding, and cheereth our heart with deliuerances and bleſſings: but he is a flame to the wicked to deuoure them both now, & in hell, Eſay 10, verſe 17. where he is called the Light of Iſrael as elſewhere the ſtone of Iſrael, Deut. 32. the eternity of Iſrael 1 Sam. 15. the glory of Iſrael, Luke 1. to ſhew what God is to his Church, and not what he is in himſelfe.

4 The word of God wel vnderſtood, which ſerueth as a light to ſhew vs the way wee are to walke to heauen. Pſalme 119,105. *Thy word is a Lanterne to my feete, and a Light vnto my paths. Iohn* 3,20,21.

5 Chriſt himſelfe, who is ful of Light, and enlightneth euery man that commeth into the world with reaſon and naturall vnderſtanding; and all Elect men, with true faith and holyneſſe. Iohn 1,8. *He was that true Light, that enlightneth euery Man that commeth into the world. Iohn 9,5. I am the Light of the world.* Iohn 3,18.

6 The wiſe and faithfull Miniſters of the Goſpel, who in reſpect of their ſound doctrine and good life, are likened to light. Matthew. 5,14. *Ye are the Light of the worlde*, that is, the enlightners, by your doctrine eſpecially.

7 The Doctrine of the Goſpell. Acts 26,23. *And ſhould ſhew Light vnto this people, and to the*

the Gentiles. Some vnderſtand this of eternall life.

8 All beleeuing Chriſtians, which are themſelues enlightned vnto the ſauing knowledge of God; giuing light to others by their godly Conuerſation. Epheſ. 5,8. *Ye are Light in the Lord.*

9 Some knowledge of God and of his glory. 2 Corin. 4,6. *To giue the light of the knowledge of the glory of God.* Dan. 5, ve. 11. Light put for vnderſtanding and wiſedome.

10 Holineſſe of life. Mat. 5,16. *Let your light ſo ſhine before men.*

11 Ioy, gladneſſe, and comfort, which commeth by Gods merciful benefites and deliuerances; as darkeneſſe ſignifieth ſorrow and miſery. Eſter 8,16. *And to the Iewes came Light and Ioy, Gladneſſe and Honor.* Pſalme 118,27. and 43,3. Iob 30,26. Pſal. 107,10. Lam. 3,2. Pſalme 112,4. Iob 18,6. and 38,15. Pſalme 97,11.

12 That force of reaſon & vnderſtanding, which is kindled in our minds, to acknowledge him the Authour of ſo great a benefit. Iohn 1,4. *And that life was the Light of Men.*

13 That glorious and bleſſed life in heauen, which is endleſſe, Col. 1,12. *The Inheritance of the Saints in Light.* Iohn 12,36.

14 One, that deliuereth out of aduerſities. Pſal. 27,1. *The Lord is my Light.* Alſo, hope of ſuccour, Eſay 5,30.

[**Workes of Light**] See **Armour of Light.**

[**Candleſticke of or for Light**] Exod. 35,14. as the Arke ſignifieth Gods preſence, and the table with ſhew bread ſhadowed the Church ſtanding before him: ſo this Candleſticke of Light ſignified the law, in the Light whereof his people doe walke and ſerueth him, Pſalme 119,101. Prouerbes 6,23. 2 Peter 1,19. And the ſundry brances, knopps, bowles and flowers, ſhew the variety of things, and of deliuering them in the Scriptures, ſome eaſie, ſome hard, ſome Propheſie, ſome parables, &c.

[**My Light**] My ioy & comfort. Pſalme 27,1. So God and Chriſt are often elſewhere called the light and illumination of his people. Mic. 7,8. Eſay 16, 19,20. and 10,17. Luke 1,79. and 2,32. Reu. 21,23. Iohn 14. and 8,12.

[**Light of Gods countenance**] Gods fauour, declared by his bleſſings and graces; as mens fauor is declared by their countenance. Pſal. 4,7. *Let the Light of thy countenance ſhine vpon vs.* The light of Gods face in his light ſome cheerefull lookes, euen his fauour, grace, and the bleſſings of knowledge, com-

fort, and ioy, which flow from thence. This is in Christ, who is both the light, and the face or presence of God. Luk. 2. 32. Exod. 33, 14. *And the Angell of his face.* Esa. 63, 9. According to this phrase *Salomon* sayth, *In the Light of the Kings Face, is Life, and his favour is as the cloud of the latter Raine.* Prou. 16, 15. See also Psal. 44, 4. and 31, 17, 21. and 67, 2. Iob 29. 2.

2 The knowledge or presence of God. Psal. 90, 8. *Thou settest our sinnes in the light of thy countenance.*

[**Light sowne**] Comfort and ioy reserued after trouble. Psal. 97, 11. *Light is sowen for the iust,* As seede sowne in the ground is hidden for the present, and afterward appeareth, so is the comfort of Gods people often times for a while hidden, but in time breakes forth. *For wee are dead, and our life is hid with Christ in God.* Colo. 3, 3, 4. and *It doth not appeare yet what wee shall be.* 1 Iohn 3. 2.

[**Lights of the world**] signifi. 1 That great light which shineth to this elementary world, Iohn 11, ver. 9. 2 The Sunne of righteousnesse which enlightneth the Spirituall world, Iohn 8, verse 12.

[**Light of the Lord**] The doctrine of the worde taught by the Prophets, which is called light, because it is like light, detecting and laying open hidden things of God, and in our selues; shewing it selfe and other things too, being pure as light is: it is called the [*Light of the Lord*] because it is kindled of the Lord, and he onely dispenseth with it, and can descry when men walke in it, and when they depart from it. Esa. 2, 5. *Come ye, let vs walke in the Light of the Lord.*

The seuen lights or lampes mentioned. Leuit. 24, 2, 3. and Numb. 8, 2. did figure the holy Scriptures, giuing a most cleere light in the darkenesse of this life, till full and perfect light after this life, arise in mens hearts. 2 Pet. 1, 19, 20.

[**To walke in the light**] To folow Gods word as our guide in our trauell or eternall blessednesse. 1 Iohn 1. 7. *But if we walke in the Light.*

[**To light ones Candle or lampe**] To giue comfort, ioy, and prosperity after troubles. The selfesame thing is meant [by Lightning of darkenesse,] the turning of greefe and affliction into ioy. Psalme 18, 28. On the contrary, the wickeds candle is said to bee put out, when their prosperity is changed with aduersity. Iob. 18, 6. and 21, 17. Prou. 13, 9. and 24, 20. and 20, 20. 2 Sam. 22, 28. *Thou, &c.* Sometime the eye is called candle or light of the body.

body, Math. 6,22. and *Salomon* ſaith of the Soule, that it is the candle (or Light) of the Lord Prou. 20,27. 1 Kings 11, verſe 36, and 15,4. Numbers 21,30. Chriſt according to the Fleſh, is the Candle or Light of new *Ieruſalem*, Reuel. 21,23. and the *Light that lighteneth euerie one which commeth into the world*, Iohn 1,9.

[**To Lighten the Eyes**] To make them ſee cleere, beeing dimmed and dulled, 1 Sam. 14, ver. 27,29.

2 To doe away or remooue want, ſorrow, diſeaſes, or other euils whereby the eyes are made heauy, that the heart may be refreſhed and made ioyfull, Pſal. 13,3. Heſt. 9,6. *That my God may Lighten my eies.*

3 To driue ignorance out of the mind by Gods word and Spirit, Pſal. 19,8. Eph. 1,18. Pſ. 38,10. Acts 26,18.

[**Little Flocke**] The people of God, ſmall in number, and in worldly reputation, Luk. 12. 32. *Feare not Little Flocke.*

[**Little ſiſter**] The Church of the Gentiles, Cant. 8,8. *We haue a Little Siſter.*

[**Little ones**] Such as be of poore and meane eſtate in the world, Math. 18,6. *Whoſoeuer ſhall offend one of theſe Little ones.*

[**Little Faith**] A ſmall portion and degree of Faith, much troubled with ignorance and doubtings, Math. 8, verſe 26. *Why doe ye doubt, O yee of Little Faith?*

[**Little ſtrength**] A ſmal meaſure of ſpiritual grace, whereby the heart is but meanly ſtrengthened to God-ward, Reuel. 3, verſe 8. *Thou haſt a Little ſtrength.*

[**Little Fores**] All occaſions and appearances of euill, Cant. 2, 15.

L. O.

[**Locuſts**] A certaine vile Creature ſo called. There were diuers kindes of them; ſome hurtfull and venemous, others commodious for meate, Math. chap. 3. verſe 4. *His meate was Locuſts.*

2 Deceiuers, or authors of falſe Doctrines, generally: and more ſpecially, the Popiſh Clergie, with their ſwarmes of Monkes, Friars, Prieſts, and Ieſuites, Reuelation 9,3. *There came Locuſts out of the ſmoake.*

[**To Lodge**] To abide for a night, Geneſis 28,11. Exodus 23,18.

2 To continue, To dwell a good ſpace: as in *Pſalme* 49. 12. Zach. 5,5. In which places, the word Engliſhed continue or remaine, in the Originall is (*Lodge.*)

[**To Loose**] To pronounce forgiueneſſe of ſinnes, to truly hum-

humbled and repentant sinners, Mathew chap. 18. vers. 18 *Whatsoeuer you shall Loose on earth, &c.*

2 To giue the fruite of forgiueneſſe of sinnes in Heauenly bleſſedneſſe, Matthew 18 18.

[**Lofty lookes**] Eyes not set on high by nature, but exalted by Pride and arrogancy, looking vpon other from aloft, with contempt and disdaine, as the Phariſie looked vpon the Publican, Esay 2,11. *The Lofty Lookes of Man shall bee humbled.* Thus *Dauid* in Psal. 101. verse 5. nameth a proud person, a man of an high Looke. See Psalme 131. verse 1. and Prouerbs 21. 4. Esay 5. Verse 15.

[**To Loke into**] Not slenderly and by the way, as minding another thing, but with bending the minde, to consider and thoroughly know the thing, as men bow their bodies, when they would looke narrowly vpon a thing. Iames 1, 25.

[**Lord**] A word of reuerence giuen to Prophets & publicke Teachers, and men of sort. Thus is *Elias* called Lord, and *Abraham* of his wife is called Lord, 1 *Pet.* 3,4.

2 A Title of honor, giuen to great men in respect of their rule & command ouer others. Gen. 42, 30, 33. *The Man who is Lord of the Land,* Genesis 43. 16. It signifieth tyrants, as *Babylonians* in Esay, chap. 26. vers. 13.

3 An absolute ruler ouer the whole world, vpholding all things in their beings, and disposing them to iust ends. Thus God onely is a Lord. Psalm. 110, 1. *The Lord said to my Lord.* The Hebrew word so often in Scripture Translated Lord, is (*Adonai*), it commeth of another word *Adon*, which signifieth a base or a pillar which sustayneth anie thing. Our English word *Lord*, hath much such a force; for it commeth of an olde Saxon worde, which importeth to sustaine, vphold, refresh or cherish.

4 An vnder Ruler, which in stead of God, and for him, and vnder him, hath rule and Dominion ouer all things; but more especially ouer his Church, Rom. 1,3. *Concerning his Sonne Iesus Christ our Lord.* Thus Christ onely is a Lord. Compare Eph. 5,22. with chap. 6,5,6.

Note. In Scripture Lord is vsed efficiently for *Iehouah*. Ciuilly, as Act. 16. in token of Reuerence. Possessiuely, as 1 Pet. 3. 6. for an Owner: in all sences Christ is our Lord.

[**Lord of all**] Christ, who is Lord

Lord of all, Acts 10. verse 36. By right, 1. of Creation, all things beeing made by him. Iohn 1,2.

2 Preseruation, vpholding all things, Heb. 1,3.

3 Dominion, gouerning all things, Eph. 1,22.

4 Redemption, ransoming all men by the price of himselfe, 1 Tim. 2,5.

[Lord of Hosts] The mighty and strong GOD, vnder whose power and disposition, all creatures bee as an hoast of Soldiers vnder their Emperor, to execute his Iudgements. Psalm. 24, verse 10. *The Lord of Hosts, hee is the King of glorie.*

[Lord of hosts, with the word and Spirit] That God the Father most mighty commaunder of all things, would afford his presence and ayde vnto his Church, with Christ our Sauiour (the Worde) and the holie Spirit, Haggai 2. 5, 6. *The Lord of Hosts will be with you, with the Word and the Spirit, &c.* This is the most euident place in all the Olde Testamen, for proofe of the holy Trinity; the Doctrine whereof being more sparingly and obscurely set downe in the Old Testament, is in the New Testament more largely and cleerly taught vnto the Church of Christ.

[For the Lords sake] For the Loue and merit of Christ, who is made heyre and Lord of all, Dan. 9,17. *For the Lords sake.* Thus the true Catholicke Church of the Olde and New Testament, concluded all their prayers, not in the name of Christ and Saints.

[Lord of life] One, who liueth of himselfe, and is author, giuer, and preseruer of life in all liuing creatures, hauing the liues of all Creatures vnder his power; beeing the onely procurer of eternall life vnto the elect, Acts chapter 3, verse 18. *Yee haue killed the LORD of life.*

[Lord of Heauen and Earth] The Maker, Commander, and disposer of all things in Heauen and Earth. See possessor.

[Lord of Glory] A glorious renowned Lord, worthie of renowne, and full of Glory and Maiesty, 1 Corinthians 2. verse 8. *They would not haue Crucified the LORD of Glorie.* Psalm 24, 7. Acts 7, 2. making glorious the poorest and meanest of his Saints, Iames 1. vers. 1.

[In the Lord] The Lord God to bee author of subiection and duty from inferiors toward their lawfull superiours, parents, husbands, &c. and also the measure of this subiection,

tion, how farre inferiors must obey, till they shall do nothing to offend God; obedience must be yeelded for his sake, and according to his will, Ephes. 6, 1. *Obey your Parents in the Lord*, Col. 3, 18.

2 In that concord, whose bond is the Lord, Philippians 4, 1, 2.

[**Lord of Lords**] The highest Ruler, farre aboue all other Gouernors and Rulers whatsoeuer, Reuel. 19, 16. *Who hath his name written on his Thigh, (The Lord of Lords.)*

[**To be the Lords**] To be the peculiar people and possession of Christ (who by right of redemption is our Lord) to bee cared for, and saued by him in life and death, as in both wee are to looke to him, to doe his will, and commend our selues to his safe keeping, Rom. 14, 8. *Wee are the Lords.* Beleeuing Christians are in such wise the Lords, as themselues bee more then Seruants, euen Christs Friends, Gods children, heires of Heauen, Kings and Priests to GOD, through the death of their Lord. *Reuelation* chap. 1, vers. 6. Therefore as a learned man hath wittily obserued, the faithfull are *Domini*, both in the Genitiue and Nominatiue Case. They bee so the Lords, as themselues be Lords and Princes, Psalm. 45, 16. *Thou shalt haue Children, whom thou mayst make Princes throughout all Lands.* What falsehood then is there in popish Doctrine, when they doe teach vs to doubt, whether in life and death wee bee the Lords? also, that after death, manie faithfull go vnto Purgatory, to suffer torment there? whereas they which bee the Lords, are purged by the Lords blood from their sinnes, and need no purgatory fire to clense them.

[**In the name of the Lord.**] At the Commaundement of GOD, by his blessing, and vnto his onely honour and glorie. Colos. chap. 3. Verse 17. *Doe all in the name of the Lord Iesus.*

[**Many Lords**] Many, which bee like vnto Lords, and reputed so of the world, being not so indeede: for to vs there is but one GOD, and one Lord, 1 Corinthians chap. 8. verse 5. *As there bee many Gods and many Lords.*

[**Lords Supper**] That Sacrament of the new Testament which sealeth to vs our spirituall feeding and growing in Christ, 1 Cor. 11, 20. **See more in the Supper of the Lord.** Papists offend, which transforme this Supper of Spirituall refreshing, into a Sacrifice propitiatory for sinne.

[As

[As to the Lord] In dooing duties to ſuperiours, to be moued with the will of God, and with reuerence of his authority as if they were to doe ſeruice to God himſelfe, Eph. 6, 7. *Doing ſeruice as to the Lord.*

[To Inquire of the Lord] ſig. Eyther to ſeeke to ſome Prophet for knowledge of Gods mind, as to *Abraham* then liuing, or by priuate prayer to go to God, Gen. 25. verſ. 22.

[To Loſe] To ſuffer one to periſh, and to goe on to deſtruction, Iohn 6, 39. *Of all that hee hath giuen mee, I ſhall Loſe nothing.*

[To loſe Life] To lay downe our life willingly for Chriſt his Goſpel, Matthew 10. verſe 34. *He that loſeth his Life for my ſake.*

2 To deſtroy it, and caſt it away for euer, Math. 10. ver. 39 *Hee that will finde his life ſhall Loſe it.*

[Loſt] Elect, which ſee and feele themſelues loſt and quite vndone, becauſe of their ſinnes. Luke 19, 10. *The Sonne of man is come to ſeeke and ſaue that which is Loſt*, Math. 18, 11.

2 A perſon caſt for euer out from heauen, to periſh in hell, Iohn 17, 12.

[Lot] Some ſquare thing, as a Dye or other thing, caſt into a pitcher or pot, thence to bee drawne out againe (as a meanes to end ſtrife) in caſes of doubt, as in diuiſion of Lands, choiſe of Officers, &c. Prou. 16, 33. *The Lot is caſt into the Lap, but the diſpoſition is of the Lord, but the diſpoſition is of the Lord*, Pro. 18. Acts 1, 26. Note, that the euent of Lots commeth not from Starres, Fortune, Deuils, nor Saints, but from God only whoſe priuiledge it is to order the ſucceſſe of them.

2 That which fals out by Lot to bee ones proper portion or inheritance, or part, Pſal. 16, 8. *The Lord is my Lot*, Deut. 32 6. *Iſrael is the Lot of his inheritance*, The Apoſtle, 1 Pet. 5, 3. calleth the Church by this name.

3 That which is ones cheefeſt good and commodity, Pſal. 125, 3. *The Rod of the wicked ſhal not reſt on the Lot of the righteous*; that is, vppon themſelues and their good things.

4 The inheritanee of any perſon, either earthly or heauenly. Hence come thoſe phraſes in the Booke of *Ioſhua*. The Lot of *Ephraim*, of *Zabulon*, of *Iuda*, &c. Alſo Acts 26, v. 18. Coloſ. 1, ver. 12. That which is tranſlated [*The inheritance of the Saints*] in the Originall is [*The Lot of the Saints.*]

5 The reward and recompence which is rendred to any for their ſins, Eſay 17, 14. *This is the Lot of them that are robbers of vs.*

6 Fel-

6 Fellowship, or participation in any good thing, Acts 8. 21. *Thou hast neither part nor Lot*: for so the worde is in the originall, that is, no fellowship.

[**To cast Lots**] To diuide a thing by Lot, Math. 27,35. *Vpon my Vesture did they cast Lots.* Pro. 1,14.

[**To cast Lots vpon a people**] To challenge Lordship & power ouer a people, to dispose of them at their pleasure, as men doe account that their owne which by Lot casting falleth to be their portion, Ioel 3,3. *& they cast Lots vpon my people*, &c. Obed. 11.

[**To cast Lots for the people, or Tribes of Israel**] To distribute to euery Tribe (except the Tribe of Leui) their seuerall inheritance by Lot. See *Iosuah* chapters 14,15,16,17,18.

2 To obtaine an inheritance in heauen, not by our owne merit, but by Gods free guift. Hence *Peter* calleth all Christians Gods heritage, or the Lot of his inheritance, 1 *Peter* 5,3. but more cleerely the beleeuers are said to receiue an inheritance among them which are sanctified, &c. Acts 26. v. 18.

[**Loue referred to man**] An affection of the heart, moouing and stirring vs to wish well and to doe good vnto something which wee iustly like and finde contentment in. 2 Sam. 1, 26. *Thy Loue to mee was wonderfull, like to the Loue of Women.* This is Naturall Loue, such as a woman beareth to her husband, a Mother to the childe, &c.

2 An holy affection of the heart, causing vs to delight in God for his goodnesse sake, & in our Neighbor for Gods sake. 1 Iohn 4,19. *Wee Loue him, because hee Loued vs first*, vers. 21. *He that Loueth God, should Loue his Neighbor also.* This is Christian Loue, which is a fruit and signe of a iustified person, but is not our iustice before God.

3 That affection which more neerely and straightly bindeth Friend vnto Friend. 1. Sam. 18,1. *And Ionathan loued him as his owne Soule.* This is Loue of Friends.

4 [**Referred to God**] His Diuine essence, infinitely delighting himselfe in his Son Christ, who is his wisedome; and in his Spirit, which is his power also, in his creatures and children, 1 Iohn 4, verse 16. *God is Loue.*

5 His purpose and decree, to choose some vnto saluation by Christ, Rom. 9, 13. *Iacob hanè I loued.* This Loue is elsewhere called the good pleasure of his will, and fore-knowledge of God, Rom. 8,29. Rom. 11,2. Eph. 1,4.

6 The

6 The Fruites and effects of that Louing purpose. First, in the regeneration of the elect. Secondly, their Iustification. Thirdly, their Sanctification. Fourthly, in the grace of perseuerance. Fiftly, in the hope of Glorification, Rom. 5,6. *Hee hath shed abroad his Loue in our hearts.* Also it signifieth the tokens of his loue in earthly benefits, Mal. 1,2.

7 The proceeding of these former fruits of grace, till they come to perfection of Glorie. Iohn 13,1. *Them he Loued to the end.* The Loue of God is vsed in Scripture either actiuely; for that Loue wherewith hee embraceth his elect in Christ vnto life eternall, as in Iohn 3,18. Rom. 5,8. and 8,39. Eph. 3,19. or passiuely, for the loue wherwith God is loued, 1 Ioh. 4,20. 21.

8 Inordinate delight and contentment, in some person, or thing, 2 Sam. 13,1. *And Amnon Loued his Sister Tamar:* here it is taken in euill part.

9 To giue one an amiable and louely looke, or to receiue one curteously; and friendly, Marke 10, 21. *Iesus beheld him and loued him*: with a common but not with a speciall Loue, with the Loue of an Instructor and Doctor, and not with the Loue of a Sauiour.

[**To Loue in truth**] Sincerely, according to that precept, Rom. 12,9, 3. Iohn ver. 1. *Whom I loue in truth.*

[**Lowlinesse**] The humblenes of minde, and modesty of godly persons, Math. 11,29. *For I am Lowly in heart*, Philippians 2. vers. 3.

2 An abiect and vile estate, subiect to the contempt of the world, Luke 1, 52. *And exalted them of Low degree.* Iam. 1. 9. 10. Also Luke 1,48.

[**Is made Low**] May bee made poore. For at once to be rich and poore, noble and vile, high and low, this cannot be: but of a rich and noble, to become in short space needy and ignoble, that is possible, and often seene, Iam. 1. 10. The latter end of this verse expounds the former. Riches are as grasse subiect to pouerty, as grasse to withering.

[**Loynes**] A part of the body which (as a pillar) strongly vpholds the whole body.

2 The whole man, by a **Synecdoche**, Acts 2,20. *Out of the fruit of his Loynes, &c.* Deuter. 33, 11.

3 A readinesse with all our might, to execute a charge or duty committed to vs, Luk. 12. 35. *And your Loynes girt, &c.* This readines followeth mortification of our lusts, as an effect the cause.

L. V.

[Luciter] Properly the Starre arising before the morning, as messenger of the day, the greatest of the starres, and of such brightnes, as a shadow is caused by the light of it: but figuratiuely, the King of *Babylon Nabuchadnezar*, shining aboue other in worldly pomp & dignity, whereunto God threatneth a dolefull end, in Esay chap. 14, verse 12. *How art thou fallen from Heauen, O Lucifer?*

[Lust] The desire of some lawfull things tending to preseruation of Nature, that is, naturall Lust: in it selfe good. Psalm. 106, 14. And Psalme 78, 18. *Requiring Meat for their Lusts.*

2 Corruption of heart, coueting things forbid. Rom. 7, 7. *Thou shalt not Lust.* This is Originall Lust, or Birth-sin.

3 All euil desires and affections, whether without consent, or with consent, 1 Pet. 2, 12. *Abstaine from fleshly Lusts.* This is Actuall Lust.

4 The desire of good things according to Gods will, with a loathing of the contrary, Galath. 5, 7. *The Spirit Lusteth against the Flesh.* This is Spirituall Lust. See Concupiscence. Heere it is to be taken in good part.

5 Will and pleasure, Psalm. 27, 14. *Giue mee not to the Lust of mine Aduersary.*

[Lumpe or Pasle] A peece of clay or earth whereof pots and vessels bee framed, after the will and pleasure of the potter.

2 Whole mankinde, or the nature of man being vnformed and vnperfect, as some thinke; or as it stood in *Adam* vncorrupt and pure, as others more reasonably iudge; or as it is corrupt by the fall of our first Parents, out of which set before the eye of God, he according to his good pleasure, mercifully chose some to eternall life by Christ, and others he iustly left in their corruption, appointing them to wrath. Thus *Augustine* and most Diuines both olde and new expound it, Rom. chap. 9, vers. 9. 21. *Hath not the Potter power of the same Lumpe, &c. Bucer* taketh this Lumpe to be the first Originall of mankinde, out of which man was framed and made of God.

3 The people of the *Iewes* descending naturally of the holy Patriarkes, who were as the first Fruites, which being consecrated to God, the rest of the crop, or masse of Fruites, was holy to the Lord, Rom. chapter. 11, verse 16. *If the first Fruites be Holy, the Lumpe*

is

is also Holy. See Numbers 15, 20.

L. Y.

[Lye] Any vntruth or falsehood, though vnwittingly spoken. This is the largest signification of a Lye, Romanes chapter 9, 1. *I speake the truth, and Lye not.*

2 An vntrueth, conceiued and vttered with a purpose to deceiue, Ephesians 4, 25. *Lye not one to another,* Acts 5, verse 3. This is a most strict signification, and contayneth vnder it, all the branches following.

3 Deceitful words and falsehood, in bargaines, contracts, and other affaires of this Life. (Note. The Scripture setteth downe the blemishes of the Saints to foure purposes: First, for the faith of the History which concealeth the faults of none. 2. For instructiō to vertue by seeing others faults taxed. 3. For feare; for what shall shrubs doe when Cedars fall? 4. For hope, that wee imitate their repentance, seeing their pardon.)

Such was *Abrahams* Lye, Genesis. 12, 12. *And the Lye of Gehesai,* 2 Kin. 5, 25. This is a ciuil Lye in mens matters; & it is eyther sportful and in iest, or hurtful and dangerous, or of ficious, being made in fauour of others, for their helpe and benefit. This last kinde, howsoeuer it carry a shew of honesty and charity, because it is beneficiall to our neighbour; yet indeed and truth, it is euill and damnable, because it is against the commandement which forbiddeth lying, and hath appearance of euill. Also, charity reioyceth in the truth, and not in iniquity. And lastly, because we may not tell a Lye, no not in fauour, and for the glory of God, much lesse for the benefit of man, Iob 13, 7. *Will you tell a Lye, or talke deceitfully for God?*

4 An vntruth or falshoode in matter of doctrine, when some opinion is held contrarie to the word of God, 1 Iohn 2. 21. *No Lye is of the truth, Reuel.* 22, 15. *Such as Loue and make Lyes.* 2 Tim. 2, 18. This is an heretical Lye in matter of Christian doctrine.

5 A counterfeit profession of Religion, when Fayth and repentance bee dissembled. 1. Iohn 1, 6. *If wee say we haue fellowship with him, and Walke in darkenesse, we Lye,* Roman. 3, 4. Such a Lyar was *Iudas, Demas, Ananias* and *Saphira,* and all Hypocrites, who professe and appeare to be that they are not. This is an Hypocriticall Lye, in matter of Christian profession.

6 An Image, Lyingly or falsely representing God, Rom. 1,25. *Which turned the trueth of God into a Lye.*

[To Lye] To be set, giuen or addicted to it, 1 Ioh. 5. 19.

[To Lye vnto God] In speaking of a Lye, to forget that he had to doe with God, Acts 5. verse 4. *Thou hast Lyed vnto God.*

[To lye to Man.] To deale falsly and deceitfully, contrary to the Couenant made between them, Gen. 21,23. Psal. 44. 18.

[Lying words] Deceitful and false words, which beguile our selues and others, Ieremie 7, verse 8. *You trust in Lying words.*

[Lyar] A vaine, deceitful, dissembling, vnconstant person, speaking otherwise then he doth thinke, and doing otherwise then he speakes, and is verie apt to broach and receiue false opinions. Such an one is euery man naturally, Romanes chapter 3. ver. 4. *Let God bee true, and euery Man a Lyar.*

2 One who accustometh himselfe to Lyes, Reu. 21, 8. *And all Lyers.*

[Lying signe] Such signes by which men are led to beliene Lyes, 2 Thes. 2, 9, either feigned miracles, or such as be wrought in deed but to deceiue & cousine by falshood.

[Lyon] That which excelleth all other in courage and strength, beeing the King of Beasts, full of fiercenesse and violence, giuen to destroy and deuoure, Dan. 6, 16. *They cast him into a Den of Lyons*, ver. 24. *And they brake all their bones in pieces*, 1 Sam. 17, 34, 35.

This Beast is called by sundry names in Scripture, according to sundry effects and properties: Sometime he is named (*Arjeh*) that is, a plucker, renter, tearer, Psal. 7, 2. Also (*Labie*) that is, hearty, courageous, Ps. 57, 4. or 5: and (*Kephir*) that is, lurking or couchant. Psal. 91, 13. abiding in couert places. Others names also bee giuen this creature, as (*Shacal*) of ramping, or fierce nature, Psal. 91, 13. and (*Laiysh*) of subduing his prey, Prou. 30, 30.

2 Iesus Christ, who for his inuincible courage and fortitude, is likened to a Lyon; as also for his great might and power, in defending his flocke from bodily and spirituall enemies, Reuel. 5, 5. *The Lyon of the Tribe of Iuda.*

3 A King or mighty Prince, to rule ouer others, Gen. 49, 9. *Iuda as a Lyon, &c.*

4 Euery godly person, for boldnesse like a Lyon, Pro. 28, 1. *The righteous is as bold as a Lyon.*

5 Sathan, or the Diuel, who for

for his extreame fiercenesse and cruelty, ioyned with force to hurt and annoy mankinde, is like a Lyon, 1 Pet. 5, 6. *As a roaring Lyon.*

6 Tyrants and violent oppressors, which for their cruelty, are compared to Lyons, 2. Tim. 4, 17. *I was deliuered from the mouth of the Lyon*, Psalm. 10. 9. Psal. 34, 10.

7 Extreame, fearefull, true euils and dangers, Psal. 91, 13. *Thou shalt tread vpon the Lyon, and the Aspe*; that is, thou shalt ouercome all euils whatsoeuer.

8 Some great danger pretended, onely to keep one from doing his duty, Pro. 22. 13. *The sluggard saith, there is a Lyon in the way.*

[**Lyon with Eagles wings**] The Babilonicall Kingdome, then of all other most excellent in dignity and power; thence compared in chapt. 2, 32. to an Image of gold: it is said to haue two wings, for the two parts of this Monarchy, first *Assyria*, the other *Babylon*, as *Luther*: or for the exceeding swift celerity, as *Tremellius* saith. See the like Metaphor and similitude in Ieremy 4, 13. and 48, 40. and Ezek. 17, 3. Dan. 7, 4. *First Beast like a Lyon.* This Kingdome is saide to bee lifted vp, because it aduanced it selfe aboue the common condition of men, raging as a beast, but it was afterward by *Cyrus* brought and reduced into the same ranke with other Kingdomes, which is meant by standing vpon the feet, vers. 4.

[**Lyps**] Speech, words, or the act of speaking, Rom. 3. 13 *The poyson of Aspes is vnder their Lips*; that is, they vtter malicious and dangerous words, Pro. 10, 21, 18, 6.

2 The mouth, with faculty and ability to speake to Gods honour, Psal. 51, 15. *Open thou my Lips.*

3 All the instruments of speech Psalm. 34, 14. *And thy lips that they speake no guile.*

[**Lyps of truth**] A true and faithfull person, whose words are without deceit and Lyes. *Prouerbs. The Lips of truth shall be for euer.*

[**Calues of our Lyps**] Thanksgiuing and praise offered vnto God, Ose. 14, 3. *So we will render thee the Calues of our Lips.*

[**A Lying Lyp**] Deceitfull, false, vain-glorious, boasting words, Prou. 4, 22. *The Lying Lyp is abhomination to the Lord.*

[**The talke of the Lyps**] Idle, vaine, and bragging words, without action, endeuour, and performance, Prou. 14, 23. *The talke of the Lips bringeth one to want.*

[**To restraine the Lyps**] To gouerne the tongue wisely, knowing when to keep silence,

and when to speake, Prou. 10. 19. *He that refraineth his Lips is wise.*

[**To touch the Lyps with a coale from the Altar**] The burning vp or purging & forgiuenesse of sinnes by the death of Christ on the Crosse applied, whereof the Altar was a Simbole, Esay 6,6,7. As certainely as the Prophet *Esay* felt the liue coale touch his Lips, so surely was he to beleeue, that the sin of his mouth, and all other sins whatsoeuer, were all pardoned by Christ Iesus, whose sacrifice was figured by § Altar whence the coale was taken.

[**A man of vncleane Lyps**] Not that the Prophet was defective and wanting in his Office, as some take it; but that hee felt now his owne infirmities the more, the neerer hee drew to Gods dreadfull Maiesty; and the more he perceiued the wonderfull alacrity of the Angels in praysing God, the more hee saw that hee had failed in the purity of worshipping God, Esay 6,5. The people are there said to bee of vncleane Lips, because they onely came neere God with their Lips, & praised the doctrine of false Prophets, and extolled the worship of false Gods, and did sweare by their names, Esay 1. verse 6, 15, 22. Esay 29: 14. Ieremy 5.

M. A.

[Mad.]

1. ONe furious with raging zeale in perſecuting, Acts 26,11.

2 Voyd of reaſon, without diſcretion, Acts 26,24. and 12. verſ. 15.

[Made] A cauſing ſomething to be, which was not before, Acts 4, 24. *Thou art God which Made the Heauens*, Gen. 1,26. *God Made Man, &c.* Heere it reſpects the worke of creation.

3 A cauſing a thing to bee ſomthing, which it was not before, Pſal. 101,3. *God hath made vs, not wee our ſelues*, Ioh. 1,14. Heere it reſpects the worke of regeneration, whereby we become new creatures, being ſinners before, and vngodly.

4 A manifeſting or making known to be, Ioh. 15,8.4. To exalt and lift vp by bleſſings, Deut. 32,6. 1 Sam. 12,16.

[Magiſtrate] A perſon greater then others, beeing aboue others in authority and power. Rom. 13,3. *Magiſtrates are to be feared.* Of Magiſtrates ſome be cheefe, as the King; others be Gouernours vnder him, all being ſent for the puniſhment of euill dooers, and for the praiſe of them that do well. 1. Peter 2, 14. Vnto the cheefe Magiſtrate, who is called the King, all perſons (without exception or exemption) are to ſubmit themſelues in al cauſes. Rom. 13,1.

What a Magiſtrate is.

A Magiſtrate is a publique perſon elected, & that of God, that by his authority and power hee may defend the Law and peace; alſo with the ſword and puniſhment repreſſe vices and euils in religion, as well as in common manners, and by all manner of meanes aduance piety and honeſty.

[Magitian] One skilfull in thoſe miſchieuous and damnable arts, wherein the *Chaldeans* and *Egyptians* did excell, Dan. 2,2. the arte in generall called Magicke: whoſe foundation is a couenant with Satan, either ſecret or expreſſe: the ſeuerall & particular kindes, are ſoothſaying, or diuination by flying of birds, Deu. 18,11. Or by looking into beaſts entrailes, Eze. 21. verſe 21. Or Necromancy, when the Diuell in forme of ſome dead man is ſought vnto for counſel, 1 Sam. 28,11. or by

vſing immediately the helpe of an vncleane ſpirit, wherewith they are poſſeſſed; pythoniſme, Acts 16,16. Eſa.29,4. Or enchantment& charming; where men, children, beaſts, are by Gods permiſſion hurt, poyſond &c, Eccleſ. ch.10,11. Or Iugling, when by the Diuels conueyance diuers ſtrange things in ſhew are done, Exod.7,10, 11,12. The teachers and practiſers of theſe helliſh ſciences were called Magicians, which alſo ſignifies wiſe men, great learned Philoſophers, in the good ſence, Math.2,1,2. In Geneſis 41,8. ſuch as had skill in the nature of things, are called Magicians. *Pharaoh*, *Nebuchadnezzar*, and *Belchazar*, called for ſuch to ſhew them their dreames and viſions, Dan. 2,2. and 5,7,8.

[Maieſty] The greatnes of earthly Princes, Eſter 1.4. *And the honour of his Maieſty.*

2 The incomprehenſible greatneſſe of God, Iude 25. *To God onely wiſe, be Glory and Maieſty.*

[To Magnifie] Not to make great what before was little, but to declare and ſet foorth ones greatneſſe, Luk.1,46.

2 To honour or make glorious, Rom. 11,13. *I Magnifie mine Office.* The Miniſtery of the word is honoured and glorified diuerſly. Firſt, by faithfulneſſe, when one miniſtreth well: ſo *Origen.* Secondly, by diligence in preaching; ſo *Vatablus.* Thirdly, when it is adorned by a good conuerſation; ſo *Haymo.* Fourthly, by the good ſucceſſe, when many are gained to Chriſt and ſaued, the number of the Schollers is the honour of the Teacher; thus *Ambroſe*, *Lyranus*, *Martyr*, *Paræus*, doe expound the former place of the Romanes; whileſt *Paul* by his preaching did winne to GOD many Iewes and Gentiles, by that meanes his Apoſtleſhip was made more honorable amongſt men.

[To make requeſt] To cauſe the beleeuers to make requeſt, by ingendering prayers and godly deſires in them, Rom.8. 26. *The Spirit it ſelfe Maketh requeſt for vs*, *Gal.*4,6. compared with Rom.8,15. doth giue light to this Interpretation; namely that the Spirit his crying, is to cauſe vs to cry, the action of a faithfull perſon being affirmed of God himſelfe, from whom it commeth.

[To Make ſtreight ſteps] To hold a right courſe; being alwaies carefull to do that which is iuſt and right, in ſuch ſort as others be not only not offended or turned out of the way, but may ſee before them ſteps (as it were) of a godly life to follow.

low, Heb. 12,13. *Make ſtreight ſteps to your feet, &c.*

This word [*Make*] whereas it ſignifieth very often worke-ing, or cauſing ſomething to exiſt and be: yet once it is vſed by way of ſuppoſition, as Mat. 12, 33. *Eyther make the Tree good, &c.* Which is as much to ſay, ye muſt thinke and ſuppoſe the Tree firſt to be good which ſhould bring foorth good fruit and that Tree to be euill, which ſhould bring foorth euill fruit. This to bee the ſence of the words, appeareth by the next verſe 34. *How can yee ſpeake good things when your ſelues bee euill?* And alſo by Math. 7, 17, 18. it is moſt manifeſt that the Tree ought firſt to bee good, before good fruits can follow. Wherefore *Origen* in vaine laboured by the words of Chriſt in Mat. 12,33. to prooue free will, as if ſome men could make themſelues good Trees by bringing foorth faith, vertues, and good workes, out of the power of their free will; whereas faith is meerely the gift of God, and is not the worke of our naturall ſtrength, no man being able to make himſelfe a beleeuer, & ſo to make him a good Tree.

[**To Make the wicked**] Not to create malice in his hart, but of corrupt ſeed to frame him, & to diſpoſe of him, Prou. 16. 4.

[**To make**] in Ioh. 10,33, ſig: to ſay or affirme.

[**To Make a Man more precious then gold**] To bring the Babylonians, by the ſword of Medes and Perſians (not ſparing any for no price) vnto a great fewneſſe. Eſay 13,12. *I will make a Man more precious, &c.* See verſ. 17.

[**Men vnreaſonable**] Men which doe things not conuenient to bee done: and wicked men be ſuch as make ſorrow, & cauſe trouble to the good. 2. Theſſ. 3,2.

[**Maliciouſneſſe**] The whole prauity and naughtineſſe of ſin. Iames 1,21. *Lay apart all ſuperfluitie of Maliciouſneſſe*, Rom. 1. 29. 1 Cor. 5,8.

2 A particular vice, called Malice, or hatred, which makes vs wiſh to worke euill to ones perſon, 1 Pet. 2,1. *Laying aſide Enuy, Maliciouſneſſe.*

[**Man**] A Male-child, growne to ripe age, and full ſtature, or a name of ſexe ſet againſt woman, Acts 8, 3. This word [*Man*] commeth of the Hebrew *Iſh*, in reſpect of heate, valor, nobleneſſe and dignity, whereby Man excelleth: alſo of *Adam* which ſignifies earth. This latter is giuen to the baſer ſort, & the former to the nobler ſort of people, Pſal. 49,2, and 4,3. See Eſay 2. verſe 9.

Alſo note that Man is ſometime called *Enoſh*, which is a

dolefull, sorrowfull Man, a wretched one; to put vs in minde of our misery, as *Adam* noteth our mortality, that we are earth, &c. Psal. 8,4 & Psal. 9,20. where the originall word is [*Enosh*] that is, silly or sorry Man.

2 Both man and woman; the better sexe vsed for both sexes, Psalme 1,1, *Blessed is the Man.*

3 One compleat and full of true knowledge of God, and of holinesse, without any the least want or defect, Ephes. 4, 13. *To meet together to a perfect Man.* In 1 Corin. 13, 11. it signifieth one of a constant and perfect age in Christ. Also Eph. 4,13. where the Church is likened vnto one Man of a ripe age, to declare the vnity thereof, and that euery member of the Church feeling it selfe vnperfect, must striue to full perfection, which doctrine euery one should apply to himselfe.

4 One that is manly, strong, and valorous, 1 Corin. 16, 13. *Quite your selues like Men.*

5 A Magistrate, Gen. 9, 16. *By Man his bloud be shed.*

6 A certaine Man whosoeuer, Iew, or Gentile; regenerate or not, Gal. 2, 16, Math. 16, 26. *What shall it profit a Man, &c.*

7 A particular person, Mat. 12,45. *The end of that Man.*

8 The corruptions and errors of humane Nature, Matth. 15,9. *Mens precepts*, Rom. 3,4. And very often [*Men*] doth signifie peruerse and wicked men. Math. 10, 17, 22. *Hated of all Men.*

9 The Church, gathered as it were into one body, out of Iewes and Gentiles, Eph. 2.15. *Make of twaine one new Man in himselfe.* Also euery particular Christian, Rom. 10,10.

10 The body, which is but one part of a Man, 2 Cor. 4,16. *Though our outward Man perish.*

11 Christ Iesus, who is called Man, by an excellency. Marke 15, 39. *This Man is the Sonne of God.* Also it signifies an Angell, appearing in forme of a Man, Gen. 32,24. *A Man wrestled with him.*

12 A sonne, Math. 10,35. *I am come to set a Man at variance against his father.*

13 An husband, 1 Cor. 11. 3. *The Man is the womans head.*

14 Our equals, or such as be like our selues, Math. 6, 14.

[Not of Man, nor by Man.] Saint *Paul* to bee called to the function or office of an Apostle, not from any meere Man, as author (thus false Apostles were called) or as instrument and meanes of his calling: (thus Euangelists, Doctours, and Shepheards are called to their Office by the Ministery of

of men, according to Gods ordinance) but was made an Apostle immediately from Christ God and Man, the Head of his Church, who infused into him an extraordinary gift, as he placed him in an extraordinary calling. Gal. 1,1. *Paul an Apostle, neither of men, nor by men, but Iesus Christ.*

[**Sonne of Man**] One that is a very man, descended of mankinde, being partaker truely of mans Nature. Math. 16,13. *What doe they say, that I the Son of Man am?*

[**After Man**] Such a doctrine as man deuiseth, not God, hauing no grounds in Gods word, but in mans braine. Gal. 1,11. *Not after Man*; that is, not by authority, and in the name of any man, from whom it first came: thus it is expounded, verse 12.

[**Good Man**] A Man endued with spirituall good, ready to do good to many. Act. 11,24. *For he was a good Man.*

[**Two Men**] Two sortes of men. Luke 18,10.

[**Able Men**] Men of a couragious heart, to deliuer the oppressed from the oppressours, Exod. 18. ver. 21.

[**Man of God**] An Interpreter of the will of God, as the Minister of the word is. 2 Tim. 3,17. *That the Man of God may be absolute.* 1 Tim. 6,11. One which serueth God in preaching of the Gospell.

[**After the manner of a Man**] To vse an example or similitude borrowed or taken from things common and familiar amongst men. Gal. 3,15. *I speake after the manner of men.* Rom. 3,5. that is, as men are wont to do, and not in mine owne person.

Secondly, that which is not beyond the compasse of a mans power to do. Rom. 6,19. *I speak after the manner of Man.* That is, I require of you now as stoutly and painfully to follow righteousnesse, as ye haue followed sin before, when ye were seruants of sin, which is no more then a man may doe or thinke reasonable to be done that ye should serue a good Lord, as carefully as yee serued a bad. This exposition M. *Beza* misliketh, because the thing required in this ver. is more then the best man can do, therfore he followeth the first signification.

Thirdly, according to the counsell and wisdome of a man. 1 Cor. 15,32. *If I after the manner of men fought with beasts, &c.* viz. If I sought glory & praise of men, as vaine men doe, then my sufferings had been in vain, without profit to me: but I did cast my eyes on God, and looked forward to the fruite of a blessed resurrectiō, which made me ready to vndergo, and constant

ſtant to endure grieuous dangers, like to the Saints, mentioned, Heb. 11,35.

[A Mans pen] Such a pen or ſtile as a man vſeth, and ſuch as euery rude and vulgar man may reade, Eſay 8. ver. 1. Hab. 22,8.

[Inner Man, and new Man] The whole perſon, body and ſoule, with all faculties, ſo farre as they be regenerate by the Spirit. Rom. 7.22. *I delight in the Law of God, concerning the Inner Man.* It is called the New-man, Col. 3. 10. partly becauſe the quality of holines, giuen by grace of regeneration comes in after our old deformity and corruption; and partly becauſe it makes vs new creatures, begetting in vs as it were another new nature.

[Plaine Man] A Man of a religious, honeſt, ſimple diſpoſition, without guile or wickedneſſe: therefore the Hebrew is perfect, which the Greeke tranſlateth vnfeined, Gen. 25, ver. 27.

[Man Chriſt Jeſus] The Man named or called Chriſt Ieſus, 1 Timoth. 2. verſe 5. Yet we may not thinke that Chriſt as Man onely, or according to his humane nature is a Mediator, but the humane diuinity and Diuine humanity, as *Auguſtine* ſaith.

[Men of trueth] Iuſt men, Exod. 18,21. ſo in Zach. 7, 9. iudgement of truth, *ſigni.* iuſt iudgement.

[Spirituall Man] One who being borne anew by the Spirit, is led and gouerned by the ſame, 1 Corinth. 2,15. *He which is ſpirituall, diſcerneth all things.*

[Old-Man] The vnregenerate part of our nature, as it is corrupt with ſinne, Rom. 6, 6. *Knowing that your Old-man is crucified with him.* This is called [*Old*] becauſe it is ancient, euen from and ſince the time of *Adam.* Secondly, becauſe it is in euery elect perſon, before their New-birth. And it is called [*Man*] to ſhew, how neere ſinne and corruption cleaues vnto vs, being euen as the man himſelfe. And alſo, that it is a thing ſubſiſting, and forcible, euen ſtrong as a man. Old and New do imply qualities, not ſubſtance, as *Illiricus* thought, very falſly & corruptly, though he was found in other things.

[Men of actiuitie] Men of ability, power, proweſſe; it implieth aſwell fitnes of minde as of body; and ſo prudence, diligence, valour, Geneſis 47. ver. 6.

[Man of ſin] Antichriſt, a man wholly compounded of ſin, louing and ſtriuing mightily and cunningly how to commit

mit and maintaine ſinne in himſelfe and others. 2 *Theſ.* 2,3. *And that Man of ſin be diſcloſed.*

This is not to be vnderſtood of one certaine man, or particular perſon (for this man here ſpoken of, being conceiued & borne in the time of the Apoſtle, how could he continue ſo long till the end of the world?) but it deſigneth a company of men, euen the whole body of eccleſiaſticall tyranny, as *Beza* writeth; A certaine Antichriſtian Kingdome in the Chriſtian Church; (thus *Piſcator*) The City proſtitute vnto Idolatry; (thus *Tertul.*) The City of the Diuell, (ſo ſaith *Ambroſe*) *Babylon, Rome*, yea the Church of *Rome*, (thus *Hierom.*) The wicked City, the body of the wicked fighting againſt the Lamb Chriſt, after the minde of *Auguſt.* who calleth this [*Man of ſinne*] *Rome*; a ſecond *Babylon*, an Hereticall Church, an vnbeleeuing people, cloathed with the name of a chriſtian people. *Gregory* cõſtrueth it of the multitude of them which preach and ſet forth Antichriſt; and *Thomas Aquinas* their owne great Doctor, ſaith, it is a body no one man: with whom agreeth their ordinary Gloſſe, that Antichriſt is an whole head with his body entirely. All theſe teſtimonies doe bewray the wilfull blindneſſe of the Papiſts, which teach Antichriſt to be ſome one ſpeciall and ſingular perſon that ſhould come and reigne a little ſpace (ſome 3. yeares and a halfe) afore the latter day. They might haue learned (but that their eyes are iuſtly held that they cannot ſee, becauſe they deſpiſe the truth of God) that as many Kings are collectiuely in *Daniels* Propheſie vnderſtood vnder the particular names of one Beare, Ly on, &c. ſo *Paul* the Apoſtle agreeably with *Daniel* (being both led by one Spirit) hath cõpriſed the whole body vnder the name of one Man, one Antichriſt, one Son of perdition, one Beaſt, one Woman, one great Whore, &c. See M. *Philip* of *Mornay* Lord of *Dupleſſe*, in his Hiſtory of the Papacy, pag. 4.

In our common ſpeech wee ſay the Emperour goes afore the King, though there be many Emperours; and that the King neuer dyeth, meaning of a continuall deſcent of Kings: and Papiſts ſay the Pope is the head of the Church, the Popes be many.

[**A Man of the earth**] Not a potent man, or one which is a countriman, but an huſbandman which tilleth and manureth the ground, as *Noah* did, Gen. 9. 20. *A Man of earth.*

Naturall

[Naturall Man] A person endued with no other light of soule then that which is naturall. 1 Cor. 2,14. *The naturall Man perceiues not the things of God.* Iude 19.

[Man of war] A great and valiant warrior, subduing his enemies before him. Exod. 15,3. *The Lord is a Man of war.*

2 Persons apt and fit for war. Deut. 2,14. *Till the Men of warre were wasted.*

[Man of blood] That is, a blood-thirsty man, or a murtherer. 2 Sam. 16,7. Psal. 5.

[Man of death] One guilty or worthy of death, 1 Kings 2. 26. *For thou art a Man of death.*

[Man of Beliall] A wicked man. 1 King. 21,13. *And there came to him wicked men, or men of Beliall.*

[A Man of renowne] A man that is very famous and renowned. Gen. 6,4. *They were men of renowne.*

[A Man of tongue] An euill speaker, Psal. 140,11. A man of words, is one eloquent, Exod. 4,10. A man of Lips, is one talkatiue, Iob 11,2. A man of armes, is one mighty. Iob 22,8.

[Mandrakes] Louely or amiable, so in the Hebrew: the Greek translateth them apples of mandragoras or mandrake apples; they were such things as gaue a smell, Gen. 30,14. Cant. 7,13. in these two places the word is found.

[Manna] Bread giuen from heauen, by the ministry of Angels, Iohn 6,32. *Our Fathers eat Manna* Psal. 78,25. *Man did eat the bread of Angels.* This is corporall & typicall *Manna.*

2 Christ Iesus. Reuel. 2,17. *To him that ouercomes, will I giue the hidden Manna.* Christ is called Manna, because he is the bread that came downe from heauen, the onely soule-foode. And he is called hidden Manna, because no man can haue this bread by Nature; and it is reuealed to none but to Gods children.

[Manasses] Forgetting, or one making to forget. Gen. 42,51. as Ephraim, *sig.* made fruit full. ver. 52.

[Manifest] Easie to be known being alwayes open to euery mans vnderstanding. Gal. 5,19. *The workes of the flesh be Manifest.*

2 Declared & made knowne, being kept secret before in the Counsell of God. 2 Tim. 1,9. *But now is made manifest.*

[Manifolde wisedome] The sundry formes which God vsed in the vocation of men, that whereas the thing or substance was one and the same, to wit, Christ the Lamb slain from the beginning of the world; yet the Iewes before Christ were called to him by many darke Ceremonies

remonies and ſhadowes, without which God inſtructed the Gentiles touching his Son, by the cleere teſtimony of the Goſpell with few and ſignificant Sacraments, Eph. 3,10.

[**Many**] All men, and euery man which comes of *Adam*, *Rom.* 5,19. *By the diſobedience of one, many are made ſinners*, Dan. 12,10. [*Many*] put for all the Iewes, both wicked and wiſe.

2 Not a few, but a great number, or all beleeuers onely. Rom. 5,19. *By the obedience of one, many ſhall be made righteous.* Mat. 26,27. *Which is ſhedde for many.* Theſe Many are all beleeuers, which are not a few, but Many, being ſimply conſidered, and vncomparatiuely. See Reuel. 7,6,7.

[**Many dayes**] Three hundred yeares and more, euen from the time that the Perſians began to reigne in *Babylon*, vntill the death of *Antiochus Epiphanes*, the laſt of the *Seleuci*, who was broken without hand; for he died of very griefe, Dan. 8,25,26.

[**Manner of your King**] The vſage, faſhion, and cuſtome of their King, not by right and according to Law, but out of his power and authority too much preſumed of: 1 Sam. 8,9,11. *And he ſaid, this ſhall be the manner of your King.* The ſame word is vſed to expreſſe the vſurpation and wicked preſumption of *Elies* two ſons. 1 Sa. 12,13.

[**To make Marchandize**] To vſe them like Cattell brought to a Market to be ſold: or as euill Phyſitians deale with mens bodies which they deſtroy, 2 Pet. 2,3.

[**Marriage**] A lawfull knitting or ioyning together of one man and one woman, in vndiuideable fellowſhip, for remedy of luſt, comfort of life, and bringing forth of children. Heb. 13,4. *Marriage is honourable.* Mat. 19,3,4,5. This is ciuill Marriage and worldly, which by the word of God is allowed to all orders and ſorts of men, without exception.

2 The vniting of euery elect ſoule to Chriſt, by the Spirit & faith, which is done now in part onely, but perfectly ſhall be done at the laſt Iudgement. Hoſea 2,20. *I will euen Marry thee to my ſelfe in faithfulneſſe.* Reu. 19,7. *The Marriage of that Lambe is come.* This is ſpirituall Marriage.

3 The coniunction of God and the viſible Church vpon earth, by the band of his holy worſhip. See Ezek. throughout the 16. Chapt. and Ier. 3,1. 2. Hence is God called a Iealous God: and the Church obſeruing his worſhip, is called his Spouſe or Wife; but ſwarueing from his worſhip to Idols ſhe

shee is tearmed an Harlot, an Whore, and charged with Fornications and Whoredomes; and finally is threatened and plagued with diuorce and separation from God her husband; as *Israel* was first, & *Iudah* after.

The lawfull ioyning of man and wife, is vndiuideable, according to the institution of God. Yet it hath two exceptions; one of adultery, by Christ, Mat.19,5. The other of wilfull desertion by *Paul*, 1 Cor.7,15.

[Marke] Stripes, and thereby scarres made in his body for Christs sake. Gal.6,17. *I beare in my body the Marke of Christ, &c.*

[Martyr] Any witnes, which by his testimony confirmeth any truth,

2 Such a witnesse, as giueth his life vnto death for the name of Iesus, to testifie the truth of his Doctrine by his blood. *Reuel.2,13. My faithfull Martyr Antipas.*

There is a martyr of 2. sorts, one is mentall, who purposeth and is ready to be bound and to dye for the Lord Iesus: as *Paul* speaks in the *Acts*, chap.21.v.13. Thus ought all Christians to be martyrs for readinesse of minde, & affection to suffer for the Doctrine of Christ, according to that which is written, Mat.10. 37. Luke 14,26. 1 Cor.15,31. The other Martyr is actuall, who suffereth both in affection and in effect. Here two degrees are to be considered: first when imprisonment, Acts 4,3. or stripes, Acts 5,40. or losse of goods or country, Acts 13. 50. or else death it selfe, with torments too, are suffered for any morall or euangelical truth to beare witnesse to the same, as Acts 7,59.

[Maister] One, that hath rule ouer seruants. Eph.6.5. Col.4,1 *Ye Maisters, do vnto your seruants that which is Iust.* A Maister after the flesh is hee who ruleth but ouer the body, and in outward things onely.

2 Any Teacher or Minister of the word, who for reuerence sake, is called Maister. Math.8, 19. *Maister I will follow thee where euer thou goest.*

3 Such as ambitiously affect rule and superiority ouer others, or be busie censurers in priuate. Iam.3,1. *Be not manie Maisters.* Mat.23,8,16. Mat.7, 1. Luk.6,37 Rom.2,1.

[Maister of dreames] A captaine dreamer, one that hath great skill in dreames. Gen.37. 19. this they said in mockage of *Ioseph.*

[Masse Popish] Neither this word, nor the subiect, matter, and thing signified by it, is to be found in all the old or New Testament; and in truth, it is a masse of most horrible sins; as inuoca-

inuocation to Saints, interceſſion of Saints, adoration of creatures, profanation of ſcriptures, and of the Lords Supper, deluding & mocking the people with idle and ſuperſtitious ſhewes, and inumerable other wickedneſſes to be abhorred.

Maſſe Popiſh what it is, according to the doctrine of Rome.

Maſſe is a proper reall ſacrifice, of the very naturall bodie and blood of Chriſt, offered by a Prieſt (hauing intention to Conſecrate) vnto God the Father for the expiation of the ſinnes of the quicke and dead. The ſubſtance of this Sacrifice is Chriſt; the parts three; 1. Conſecration. 2. Oblation. 3. Conſumption. The pretended antiquity is frō the time of Chriſt his laſt Supper, where Chriſt ſacrificed himſelfe, and inſtituted this ſacrifice, with commandement to his Apoſtles and their ſucceſſors for euer to continue it, by ſaying, [*Do this, &c.*] Whereas in truth Chriſt ordained a Sacrament, and therefore offered no ſacrifice, (for theſe are farre differing) and it is an hard expoſition to interpret (Doing) to be (Sacrificing;) and the Text ſpeaketh of giuing bread and breaking it, of eating and drinking, not one word of offering; yea, their owne men (as Ieſuite *Azorius* ſaith) deny Chriſt to haue offered vp himſelfe vnder the formes of bread and wine. *Aquinas* teacheth, Chriſt to be no otherwiſe ſacrificed in the Maſſe, but as it repreſenteth the paſsion of our Lord, and as thereby men are made partakers of the fruit of his paſsion; Laſtly, *Cornelius Muſſo* a popiſh Biſhop defended, that Chriſt in his Sacrament offered no Sacrifice at all, becauſe then Saint *Paul* had not written truely, that Chriſt hath ſanctified and made beleeuers perfect, with one oblation of himſelfe once offered, and that he dyed but once, &c. Heb. 9. 25, 26, 29. and 10, 10. For by the Romiſh-doctrine he offered a double oblation twice made; once at his laſt Supper, and once vpon the Croſſe. That ſhift of bloody and vnbloody ſacrifice will not here helpe them, becauſe it is written, that without ſhedding of blood, there is no remiſſion of ſinne, Heb. 9, 22. Let them therefore eyther grant that Chriſt at his laſt Supper ſuffered death, and ſhed his blood the night afore hee ſhed it: or elſe let them ſay, that hee offered vp no expiatory or propitiatory Sacrifice. Whereas ſome of the Fathers call the Lords Supper a ſacrifice, it is not properly and ſimply, but figu-

figuratiuely and in some respects. First, because all sacred rites may be called sacrifices, (*à faciendo Sacra*) from doing holy and sacred actions. Secondly, in regard that in the Supper there is a commemoration of that onely and true sacrifice of Christ, and a participation through faith of the benefits of that Sacrifice. Thirdly, in respect of diuers prayers & thanksgiuings powred out, and gifts offered to the poore, which in Scripture be tearmed sacrifices. Lastly, because the spirituall sacrifices of our soules, as faith, hope, and charity, be there exercised and stirred vp by the vse of the Supper: but they will neuer proue that any ancient writer for sixe hundred yeares after Christ, did euer thinke or teach it to be a sacrifice, as our Romish aduersaries take it: therefore may be reckoned among popish nouelties which be of late inuention, and were not from the beginning of the Gospell.

[**Matters**] Their hard controuersies which could not be determined without counsell from God, Exod. 18, 19. Num. 15, 33, 34, 35, & 27. 5, 6.

M. *E.*

[**Meate**] Something prepared to eate for bodily nourishment. Luke 24, 41. *Haue you here any Meate?*

2 Christ his flesh crucified. Iohn 6, 55. *My flesh is Meate indeede*; that is, the true and effectuall food to the faithfull soule, Iohn 6, 27. *What Meate is to the body, that is Christ to our soule.*

3 Something, which is as pleasant, deere, and delightfull to vs, as our Meate is. Iohn 4, 32, 34. *My Meate is, that I may doe the will of him that sent Me.*

[**Meates pure**] Meates created of God, & granted to mans vse, Rom. 14, 20.

[**Strong Meates**] The Doctrine of the word, deeply, exactly, and largely taught and entreated of. Heb. 5, 13. *Strong Meat belongs to them that are of age.*

[**Same Meate**] Christ crucified, true soule foode, which was one and the same Meate both to the Iewes amongst themselues, and together beleeuing Christians, both being one body, and people, hauing one God, and one faith, and the same Sacraments for signification and efficacy, though differing in outward signes. 1 Cor. 10. 3. *They eate the same spirituall Meat.* Papists which will haue this Meat of *Manna*, as a bare figure of our Sacrament, and to be the same with the Iews themselues apart from

vs,

vs, consider not the drift of the Apostle, nor his phrase in verse 2. and 4. nor the iudgement of learned Fathers.

[**Measure**] Some kinde of Vessell appointed by common consent, to Mete and deliuer out a certaine rate and proportion of Corne, Wine, Oyle, or the like: at a certaine price. Leuit. 19, 35. *Doe not vniustly in measure.*

2 Moderation. Esay 27, 8.

[**Two Measures**] A small and a great measure, one for Friends and Neighbours, another for Enemies & Strangers. One to buy withall, and another to sell withall. Deut. 25, 4. *Thou shalt not haue diuers measures, &c.*

[**With what Measure thou mete, &c.**] Such dealing shall be requited to vs, as we vse towards others. Math 7, 2. *With what measure you mete, it shall be measured to you againe.*

[**To fulfill the Measure of your Fathers**] To follow the sinnes of their ancestors, going on to doe euill as they did, till at length their wickednesse comes to the full. Math. 23, 32. *Fulfill ye also the measure of your Fathers.*

[**A perfect Measure**] An equall Measure, free from deceit and wrong. Deut. 25, 15. *A perfect and iust measure shalt thou haue.*

[**Full measure prest downe, &c.**] Plentifully, richly, exceeding abundantly shall God deale with such as giue liberally to his Children. Luke 6, 38. *Giue, and it shall be giuen vnto you full measure, prest downe.*

[**A measure of Wheat**] An ordinary portion & smal quantity of Wheat, vsed to be giuen as a stint for one day. Reuel. 6. 6. *A measure of Wheat for a pennie.*

[**Mediatour**] A middle person, that commeth betweene two other persons that be at variance, to be a meane of attonement and peace. Gal. 3, 20. *A mediatour is not a mediatour of one.*

Vnto a sufficient Mediatour betweene God and vs; three things are required; first, that hee be appointed to vs of God, and be nominated and commended to vs by the witnesse of his word.

Secondly, that the same be perfectly righteous and holy.

Thirdly, that hee know the afflictions and affections of him for whom hee meaneth to mediate: All these agree to Christ, but not to the Saints.

2 One that came betweene the Lord and his people, to declare vnto them the word of

the Lord. Thus was *Moses* a Mediatour at the giuing of the Law. Gal.3,19. *And it was ordained by Angels in the hand of a Mediatour.*

3 A Reconciler or Peacemaker, betweene God & elect sinners. 1 Tim.2,4. *There is one Mediatour betweene GOD and Man.* Col. 1,20. *Peace being made by the blood of his Crosse.*

Thus is Christ alone our Mediatour, both of Redemption and Intercession; for he alone, both made peace for vs, and doth maintaine it perpetually.

[One Mediator] One alone, or one onely, and no more, by whose intercession our prayers please God. 1 Tim.2,5. *There is one God, and one Mediatour.* What becomes of the many Mediators set vp by the Romish Synagogue, by a rotten distinction, of Mediator, of Redemption, and Intercession?

[To Meditate] To muse and thinke earnestly vpon any matter which wee desire to know throughly, or to gather all our thoughts together.

This word importeth study and exercise of the mind, which often bursteth into voyce. In Esay 33,18. and 24,2. it is vsed for musing in their minde or heart. But in Psalme 2,1. and 37, 30. Prouerbs 8,7. Esay 59,3. it is put for muttering with the mouth, that which the mind thinketh on, but with a low vnperfect voyce, Esay 8,19.

2 To ponder and seriously thinke vpon, either the word of God, that wee may vnderstand and practise it, or vpon the iust and mercifull workes of God, to be humbled or comforted by them. Psal.1,2. *And in his Law doth hee meditate day and night. Psal.77,12. I will meditate of all thy works,* Ps.119,99, 97.

3 It *sig.* to exercise ones selfe in meditation and prayer, Gen. 24,63. Psal.77,4.7,13.& 119, 15. & 102,1.

Meditation, what?

It is an action or worke of the soule, bending it selfe often, earnestly, and orderly, to thinke vpon a thing; and it is either of Gods word or works,

Meditation of Gods word, what?

It is a frequent, earnest, and orderly thinking vpon that which wee reade or heare, to search it out. First, whether we vnderstand the meaning of it. Secondly, whether wee haue sound proofes of it. Thirdly, how we may remember that we do vnderstand. Fourthly, how we may make vse of it for comfort, instruction, &c.

Medita. ion

Meditation of Gods works, what?

It is a ſtirring vp of our ſoules to truſt and loue, to feare and obey God, at the ſight or hearing of ſome worke, either of his Mercy or Iuſtice, Act. 5,11. *And great feare came on all them that heard theſe things.*

[**Meeke**] Such perſons as are not eaſily prouoked by iniuries, but rather ſuffer wrongs peaceably, ſtudying how to ouercome euill with good. Mat. 5,5. *Bleſſed are the Meeke.* Rom. 12,19,20,21. Numb. 12,3. *But Moſes was a meeke man.*

2 Godly perſons, which quietly yeelde their reaſon and will, to be obedient to the direction and wiſedome of the word, Pſal. 25, 8. *He will teach the Humble and Meeke.*

[**Meekeneſſe**] A gift of God enabling vs to ſuffer abuſes and iniuries from men, without deſire of reuenge. Col. 3. 12, 13. *Put on Meekneſſe.*

2 A quiet and willing ſubmiſſion of our iudgement and affections to the rules of the word. Iames 1,21. *And receiue with Meekneſſe the word, &c.*

[**Melchizedech**] One which was a petty King of *Canaan*, his ſeate was *Schalem*, afterwards *Ieruſalem*, his name ſoundeth King of peace. Geneſ. 14, 18. Heb. 7. verſe 2. He was both King and Prieſt; as King hee brought forth bread and wine to refreſh *Abraham* and his Souldiors after their victory; and as Prieſt he bleſſed *Abraham*, bearing in him both a type of Chriſt the ſoueraigne King and High Prieſt of his Church; ſee Hebrewes 7. Pſal. 110. In that theſe two Offices mette in *Melchiſedech*, it was extraordinary, and for ſome ſpeciall vſe, and cannot proue (now that Eccleſiaſticall and Ciuill order are by GOD himſelfe diſtinguiſhed) the coniunction of theſe two eſtates in one perſon to be lawfull. That *Sem* (*Noahs* ſonne) ſhould be this *Melchizedek*, the Hebrews thinke againſt reaſon. For *Canaan* fell to *Cham*. 2. The father and mother of *Sem* be knowne and expreſſed. 3. Very likely he would haue viſited *Abraham*: and vnlikely, the Nephew ſhould giue Tythes to the Grand-father.

[**To Melt**] To be ſtricken with extreame feare or ſorrow, Eſay 19,1.

[**Member**] Any part of a naturall body, 1 Cor. 12, 26. *If one Member ſuffer, &c.*

2 Euery faculty of ſoule and body. Romans 6,12. *Giue your members*, Rom. 7,23. Iam. 4,1 Theſe be the inſtruments by which the motions of ſinne be executed.

3 Euery sinfull lust annexed to our corrupt nature, as a member to a body, Col. 3,5. *Mortifie your members on earth.*

4 Euery Christian, faithfull man or woman, knit to Christ their head by a liuely Faith, as his Members. 1 Corinthians 12, 17. *Now yee are the body of Iesus Christ, and members for your part.*

[To giue our members] To present all our powers and Faculties of minde and body (as a Seruant presents himselfe before his Lord) ready to take command and charge. Rom. 6, 19. *As you haue giuen your members Seruants to sinne, so giue your members seruants to righteousnesse.*

Whereas the Members of *Aaron* and his sonnes at their consecration, as the tippe of their right eare, and the thumb &c. great toe, &c. were to be wet with the blood of a Ram sacrificed, this signifyeth two things. First, that all the hands, feete, and actions of Christ our High Priest, be redde with his blood and passion. See Psalme 22,17 Zach. 12,10. Reuel. 1,7. Secondly, that all our parts and actions are to be purged and washed with the blood of Christ, that wee may be wholy cleane, as it is taught by Christ, at the washing of his Apostles feet, Ioh. 13. v. 5,6,7,8,9. &c.

[Members on earth] Earthly, sensuall, and corrupt affections, which are as Members of our sinfull Nature, to serue it, and shew forth their force in the Members of our bodies, Col. 3,5.

[Memory] The facultie of the Soule, whereby we remember and call to minde things past; or keepe in minde things against time to come.

2 Memoriall, name, or report, which causeth one to be had in Memory. Prouerb. 10,7. *The memory of the iust shall be blessed.* Psalme 34,16. *To cut off their memorie from the Earth.* See Matthew 26, 13. Acts 10, 4.

[*Mesoporamia*] A Countrie so called of waters, because it is situate betweene two Riuers *Euphrates* and *Tygris*, Acts 7,2.

[Mercie seate] Christ, by whom alone God his Father is propitious and mercifull to beleeuing sinners: and whereas it had two Cherubims, at each end one, from betweene which God did talke with *Moses*, and by him to the children of *Israel*; this signified, that GOD through Christ did teach and gouerne his people by the ministery of his holy Angels (represented by those Cherubims.) Exod. 25. 17, 18, 19, &c.

To

To expresse this succour & ready helpe of the Angels, tendeth *Ezekiels* vision, cha. 1. And *Dauid* by the meditation hereof confirmeth his trust in God. See Psal. 80, 12. & 99, 1. & 18, 11. 2 Sam. 22, 11.

Also the couering mercy seate was a figure of Christ, in whose heart was Gods law; by whom our transgressions of the Law are couered, and the word of grace from God commeth vnto vs.

[**Mercie glorieth against Iudgement**] Such persons as out of Christian mercy are fauourable and helpefull to the poore Saints, shewing therein by these workes their Faith, which hath laide hold on the mercie of God in Christ, shall haue cause to glorie, not against God their Iudge, vnto whom they owe all thankes for their free saluation. Math. 25, 37. but against Iudgement, damnation, death, sinne, hell, and the diuell. Iames 2, 13. *Mercie glorieth against Iudgement.* See more of this glorying, in Romans 8. 31, 33, 34. 1 Corinthians 15, 55. Marke the blessed condition of all such whose Faith shineth before God and men, by the duties of charity.

[**Mercy, as it is referred to men**] Griefe and sorrow of our hearts for other mens sins and miseries, whereby we are moued to helpe and pitty them, if we may. Luke 10, 37. *Hee that had Mercy on him.* In Mercie, there is the affection of pittie, and effect of helpe and succour.

2 That clemency and fauor, which Kings and other Magistrates shew vnto good Subiects, for their incouragement in well dooing. Psal. 101, 1. *I will sing of Mercy and Iudgment.* Prou. 20, 28. *By Mercie and Truth is the Kings Throne established.*

3 All duties of Charitie toward our Neighbour, by a **Synecdoche.** Matthew 9, 13. *I will haue Mercie, and not Sacrifice.*

4 Kindenesses and benefits bestowed to the hurt of others, Prou. 12, 10. *But the Mercies of the wicked are cruell.*

5 [**Mercy, as it is referred to God**] The diuine Essence, inclining it selfe to pitty and releeue the miseries of all his Creatures: but more peculiarly of his elect children, without respect of merit. Psal. 100, 5. *His Mercy is euerlasting,* Psa. 145, 9. *His Mercies are ouer all his workes.*

6 Grace. Iude 2. *Mercy and peace be multiplyed vnto you.*

7 All the benefits of God, both bodily & spirituall, which be called Mercies, because they

they come from his Mercy and good will, Rom. 9, 18. *He hath Mercy on whom he will.* 1. Tim. 1, 13. *I found Mercie, because I did it ignorantly.* In both these places [*Mercy*] is put for a calling to Christ, and all Graces which follow calling, Rom. 12, 1. Also *Psalme* 136. throughout, by [*Mercie*] is signified the blessings which proceede from his Mercies. See *Roman.* 11, 31. Mercie, is put for Faith flowing from Gods mercie. See 1 Peter 2, 10. and Gen. 24, 27. for a benefit of a good wife out of his mercie.

8 Eternall blisse in heauen, as the chiefe fruite of Mercie, 2 Tim. 1, 18. *That hee may finde mercie at that day.* Mercie, as it is referred to God, it is either eternall, to wit, the Nature of God, infinitely inclined from euerlasting, to pittie and succour his children: or temporall in the acts and works of his mercie, shewed in time, vpon and toward his children. These workes, because they be manie and sundrie, concerning partly this natural worldly life; as health, life, riches, peace, good Magistrates and Lawes, &c. and partly, that life which is spirituall and eternall, as faith, hope, loue, &c. wrought within vs; predestination, vocation, forgiuenesse of sinnes, imputation of Christ; of Christ his perfect iustice, sanctification, glorification wrought without vs. Hence it is, that though mercy be single and one in God, yet Scripture often speakes of it in the plurall number: as Genes. 32. ver. 10. 2 Cor. 1, 3. and Rom. 12, 1. Now because we doe owe all wee are or haue, to these mercies; therefore in that Text of Rom. 12, 1. *Paul* beseecheth vs by these Mercies, to mortifie our euill affections, and to liue godlily. And indeede, there is no more forcible argument in the world, then to moue Gods Children to dutie and obedience, by such mercies as by which they are elected, called, iustified, and glorified. Hence springeth a readinesse to doe the will of their God. with cheerefulnes, without grutching, or compulsion, and seruile feare.

In the Mercy of God, consider: First, the decree. Secondly, the Act according to the decree. A decreede Mercy, and an executed or exercised Mercy, Rom. 9, 15.

[**Gentle mercy**] The Mercifull sparing of God from deserued punishment. Gen. 19, 16. Esay 63.

[**Mercifull**] A pittifull person, easily moued to grieue at the miseries of other, and to succour them. Luke 6, 36. *Be yee mercifull,*

Mercifull, as your heauenly Father is Mercifull.

[**To forsake their owne Mercies**] To stop and dam vp the passage of Gods kindnes, that it come not to them (but curses rather then blessings) by attributing all their good things to lying Idolles, not to the liuing God. Ionas 2, 8. *They that waite vpon lying vanities, forsake their owne Mercies.*

[**Father of Mercies**] One, who is in himselfe most pittifull, and author of all mercy in all men, 2 Cor. 1,3. *Father of Mercies.*

[**His Mercie is ouer all his Workes**] The Goodnesse of God to be so vniuersally spred through all things which God hath made, as none of his creatures but haue tasted of it more or lesse, and iust cause to praise it, Psal. 145,9.

[**To haue Mercie**] To execute and performe the whole counsell of election vppon the vessels of Mercie, by bringing them into the world, by calling, inwardly and outwardly, by iustifying, sanctifying, &c. Rom. 9, 18. *Hath Mercie, &c.*

The opposition and setting of mercy in this sentence against Hardning, plainly proueth this exposition which I haue giuen. For, as vnder hardnesse, the whole worke and proceeding of Gods counsell is the iust destruction of the Reprobate, so by the Law of contraries, [*Mercie*] must signifie the whole execution of Gods purpose, for the free Saluation of all the Elect.

A Couering Mercy-seate, Exodus 25, 17. is commonly vsed for the mercifull couering and propitiation of sinnes, Psalme 65,4. It is a figure of Christ, Romans 3, 25. 1 Iohn 2, 12.

[**Bowels of Mercy**] Most inward and tender affections; or most neere touch and feeling of the miseries of others. Luke 1,78. *Through the Bowels of the Mercy of our God.* Colossians 3,12. *Put on the bowels of Mercie.*

[**Lesse then thy Mercies**] Inferiour in worth, or I am vnworthy all or any thy Mercies, Gen. 32,10.

[**To shew Mercie**] To doe and expresse either the common workes of Mercie, of forgiuing, giuing, &c. which belong to all Christians. Iames 2. ver. 13. Or else such speciall workes of mercies as belonged to widdowes, described in 1 Tim. chap. 5. vers. 9. Romans 12,8.

[**Vessels of Mercy**] The Elect. Rom. 9. 23. *Vpon the Vessels*

sels of Mercy, that is, such vpon whom God hath decreed to shew mercy, vnto eternall salvation.

[**Mercy and truth**] Mercifull and true dealing, or kinde and faithfull, Gen. 24,49. these two words they are often spoken of God towards men, Gen. 24. 27 & 32, 10. 2 Sam. 2, 6. Psal. 25, 10. & 57. 4. & 61, 8 & 89. 15. & 98. 3. & 138. 2 so it is spoken of men toward men, Gen. 47, 29. Ios. 2, 14. the first word *sig.* a gracious, kinde, and mercifull affection; the last *sig.* faithfulnesse, constantly to performe what is spoken.

[**To Merit**] To make something due to vs which was not due; or of lesse due, to be more due.

2 Too deserue something of Almighty GOD, by the worthinesse of the thing done. Thus Iesus Christ alone Meriteth, because there is an equall proportion betweene his perfect Righteousnesse, and the merit of it, which is eternall glory, Reuel. 5, 12.

3 To obtain and get a thing. Thus the Fathers often vse this word in their writings: and thus, all Christians in a good sense, may be said to merit, because good works at last obtaine heauenly blisse, although they cannot merit it by desert.

This word [*Merite*] is not found in Scripture, but the matter signified by it, both for the second and third signification, is found there, Acts 20. 28, Ephes. 1, 14. Math, 25, 30, 31, 32.

Papists distinguish merits into two kinds. First, as merit of congruity, which they call a work preparatory vnto grace in persons vnregenerate. Secondly, of condignity, which is in the regenerate a worke of preparation to glory. In generall, a merite is an vndue worke, making a reward due to vs, which otherwise was not due. Such is no worke of a meere man, done either before or after Grace, because they be not *Nostra*, Ours. 2. *Debita*, a Debt. 3. *Vitiosa*, polluted. 4. *Manca*, vnperfect. 5. *Inæqualia mercedi*, vnequall to the recompence. Luk. 17, 10. 1 Cor. 4, 7. Rom. 11, 35. Rom. 8, 18. but the good men be not saued by merites, yet euill men be damned by merit. *August.*

M.

[**Michael**] Equall with the mighty God: it is one of the names of Christ, Daniel 12, 1. & 10, 13. *Michael stood vp.* Phil. 2, 6.

[**Might**] Liuely vigour, and nature, moisture, whereby men are strong and lusty, Gen.

Gen. 19, 3. Pſal. 22, 26.

[Mightyone] Either the moſt ſtrong God, or the Angell his miniſter, endowed and armed with the power of God, where Angels are called Mighty ones, Pſalme 78, 25. *And powers, &c.* Ephe. 1, 21. Col. 1, 16. *Lebanon* (that is, the ſtouteſt and higheſt of them) ſhall fall by a mighty one.

[Milke] A kinde of Foode which wee haue from Kine and Sheepe, to nouriſh Babes and children withall.

2 The Doctrine of the Goſpell, eaſily taught vnto the capacity of ſuch as be children in vnderſtanding, Hebrewes 5. 12. *Ye haue needs of Milke*, that is, of the Catechiſmes or beginnings.

3 The doctrine of the word deliuered, howſoeuer, eyther exactly, or eaſily; profoundly, or plainely; 1 Peter 2. Verſe 1. *Deſire the ſincere Milke of the Word.*

4 The graces of the holye Spirit, which are as neceſſary to an heauenly life, as Milke is to this naturall life, Eſay 55, 1. *Come buy of me Wine and Milke*, Metaphoris.

[Millſtone] Either a ſtone in a Mill to grinde corne withall, or any ſtone wherby a Man gets his liuing, by a Spinnebache, Deut. 24, 6. *No man ſhall take the vpper Millſtone to pledge.*

2 Some ſeuere puniſhment for a notable crime, Mat. 18, 6. *Better a Millſtone were hung about his necke, &c.*

[The Minde] That part of the ſoule, whereby wee vnderſtand and conceiue things, called the vnderſtanding, Titus 1, 15. *Euen their Minds are defiled*, Col. 1, 21. *Your Mindes were ſet on euill workes.*

2 The whole facultles of the ſoule, both vnderſtanding, reaſon, will, and affections, as they are renewed by grace, Ro. 7, 25. *I ſerue the Law of God in minde*; and fleſh heere ſig: all that is vnregenerate.

3 A thought, cogitation or purpoſe, Mat. 22, 27. *Loue the Lord with all thy Minde.*

4 Sentence or Iudgement, Rom. 14, 5.

[Minde of Chriſt] The whole truth of the word, concerning Chriſt, 2 Cor. 2, 16. *Wee haue the Minde of Chriſt.* Chriſts minde being otherwiſe vnſearchable (as our minde and thought is) is made knowne to vs by the Scriptures, through the Holy Ghoſt opening our wits to vnderſtand them.

2 That part of Gods Will, which is not reuealed, but reſerued as ſecret to him ſelfe. Rom. 11, 34.

[Mindes of the Minde] Euill reaſonings, thoughts, and deſires, which ariſeth from our minds,

mindes, being corrupted with sinne, Ephe. 2,3. *In fulfilling the will of the Minde.*

[To be like minded] To haue consent or agreement in Faith and Charity, to beleeue the same truth of God, and to haue the same loue in respect of conuersation without dissentions, Ro. 15, 5. Not euery consent is commendable, but that which is according to Christ, that is, which is founded vpon the wholesome Doctrine of Christ, and tendeth to the glory of Christ. For agreement in Heresie or in maliciousnesse, is not Christian concorde, but wicked Conspiracie, as *Origen* saith.

[Mine] That is my next children, and not my childes children, Gen. 48, 5. So these two sonnes of *Ioseph* are made heires with *Iacobs* children.

[Minister] A person appointed to serue the Commonwealth in ministring iustice for the punishment of Vice, and praise of well doers, Rom. 13, 2. *Hee is a Minister of God for thy welfare.* 1 a Ruler ordained of God. 2. set vp by God. 3. in his stead.

2 A person ordained to serue the Church in administring the holy things thereof, 2 Cor. 4, 5. vers. 1. *Wee are the Ministers of Christ.*

3 A Seruant which attendeth and waiteth at a Table, or which doth other Duties of charity and mercy, Iohn 2. 5. Romanes 16, 1. *Phœbe*, a *Minister (or seruant) of the Church &c.* The Title of Minister or Seruant is heere giuen vnto *Phœbe*, because shee being a rich Woman, did minister releefe to such poore Christians as were conuerted to the faith; namely, to the Apostles and other that were Ministers of the Church, as before her the like did *Ioanna* the VVife of *Chuza*, and *Susanna*, Luke 8, 1,2. Thus *Pareus* and *Haymo*. *Vatablus* also thus iudgeth.

And surely it is not vnlike to bee thus, because she had taken a long iourney from *Cenchrea* to *Rome*, which old widdowes were vnfit to doe: neyther could she haue beene so long absent from her charge, if shee had beene a Deaconnesse. But *Theodoret*, *Tolet*, M. *Caluin*, M. *Beza*, M. *Piscator*, doe thinke, that shee was one of the Widdowes described in 1 Timo. 5, 5, 6. &c. and did attend on strangers, cherishing and lodging them, ministring to the sicke, impotent, and aged, and seruant and Deaconnesse of the Church of *Cenchrea*, so stiled in the text it selfe.

4 The holy Angels, whom God as hee will doth vse to be Mini-

Ministers and executioners of his will and iudgement, as hee likewise vseth winde, and fire and Lightning. Psalme 104, verse 4.

[To Minister vnto the Lord] To serue God in preaching the word. Thus *Chrysostome* expounds it, Acts ch. 13, verse 2. *Now as they Ministred vnto the Lord.* The word sig: nothing else, but executing a publicke office or worke.

Ministry, what it is.

It is a publique and Sacred Function, wherein men furnished with meet gifts, and duly called, do serue GOD and his Church, by dispensing and giuing forth faithfully and wisely, the word, Sacraments, and other holy things, to the gathering of the Saints, and for the edification of the body of Iesus Christ, vntill wee meet all in heauen, Epes. 4, 11, 12, 13. This function is wickedly turned in the Romish Synagogue, into a sacrificing Priesthoode of mans deuising, beeing no more like the Ministery of the Gospell, then darkenesse is to light.

[Minister of Circumcision.] sig. Christ, who did execute his Office and Ministery onely toward the people of the Circumcision, that is, the Iewes.

[Ministring Spirits] The blessed Angells, sent forth to minister for their sakes, which shall bee heyres of eternall salvation, Hebrewes 1. Verse 14. *Are they not all Ministring Spirits? &c.*

[A Minister of sinne] One, who teacheth persons freely Iustified and absolued from guilt and punishment of sinne, being accepted for iust before God by Faith in Christ, to liue boldly in the seruice of sinne. Galathians 2, 17. *Is therefore Christ the Minister of sinne?* that is, neyther Christ, nor *Paul* the Seruant of Christ, taught such Liberty, but the flatte contrary, that iustified persons haue their hearts purified by Faith, and are made able with hate of sinne, to forsake the seruice of it by the spirit of Sanctification.

[Ministration] Distribution of almes to the poore, Act. 6, 1, 2. Rom. 12, 8. *The widdowes were neglected in their daily Ministration,* 2 Cor. 8. 4.

2 The function of such as do preach either the Law or the Gospell, 2 Cor. 3, 7, 8, 9.

[Ministry] The calling of an Apostle; the general being put for the special, by a Synecdoche of the whole for a part, Rom. 11, 13.

2 Such a function in the primitiue Church, as did intend

not

not instruction, but the exercise of discipline only, as appeareth by setting Ministry, in opposition to propheſie, which sig. generally, whatsoeuer belongs to doctrine and exhortation: which two (as parts) are by *Paul* comprehended vnder that generall faculty of propheſying, as vnder the generall word of Ministery hee compriseth three specials. 1. the Deacons, whose office was to releeue the poore. 2. the Widdow, whose duety was to cherish men in their sickeneſſe. 3. Spirituall gouernours, whose charge was to watch ouer mens manners, as assistants to Teachers and Pastors. Thus *Caluin, Gualter, Beza, Piscator, Gryneus, Martyr, Oleuian.* Also D. *Willet* and *Piscator*, distinctly and fully so expound the place, Roman. 12. 7, 8. *Let vs wait on our Ministery.* Thus it is read in the Greeke.

[**Pure Myrrh, or choise Myrrh**] sig: Pure, free, naturall as it floweth; and it is a sweete gumme or moysture which issueth from the Myrrh tree, Exod. 30. 23. By it is often figured & resembled the Graces of Christ, and of his Church, Cant. 1. 13. & 3. 6 and 4. 14. and 5. 1. 5. 13. Psalm. 45. vers. 9.

[**Mirrour or loking-glaſſe.**] A cleare and bright Glaſſe, wherein we look vpon our faces, to beholde our selues in them.

2 The doctrine of the Gospell, wherin Christ is manifestly and effectually to bee seene and looked vpon, 2 Corinth. chap. 3. verse 18. *We doe behold, as in a Myrrour, the glory of the Lord.*

[**Miracles**] Some strange workes, euidently and truelie done by diuine power, contrary to the ordinary course of nature. Iohn 2, 11. *This is the first Miracle that Iesus did.* Miracles are wrought for two ends, 1. to cause the beholders to wonder. 2. to confirme our Faith in Iesus Christ, Mark. 16. ver. last.

[**Mistery**] A thing kept secret and hid from our vnderstanding, till it be reuealed to vs. 1. Cor. 2, 7. *We speake the wisedome of God in a Mystery, euen hidden wisedome.* The whole Doctrine of Christ, concerning his person, Offices, and Benefits. It is vsed to sig: the signe of things hidden & secret, such were the Rites legall, and Sacraments Euangelicall.

2 The vocation of the Gentiles, which is called a Mystery, because it was hid and kept secret from many ages, Rom. 16, 25. Also vocation of the Iewes towards the end of the world, Ro. 11, 25. Also the maner of y resurrectiō, 1 *Cor.* 15. 51

3 The

3 The Spirituall vnion betweene Christ and his Church. This is called a Mysterie, because it exceeds humane vnderstanding, and is reuealed onely to Gods children, Ephes. 5,32. *This is a great Mystery, but I speake of Christ and his Church.* Foolishly then, and ignorantly doe Papists hence gather their Sacrament of mariage. For not the coniunction of man & wife, but of Christ and his Church is a mystery. As also the Hypostaticall vnion of the two natures, 1 Tim. 3,16.

[**Mystery of iniquity.**] False doctrine, and corrupt worship cloaked and couered with the name of Christ, and of Christian religion, 2 Thes. 2,7. *The Mystery of Iniquity doth already worke.* It crept secretly and vnder-hand, euen in the Apostles time.

[**Mystery of godlinesse**] The doctrine of free saluation, thorough Faith onely in the bloud of Christ; or the whole doctrine of Christianity, 1 Tim. 3. v. 16. *Great is the Mystery of godlinesse.* 1 Cor. 2,8. Mat. 11,25. 1 Cor. 2,10,14.

[**Mischiefe**] sig: death & lesser euils, Gen. 42,4. Exod. 22,20. 12,23.

M. *O.*

[**Moab**] One so called, the son of *Lot*, begotten in Incest. Gen. 19, 37. hee was the Head of a great nation.

2 A people and nation which descended and was borne of *Moab*, called *Moabites*, Esa. 15, 1. *The burthen of Moab.*

3 All the enemies of Gods people, Esay 25,10. *And Moab shall be troden downe.*

[**Mocke**] A bitter taunt, or scornfull iest, either for some naturall infirmity, or for pietie sake. In the former kinde, the children Mocked *Elizeus*. 2. King. 2,23. *Come vp Bald-head.* In the latter kind, *Ismael* Mocked *Isaac*, Gen. 21,9. *Sara saw Ismael Mocking.* This is called persecution, Galat. 4,29. Thus Iewes and Gentiles Mocked Christ.

[**Modesty, or humility of mind**] That grace of the Spirit which enableth Christians so to moderate their affections, as that they keepe a comely meane in all parts of their behauior, *Act.* 20,19. *Seruing the Lord with all Modesty*, 1 Tim. 2,9 Modest apparell, expresseth a modest and sober minde.

[**Moloch**] An Idol of the *Ammonites*, shaped like to a man, being made hollow within, hauing seauen Closets. It was made of Copper, and the Israelites offered their sonnes and daughters vnto it, Leuit. 18, 21. *Offer not thy children to Moloch.*

loch. See Bible note vpon this place.

2 Any kinde of Idoll whatsoeuer, by a Synecdoche. Leuit. 20,2.

[Money answers all things.] That great rich men with their Money, bring to passe that their Feasts are furnished with variety of al delicates, Eccl. 10,19.

[Moone] That great Light which puts difference between nights and dayes; and bounds yeares and moneths by her course, Psalme 121, verse 6. *Nor the Moone by Night*, Genesis 1.

2 The world, and all earthly thinges, which for theyr changeableneſſe, are likened to the Moone, Reuelat. chap. 12. first Verse. *The Moone was vnder her Feete.* A Metaphor.

[New Moones] The first day of euery moneth, which was holy, onely during publique seruice; it signified that all the Moneths and euery season of the yeare is made holy, and for good vnto vs, Esay 1,14. *Your new Moones, &c.* See Num. 28,11.

[To turne the Moone into bloud.] To giue some fearefull token of Diuine wrath, as if the course of Nature should bee altered, Acts 2,10. *The Moone shall bee turned into bloud.* The same thing is likewise meant, by the darkning of the Sunne and Moone. A Metaphor.

[To Mocke] sig: 1. To laugh at one, and deride him for his graces, Gen. 21,9. This *Paul* Gal. 4. calleth persecution. 2. To abuse, whereupon followeth Mocking, & laughing to scorn. Gen. 39, v. 14.

[Morning] That part of the day which is first after the rising of the Sunne, Marke 16. verse 2.

2 An whole artificiall day. A Synecdoche. Genesis chap. 1. verse 5.

[No Morning in them] No light of true comfort (such as the morning bring to mens eyes, awaking out of sleepe) to such as refusing to heare the Lords Prophets, turne to Wizards and false Prophets, Esay chapter 8. verse 20. *It is because there is no Morning in them.*

[Morning and Euening.] A naturall day, consisting of day and night. A Synecdoche. Gen. 1, 5. *The Morning and Euening were the first day.* A part put for the whole.

[In the Morning] The time of ỹ Resurrection when Christ the Sunne of Righteousneſſe shall arise, to the full comfort of the chosen, Psa. 49,15.

2 Vnseasonably, Eccles. 10, 16.

3 The first times, Gen.49. 29. as at Euening sig: the last times, vers. same.

[Euery Morning] Dayly, or from one day to another, Lam. 3, 23. *Thy mercies are renewed euery Morning.* Also at all times to bee doing good, Eccles. 11.6.

[Early in the Morning] Seasonably, and in due time, Psal. 5, 3. *Earely in the Morning (O Lord) thou shalt heare my voyce.* It signifieth euery opportunity and fit time, both to pray for, and to receiue blessings: as in Psalm 88. verse 13. and 92. verse 2. and 90. verse 14. and 143, 8.

2 Quickely, speedily, and in short time, Psalm. 30, 5. *Ioy comes in the Morning*, Psalm 90. verse 5.

3 Diligently with great study and care, 2 Chro. 36, 15. *Rising early, &c.*

[Son of the Morning] The Day-starre called Lucifer, because it ariseth together with the Morning a little before the Sunne doe appeare, Esay ch. 14, 12. *O Lucifer, Sonne of the Morning.*

[The Out-goings of the Mornings and Euenings] The whole course of the day, and all things that fall out in it. Psalme 65, 8. *The out-goings of the Euenings and the Mornings praise thee.*

[To Morrow] sig: hereafter or for time to come, Exod. 13, 14. Deut. 6, 20. Ios. 4, 6. Math. 6, 34. As yesterday it put for time past, Gen. 31. v. 2.

[More abundantly.] More then was needfull, were it not for the wickednesse of Men, who wil not believe God, Heb. 6. v. 17. *God willing More abundantly, &c.*

[From Morning to Euening] Euery houre, moment, and minute of time, Iob 4. vers. 20. *From Morning to euening they be destroyed*, that is, Euery moment they hasten vnto their death.

[To take the wings of the Morning] To vse exceeding great speede and celerity, doing a thing so suddainely, as the beames of the Sunne are scattered through the ayre, Psa. 139, 8.

[To Mortifie] To kill, and to breake the strength and rage of sinne, by the Spirit. Roman. chapter 8. verse 13. *If ye Mortifie the deedes of the bodie by the Spirit, you shall Line.* Colos. 3, 5.

Mortification, what it is.

It is that worke or action of the Spirit of God, in the heart of a sanctified man, enabling him by little and little, to crucifie and destroy the Old man, with

with all his affections and lusts which bee either in his Reason or Will, till they be wholly abolished & taken away at the time of our death. See Rom. 6, 5, 6, 7. It is called a godly sorrow, 2 Corin. 7. 10. Deniall of our selues, Luke chap. 9. verse 23. Matthew 16. vers. 24. Also Contrition, *Acts* chap. 2. ver. 38.

[Mortality] An estate subiect to death, 1 Cor. 15, 53. *This mortall must put on immortality.*

[Moses] A person so cald, being a singular Prophet, by whom the Law was giuen, Exodus 3, vers. 1.

2 The bookes and writings of *Moses*, Luke 16, 29. *They haue Moses and the Prophets*, Iohn 5, 45.

3 The forme of ciuill gouernement or politicke state, vnder *Moses* his constitution and direction. Matthew 19, 7, 8.

Moses in three actions of his, bare a type and signification of Christ most cleerely, (and beside all other waies.) First, in deliuering the Morall Law in Tables of stone, hee signifies thereby, the hardnesse and disabilitie of mans heart to performe the Law, 2 Cor. 3, 3. Secondly, when he sprinkled both the booke of the Law and all the people with blood, as it is recorded in Exod. 24, 8. Heb. 9. 19, 20. which signif. that guilt and condemnation procured by the Couenant of works; by the free Couenant ratified in the blood of Christ, and apprehended by faith, was purged, reconciliation with God purchased, and his Spirit to enable them to doe the Law in some measure. Ezek. 11, 32, 33, 34. *Heb.* 8, 8, 9, 10, 11, 12. Lu. 22, 20. Thirdly, when hee put a Couering on his face, &c. Exod, 34. 29, 30, &c. which figured that which is written, 2 Cor. 3, 7, 8. 9, 10. that they could not behold (for the hardnesse of their heart) Christ the ende of the Law, till they were conuerted to the Lord.

[Into or vnto Moyses.] sig. either by *Moyses*, or by the hand and Ministery of *Moyses*, as by the hand of *Malachy*, Mal. chap. 1. vers. 1. or into the doctrine of *Moyses*, like that in Acts 19. v. 3. or *Moyses* beeing their guide and Leader, going first in that Sea wherein the Israelites followed him, being confident to doe so by his example. So *Chrysostome* & *Ambrose* expound it. 1 Cor. 10. ver. 2. *Were all baptized vnto Moyses.*

[Moyses] sig: One drawne out. See Exod. 2. v. 10.

[Mote] A thing so small, that it cannot be diuided into parts.

2 Eyther some small sinne espied and resisted, or some great

great sinne vnknowne and hidden from our sight, Math. 7,3. *Let mee pull the Mote out of thy Eye.* A lesser sinne, willingly and wittingly continued in, is a beame, when a great sinne (as Polygamy of the Fathers) not discerned to be a sinne, is but a Mote.

[**Mother**] One that beareth children naturally: thus was *Sarah Isaacks* Mother; and *Marie*, Christs Mother.

2 One that bringeth forth children spiritually. Thus *Ierusalem* which is aboue, is saide to be the Mother of vs all, Gal. 4.26.

3 One that careth for, instructeth, & defendeth others, as a Mother her children. Thus is *Deborah* called a Mother in *Israel*, Iudg. 5,7. That is, a Gouernor which bare a Motherly affection, *Rom.* 16,13. 1 *Tim.* 5,2.

4 Ancient women, which excell in yeeres, 1 Tim. 5,2. *The elder women, as Mothers.*

5 A Step-mother, & one that is to be honored, loued & cherished as a Mother. The fifth Commandement, *Honor thy Father and thy Mother.* Ioh. 19,27 *Behold thy Mother.*

6 One that is neer and deere vnto Christ (as a Mother to the Childe). Math. 12.50. *They that do the will of my Father, they are my Mother and my Brethren.*

[**Mother of vs all**] The holy inuisible Catholike Church, which (as a common Mother) bringeth fourth children into the Christian world, Galath. 4,26.

[**Nursing Mothers**] Queens and Princesses, which like nursing Mothers, foster and maintaine the Church of GOD by their authority & good lawes. Esay 49,23.

[**The Mother of whoredoms**] The author, inuenter, and cherisher of superstitions and idolatries (which are spirituall whoredomes.) Reu. 17,8. *Mother of whoredomes and abhominations.*

[**Moouing things.**] Things mouing swiftly in the waters, as fishes Leu. 11,10. or in the earth, as Weasels, Mise, Leu. 12,29. and fowles flying, Gen. 1.v.20.

In Esay 54,10. Mountaines and hills are put and vsed, to signifie durance of things, and by the end or vtmost bounds of hills in Gen. 49. 26. is meant all the world ouer, and so long as it endureth: for *Iacobs* blessings conteyne beside earthly, heauenly Blessings also in Christ whom *Ioseph* and *Iudah* figured in the birth-right and gouernment.

[**Mountaines**] The highest places of the earth, Prou. 8,25. *Ere the Mountaines were.* Mountaines

taines haue eminency and firmneſſe, they be high & vnmoueable or laſting. In Pſalm. 48,7. Mountaines are put for heauen. Alſo Dan. 2,45. For heauens are the place of the moſt high God, from whom that Stone Chriſt was ſent.

2 Great men, and Rulers, Pſalme 72,3. *The Mountaines may bring peace*, Eſay: *Tell the Mountaines, &c.* Potentates of the earth are exalted as Mountaines, and thinke themſelues ſtrong.

3 Arrogant and proud tyrants, ſwollen like Mountaines, with ambition, Iob 9,5. *GOD tranſlateth Mountaines, and ouerthrowes them in his wrath.*

4 The inuiſible, euen the holy Catholike Church, eminent and durable as a Mount, Pſal. 15,1. and 125,1. Sometime it ſignifies *Moriah* or *Sion*, where was the Sanctuary of God, Pſalme 121,1.

5 The viſible Church, Eſay 2,3. *Let vs goe vp to the Mountain of the Lord.* Obad. 16.

Mountaines and hilles are put for Realmes & Kingdomes ciuill and worldly, which being but temporary & changeable, are inferior in glory to the Mountaine of the Lord; that is, his Church collected of Iewes and Gentiles, which in honour and eſteeme exceedeth all earthly Regiments, becauſe it is vniuerſall. 2. Conſiſts of voluntary Citizens. 3. Hath God dwelling in it to preſerue and rule it. 4. Becauſe it is taught of God the true Doctrine & worſhip. 5. It is made to walke and liue truely according to that Doctrine and Religion: ſee Eſay 2,1,2,3. Alſo [**Mountaines**] The high hills and places wherein the heathens worſhipped their Idols, Ezekiel 18,6. See Deuteron. 12,2.

[**Mountaines and Valleyes**] Men of all ſorts, high and low, rich and poore, Eſay 40,4. *Valleyes ſhall be exalted & all Mountaines and Hils ſhall bee brought low*, Luk. 1,16,17.

[**Not to hurt in the holy Mountaine**] That in the Chriſtian Church, by the operation of the Spirit in the Miniſtry, there ſhould be ſuch meekeneſſe and agreement of minde, as one ſhould not ſtudy to hurt another, but to helpe rather: which is elſewhere Eſay 2. and Mich. 4,2,3. expreſſed by turning into mattocks, & pruning hooks, their ſwords, and ſpeares. Eſay 11,19. *They ſhall not hurt, &c. Ienius* expounds this by Rom. 8 28. both ſences may ſtand. How is the Romiſh perſecuting Church (all bent to hurt and kill the Saints) the holy Mountaine, the Catholike Church? It is the malignant and Cainiticall

ticall or ſanguinary Church, Reuel. 17,6.

[Mount of the Congregation] *Syon*, where Gods people vſed to gather themſelues vnto the publike ſeruice of God, Eſay 14,13.

[Mountaine of God] *Horeb*, where God appeared to *Moſes*, & gaue his Law vnto the people, Exod. 3,1.

It is alſo ſo called, becauſe it was great and high: See Pſal. 36,7. and was ſanctified of God by his appearing there, now: and after, when God came downe vpon it to giue his Law, Exod. 18,5. and 19, 3, 17, 18. ſo in 1 Kings 19, verſ. 8. It was called of dryneſſe, being vnwatered, and *Sinai* of the ſtore of brambles which grew there.

[Mourning] A godly griefe or ſorrow, for our owne or for the ſinne of others, Math. 5,4. *Bleſſed are they that Mourne.*

2 A moderate ſorrow, for the worldly euils that do befall our ſelues or others, Matthew 2, 18. *Mourning and weeping*, Geneſis 23, 2. *To Mourne for Sarah.*

3 Vnmeaſurable and greeuous lamentation and heauineſſe, expreſſed by ſmiting the body, tearing the hayre, renting the garments, &c. Mat. 24, 30. Gen. 37,35.

4 Iudgements and calamities, which cauſe Mourning, by a Metonimie. Ezek. 2, verſe 10. *Mourning, Lamentation, and Woe.*

The High Prieſt vnder the Law in mourning muſt not vncouer his head, nor goe out of the Sanctuary to mourne for any, becauſe hee had on his head the Crowne and the annointing Oyle, Leuit. 21,10,11,12. This was to ſignifie that Chriſt after his reſurrection hath obtained all happineſſe and glory in heauen, in all excellency, without the leaſt miſery and ſorrow: ſee Reuel. 4,4,5. and *Heb.* 2,7. Zach 6,12. And that beleeuers alſo through him ſhall obtain the like, ſee 1 Cor. 15,47,48,49. and *Heb.* 2,9, 10.

[Mouth] That part of the body, which is the Inſtrument of ſpeech.

2 Speech or words vttered by the mouth, which is the Inſtrument of ſpeech, Eſay 49,2. *Hee hath made my Mouth like a ſharp ſword*; that is, my words were as ſharpe and piercing as a ſword, Pſalme 73,9. *They ſet their Mouth againſt Heauen.* See Gen. 24, verſ. 57. and 40. and 45, 21. Exod. 17,1. Num. 9, 20. Deuter. 1, 26. Pſalme 49,14. compare Deut. 8,3. with Luke 4,4.

[Mouth] ſignifieth commandement, Geneſis 41, 41. Iob 39, 30. Luke 19,27.

[To be with ones Mouth] To

instruct and teach one, what, and how to speake, Exod. 4, 12. *I will be with thy Mouth.*

[**Mouth of the Lord**] The Lord himselfe, reuealing and opening his will vnto the people, Esa. 40, 5. *The Mouth of the Lord hath spoken it.* *Augustine*, by the Mouth of the Lord vnderstands Christ the sonne of God, who declared his Father vnto vs, Iohn 1, 18.

Note. Interpretour is opposed to mouth, Gen. 45. 12. compared with Gen. 42. 23. for an Interpretour is another mans mouth, Exod. 4. 16.

[**Breath of his Mouth**] The Doctrine of the Gospel vttered by the Ministers therof. 2 Thes. 2, 8. *Whom the Lord shall consume with the spirit or breath of his Mouth*, Esay, 11 4.

[**Rod or staffe of his Mouth**] The mighty and powerfull word of God, Esay 11, 4. *Hee shall smite the earth with the rod of his Mouth.*

[**Mouth of the earth**] Earth it selfe, taking in as a mouth, the blood of *Abell* to hide it. Genes. 4, 11. *The Earth opened her Mouth.*

[**To kisse the Mouth**] To loue, honour, and obey his words, Gen. 41, 40. In this sense *Dauid* saith, Kisse the sonne, Psalm. 2, 12. and *Samuel* kissed *Saul* being King, 1 Sam. 10, 1. and Men kisse his lips that answereth right words, Prouerbs 24, 26.

[**To open the Mouth**] To begin to speake, or to make an entrance into speech, after good deliberation taken, Mat. 5, 1. *Then Iesus opened his mouth*, Acts 10, 34. *Peter opened his mouth.*

2 To restore the vse of speech Luke 1, 64. *His mouth was opened immediately.*

[**Mouth of the Brookes**] The Lips of the Riuers, to which the two bankes are instead of two lips, Esay 19, 7.

[**To stop the Mouth**] To put to silence, or to make dumbe, through astonishment of Gods workes, Iob 5, 16. *Iniquity shall stop her mouth.*

[**Mouth of wickednesse**] A very wicked man, which with his mouth speakes foorth wicked things, Psal. 107, 42.

[**To speake Mouth to Mouth**] To speake manifestly, and not darkely, Numbers chap. 12. vers. 8.

M. V.

[**Multitude**] The greatest and mightiest men, which by might beare downe right, oppressing the poore by fraud or force, Exod. 23, 2. *Thou shalt not follow a Multitude to doe euill.*

2 The

2 The common people, or vulgar ſort of men, becauſe they are the greateſt number, Math. 9, 8. *When the Multitude ſaw it.*

[**Voyce of a Multitude**] A moſt vehement, ſtrong & lowd ſound, Dan. 10, 6. See Ezek. 1, 24.

[**Multitude of people**] Abundance, or great ſtore of people, Prou. 14, 28. *In the Multitude of a people is the honour of a King.* But multitude of people, is no note and marke of a true Church; forſomuch as many walk in the broad way, whereas few walke in the ſtraight way.

[**In Multiplying, I will multiply**] With certainty and greatneſſe to increaſe, Geneſ. 3, 16. *In Multiplying I will Multiply.* By this ingemination or doubling of words, both vehemency and certainety of the thing is meant; as in Gen. 2. *In dying thou ſhalt dye.*

[**Murder**] The taking away of mans life vnlawfully, Rom. 1 29. *Full of Murder.*

2 Kinds or degrees of murther by *Moſes*, deſcribed Deut. 19. One by ignorance or error verſe 4. the other of hatred pretenſed, ver. 11. or ſuddaine, Exod, 22. 12, 22.

3 All cruelty, in deede, word, or thought, Exod. 20, 13. *Thou ſhalt not Murther*, 1 Iohn, 3, 15. *He that hateth his brother in his heart is a Murtherer.* A Synecdoche.

[**Murtherers and Theeues**] Not only Men-killers or groſſe ſtealers: but all oppreſſors, wrong-doers, cruell exacters, and fraudulent dealers, which by wiles and cozenage drawe vnto them the goods of other men, Eſay 1, 21, 23. *Now Murtherers and Companions of Theeues.*

[**Murmurer**] A grutching diſcontented perſon, which is diſpleaſed with Gods diſpenſation and dealing, 1 Corin. 10, 10. *Neither Murmure ye as ſome of your Fathers Murmured*, Mat. 20, 11.

[**To Murmure**] To grieue in minde ſecretly, for want of ſome good thing which wee deſire; or for feeling ſome euill things which wee would not haue, 1 Cor. 10, 10. Ioh. 6, v. 41 43, 61. Here it noteth indignation and offence taken vpon Chriſts words carnally vnderſtood, but in Ioh. 7. v. 12. it ſig. ſpeech ſecretly whiſpered in the eare, out of feare of men.

[**To Muzzle**] To deny and keepe backe meate and maintenance from Labourers, men, or beaſts, Deut. 25, 4. 1 Cor. 9. 9. *Thou ſhalt not Muzzle the mouth of the Oxe.*

[**Muſt**] A neceſſity of that thing whereunto it is applied.

Heb. 9, ver. 16. *Where there is a Testament, there Must bee the death of him, &c.* Acts 14. v. 22. *We must through many afflictions enter into heauen.*

2 A dutie, and that which ought to bee, 2 Tim. 2, 6. *The Husbandman Must labour, before he receiue the Fruite.*

[**Musicke or Melodie of the Land.**] signifieth: the Praiseworthy, or best and most commendable fruit of the Land, and for which songs of prayse were giuen to GOD, Gen. 43. ver. 11.

N. A.

[Naked]

ONe that is voyd of all Cloathing to couer his body, Gen. 2, 25. *Adam was Naked and was not ashamed.*

2 One, that hath laid aside & put off the chiefe of his garments, 1 Sam. 19, 24. *Saul fell downe Naked*, that is, hee put off his Kingly apparell, Esay 20, 2. without his gowne, not without his shirt.

3 One, which lacketh Christ, the wedding and best Garment, Reuelat. 3, 17. *Thou art poore and Naked*, that is, voide of Christ and his graces.

4 Such as want the fauour and protection of God, which is our best couering, Exod. 32, 25. *When Moses saw the people Naked.*

5 One, which is not yet clad with immortall glory, 2 Cor. 5, 3. *Wee shall not be found Naked.*

6 One stript and left without worldly goods, Iob 1, 2, 21 1 Tim 6. 7.

[Nakednesse] Lacke of bodilie cloathing in whole or in part, 2 Cor. 11, 27. *And in Nakednesse.* Also our secret parts, Gen. 3, 7. & 9. 22. Leu. 18. ofte.

2 Want of Christ Iesus, his merits, and graces of his Spirit: which are the Soules deckings and ornaments, Reuel. 3. 18. *That thou maist hide thy filthy Nakednesse.* This is spirituall Nakednesse.

3 Weake, naked, and ruined places, Gen. 42, 9.

There is a double Nakednesse to bee gathered out of Gen. 2, 25. *They were both Naked and were not ashamed*; and Gen. 3, 7. *They knew they were Naked, and sewed Figge-leanes.* The former was a Nakednesse full of glory, holinesse, and innocency, containing 4, things. 1. vprightnesse of minde and will. 2. beauty and brightnesse of the whole body and euerie part. 3. harmony and consent of appetite, senses and members with the minde. 4. impassibility of the body, not obnoxious to cold, heate, or to suffer any hurt. The latter nakednesse after sinne, is full of turpitude, misery, and containeth a sense of all those euils contrary to the foure good things now mentioned. As 1. deprauation of minde and will, by blindenesse and peruersenesse; and depri-

depriuation of the Image of God in Wisedome, Holinesse, and Righteousnesse. 2. filthynesse and deformity, in the priuy members specially. 3. rebellion in the appetite, and inferiour powers against the rule of the minde. 4. Passions sundry and many, afflicting and affecting the body by diseases and distemper of the ayre, &c.

[Name] That whereby one person is knowne from another; as *Peter, Paul*, &c. Math. 1,21. *His Name shall bee Iesus.* Luke 1,6. *He shall be called Iohn.*

2 Testimony or report giuen of any man, which if it bee for good things, & giuen by good men, then it is a good Name; otherwise, it is an euill Name, Pro. 21,1. *A good Name is better then Riches.* This is that whereby we are made knowne and manifest to others, as men by their names.

3 Our selues, or our owne persons, Luke 10,20. *Reioyce that your Names bee written in the Booke of life*; that is, that yee are knowne before, and loued of God from euerlasting, Reu. 21, verse last.

4 Honour, renowne, praise, or glory, Deut. 26,19. *To make thee high aboue all Nations in Name*, Gen. 6,4. Men of Name, Eccle. 7,3. As vile persons are saide to be men without Name. Iob 30,8.

5 Appearance, shew, and seeming, Reuel. 3,1. *Thou hast a Name to liue.*

6 Memory, mention, Prou. 30. *His Name shall be put out.*

7 The most noble and powerfull Creatures in Heauen and Earth; Acts 4,12. *There is giuen none other Name vnder heauen.* Eph. 1,21. *Aboue all Names.*

8 Great excellency & dignity, Phil. 2,9. *And giuen him a Name, &c.*

9 Knowledge, Rom. 1,5. *For his Name among the Gentiles*; that is, to make him knowne by spreading the gospel, which is also sometime called § Name of God and of Christ, as Mat. 19,29. Marke 10,29. Luke 18. 29. Lastly, authority, power, or vertue, 1 Cor. 5, v. 4.

[Name, when it is referred to God] Any thing whereby God and his will is made better knowne to vs. Thus his Titles, as *God, Iehouah, Lord, &c.* Also his properties; as Mercy, Goodnesse, Truth: his workes, his Word, his Sacraments, his Religion, his Doctrine; All these are his Names. Exod. 20, 7. *Thou shalt not take the Name of the Lord, &c.* Exod. 3,18. *This is my Name for euer.* And 33,19. and 34,6,7. Psal. 8,1. Iohn 17 26. 1 Tim. 6, 1. Else-where often.

2 The aide and helpe of God, Psal. 44. 5. *In thy Name*

we

we shall tread downe our Enemies, 1 Sam. 17. 45. *I goe against him in the Name of my God.*

3 His honour, renowne and glory. Psal. 76, 1. *His Name is great in Israel.*

4 The renowned vertue and power of God, Math. 7, 22. *In thy Name, &c.*

[**Name of Christ, of Jesus, of Lord, of God**] Christ, or Iesus himselfe, or God himselfe, Acts 9. 14, 16. Psalme 124, 8. 2 Tim. 2, 10. The meaning hereof, is to admonish vs to seeke to vnderstand no more of God and of Christ, then is made knowne vnto vs in the word.

2 The Commandement of Christ. 2 Thes. 3, 6 Col. 3, 17.

[**My Name shall be in him**] Christ to be very true God, coessentiall with his Father: also his liuely Image by whom hee is knowne; and lastly, his Vicegerent authorised to be Lord and Ruler ouer his people. Exodus 23, 21. *Because my Name is in him.*

[**To giue ought for the name of Christ**] To entertaine one for the loue and sake of Christ, because hee honoureth him. Marke 9, 41. *Whosoeuer shall giue a cup of cold water for my Name.*

[**In the Name of a Prophet, Disciple, righteous man**] As a Prophet, as a Disciple, as a righteous man, because they be such, Mat. 10, 41. 42. *He that receiueth a Prophet in the Name of a Prophet, &c.*

[**A Name aboue euery Name**] Such dignitie and renowne, as farre excelleth all earthly and heauenly dignity and renown, whatsoeuer is in any Creature. Ephe. 1, 21. *He hath giuen him a Name aboue euery Name.*

[**To come in the Name of the Lord**] To be sent of God, or to come from him, furnished with Diuine authority as his peculiar Messenger. Mark. 11, 9. *Blessed be he that commeth in the Name of the Lord.*

[**To be baptized in the Name of the Father, &c.**] To be dedicate and set apart by baptisme vnto God, as his peculiar people and worshippers, Math. 28, 19. *Goe teach all Nations, and Baptize them in the Name of the Father, of the Sonne, and Holy Ghost.*

[**To be baptized in the Name of Christ**] To giue our Names to Christ by Baptisme, and therein to be made partakers of his death, buriall, and resurrection. Acts 8, 16. *They were onely Baptized in the Name of Christ.* Acts 19, 5.

[**Name of blasphemy**] One ful of blasphemies against God, against goodnesse, and against good men. Reuel. 13, 1. *And vpon his head a Name of blasphemies.*

[To

[To be named with ones Name] To be taken & accounted for ones Child, no lesse then if he were borne of him. Gen. 48,16. *Let my Name be named vpon them.*

Thus Gods Name is said to be called on vs. Deut. 28, 10. 2 Chron. 7,14. Ier. 14,9. that is, wee are named the sonnes of God, 1 Ioh. 3,1.

2 To be renowned by bearing the Name of some most excellent, as Christians are by bearing the Name of Christ, Ephesians, chap. 3. verse 15.

3 To be accounted ones wife, Esay 4,1.

[To come in the Name of Christ] Either Christ his agnomination, or his authoritie, Math. 24,5.

[New Name] The Childe of God. Reu. 2,17. *I will give vnto him a new name.* (See new) Some others expound it of the spirituall benefits of Christ, and the dignity that followes them.

[Not to Name a thing] Not to speake or make mention with pleasure and liking, but with a loathing and detestation of the thing named. Ephes 5,3. *As for Couetousnesse, let it not once be named.* Psal. 16,4. Exod. 23,13.

[A Name better then of sonnes and daughters] The title and name of the children of God, of sonne or daughter of God, of members of Christ, of heire and fellow heire with Christ; which is more excellent by much, then to be called or named a father of children: this is spoken for the comfort of godly Eunuches which are childlesse, Esay 56. v. 4 and 5.

[To despise his Name] To contemne and cause to be set at nought, the outward true worship of God, as the Priests and Iewes did, by offering corrupt Sacrifices, contrary to the Law. Malac. 1,6. *Ye despise my Name.* See ver. 7,8.

[For his Names sake] The voluntary forsaking of Country and goods, for this end and cause, that they might preach the Gospell to the Gentiles 3 Iohn 7.

[Through thy Name] Thorough the true knowledge of himselfe: a Metonimie of the subiect, Iohn 17,11. *Keepe them through thy Name.* Others expound it of the power of God, whereby men are preserued: both expositions may stand; for God by his might keepes such as soundly know and feare him, and none other.

[To haue a desire to his Name] Inwardly to meditate of the truth, iustice, and power of God, as also of his word and work, thereby to prop and stay their soules in patience & trust, till their deliuerance promised, came.

came. Esay 26,8. *The desire of our soule is to thy Name.* This their meditation in the 9. verse is set forth two wayes; first, by the earnestnesse of it, expressed in two termes, (soule and spirit) Secondly, by the continuance of it, (night and morning) that is, all the day long.

[Nature] Our estate by birth, being born into the world corrupt and sinfull Ephes. 2,3. *Wee are by Nature children of Wrath*; that is, such to whom the wrath and iudgement of God is due, even from our birth, through the guilt of that corruption, which by sin fell into our Nature. Rom. 11,24. *Wilde by Nature*; that is, by impurity and vncleannesse of Nature.

2 Sensuality. 2 Pet. 2, 12. *As Naturall bruite Beasts.*

3 A prerogatiue gotten by Birth, or Naturall descent and generation. Gal. 2,15. *We which are Iewes by Nature.*

4 Naturall reason or iudgement, shewing men what is honest, what vnhonest. Rom. 2,14. *Gentiles do by Nature things contained in the Law.*

5 A long, continued, & commonly receiued custome, 1 Cor. 11,14. *Doth not Nature teach you, &c.* Some interpret Nature here to be the common instinct of nature.

6 In truth, or in very deed. Gal. 4,8. *Ye did seruice to them, which by Nature were no Gods*; that is, not Gods indeede and truely, but by opinion and estimation of men.

7 Godly qualities and good dispositions put into our Nature by diuine power, 2 Pet. 2, 4. *Partaker of the Diuine Nature*; that is, of righteousnesse and true holinesse, wherein we resemble God, as children their Father; bearing the Image of his wisedome and purity.

8 Essence or substance, *Heb.* 2,16. *Hee tooke not the Angels Nature. Iames* 3,7. *The whole Nature of Birds and of Beasts, hath beene tamed by the Nature of man.*

[Naturall bruite Beasts.] Persons carried vnto bruitish lusts, being led not by any reason or counsell, not by the Spirit of God, but by a blind violence of Nature voyde of iudgement, 2 Pet. 2, 12. *As Naturall bruite Beasts.* These are said heere, verse 12. to bee made to bee taken, by a speech borrowed from beasts framed to that end; to become a prey to others which consume them: so these cruell-hearted creatures willingly put themselues into the snares of sinne, being vessels of wrath prepared to destruction, Rom. 9, 22.

[Naturall sonne] One truly and indeed begotten by the Gospell, Titus 1,3 *Titus my*

Naturall

Naturall ſonne, or my owne ſon, 1 Tim. 1, 2.

[Naturall body] A body quickened by the ſoule, and maintained in life by Naturall and ordinary meanes, as meat, drinke, ſleepe, &c. and is ſubiect to naturall affections and operations, as generation, nutrition, augmentation, motion, &c. Contrary to this is a ſpirituall body, which being endowed with the condition of immortality, is preſerued aliue without ſuch meanes, by the immediate worke of the Spirit, 1 Corinthians 15. 44. *There is a Naturall body, and there is a ſpirituall body.* The body when it is ſowne and buried, is not now a Naturall body, but was while it liued.

As mens bodies in this earthly eſtate, are ſaid to be animall (or naturall) becauſe they are quickened by the ſoule, which doth viuifie or giue them life. 2. Becauſe this animall life being weake, needeth many naturall helps, as meate, ayre, reſt, Phyſicke, &c. And thirdly, are ſubiect to naturall or animall affections or operations, as generation, augmentation, nutrition, motion, mutation, corruption, &c. So after the reſurrection, the ſame bodies of the Saints are called ſpirituall, not for that they be turned into ſpirits, (becauſe they remaine ſtill bodies without any change of ſubſtance) but in regard they ſhall be endowed perfectly with the condition, qualities, and gifts of the Spirit, as our Sauiour ſaith, Math. 22. *They ſhall be like the Angels in Heauen*, which neither marry, nor giue in marriage. The bodies once raiſed, ſhall be wholly moued and ruled by the Spirit of Chriſt their Head. 2. Be altogether ſubiect to the Spirit, and ſhall intend none but ſpirituall actions. 3 Enfreed from all actions of naturall life: and fourthly, the Spirit ſhall immediately ſuſtaine them by his exceeding vertue, without any ſuch helps as now our fraile animall life doeth ſtand in neede of. They therefore erred groſly which taught, our bodies ſhould be changed into ſpirits, and become vnſenſible, inuiſible, vntouchable, &c. as one *Ioannes Hieroſolimitanus*, and after him M. *Stapleton* affirmeth, and as the Anabaptiſts do hold: for the reſurrection ſhall adde glorie vnto, but ſhall not deſtroy the natures of bodies, elſe could it not affoord matter and cauſe either of comfort in the godly, or of terrour in the wicked, if the ſame bodies did not riſe againe.

[Naturall care] True and faithfull care, voyde of counterfeiting

terfeiting and negligence. Phil. 2,20. *Which hath a naturall care of your matters.*

[Naturall vse] A custome agreeable to the Law of nature. Rom. 1,26. *Did change the naturall vse, into that which is vnnaturall.*

[Naturall man] The vnregenerate man, who stil sticketh in the old corruption of Nature, his ignorance and obstinacy which hee brought with him into the world. 1 Cor. 2, 14. *The Naturall man perceiueth not the things which be of God.*

[Naturalnesse of loue] Truth and sincerity of loue. 2 Cor. 8, 8. *I proue the naturalnesse of your loue.*

[Naturally] By light and instinct of Nature. Iude 8. *What things they know naturally.*

[Two Nations] Father of two people, Gen. 25, 23.

[Nation] Either the Country or the people which inhabite it, Psal. 117,1. *Praise him all ye Nations.* Reuel. 9,7. *Of all Nations, kindreds, and people.* Exod. 19,6. *Ye shall be an holy Nation.*

2 The author and head of a Nation or people. Genes. 25. *Two Nations are in thy wombe.* This is meant (by a Metonimie) of *Iacob* and *Esau*, the two rootes of the *Israelites* and *Edomites.*

[To encrease a Nation] To heape vpon the Iewes being brought low, life and all good things more and more. Esay 26,15.

[A great Nation] A large posterity both for quantity and qualitie, for number and name; so was *Abrahams*, for of him came the Ismaelites by *Agar*, the Midianites by *Kethura*, and the Israelites, which were great in multitude. Secondly, in renowne. Thirdly, in Lawes. Fourthly, by the couenant with God. Fiftly, becauſe great Kings, Prophets, and holy men came from him. Genesis 12. verse 2.

[Nauill] That member and part of the body which is in the middle of the belly, &c.

2 The extreme impurity and deformity of our corrupt Nature. Ezek. 16,4. *Thy Nauill was not cut*; that is, thy impure and sinful nature, was not corrected and healed.

3 The middle part of any thing. Iudg. 9,37. *I see folke come downe by the Nauill (or middle) of the Land.* Metaphor.

4 The whole body. Iob 40, 11. *His force is in the Nauill of his belly.* Synecdoche.

5 Both body and minde, and whatsoeuer is within or without a man. Prou. 3,8. *So health shall be to thy Nauill.* An Allego-

ry.

ry. As Infants in their mothers wombe, by the Nauill take in nouriſhment from the mother to ſtrengthen the moſt inward parts, ſo the godlyin the Church are fed, ſtrengthened, and put in good plight euerie way, through the true knowledge and reuerence of God.

[Nazarite] He was a perſon which had made a vow of ſeparating himſelfe to the Lord in a ſpeciall manner: the Law and order whereof is written, Numb.6.2,3,4,5,6,7,8.&c.vntill verſe 21. It ſignified ſundry things. 1. the purity of Chriſt, that was ſo perfectly ſeparate from ſinners, Heb.7.26.

2 That we ſhould ſeparate our ſelues from all euill things, and whatſoeuer hath a ſhew of euill, 2 Theſ.5,22.

3 Whereas the Nazarite was holy in a ſpeciall manner, this ſignified the perfection of holineſſe in Chriſt aboue other; and that at length hee ſhould giue the like holineſſe to his Church Epheſ.5.26,27,28.

N. E.

[Necke] The higheſt part of a naturall body, and the chiefe City in a politicke body, as *Ieruſalem*, *Eſay* 8,8.

[Neere to curſing] That the curſe and wrath of God is not by and by executed after the ſinne againſt the Holy Ghoſt is committed, but is often reſpited. Heb.6. ver.8. See the like phraſe, Heb.8,13. *Neere to be done away*; to *ſigni.* that it was not farre off to be done away.

[Neighbour] One that dwelleth nye or neere to vs, in the ſame burrow or ſtreet.

2 One that is neere vnto vs in kinde or blood: euen euery man and woman that comes of *Adam*. Math.22,39. *Loue thy Neighbour as thy ſelfe*: whoſoeuer is of our nature and kinde, and doth or may ſtand in neede of vs, is our Neighbour.

[To haue God neere vs, and to be neere God] God to be ioyned to his people by a Couenant with them in Chriſt. Ephe.2,13. and by readineſſe to ſuccour and ſaue them, according to that Couenant when they ſeeke him. Pſal.145,18.& 148,14. On the other ſide, Gods people are ſaid to be neere God by their ſeruice of him, Leuit.10,3. & by ſpirituall alliance in Chriſt. Ioh.20,17. 1 Ioh.3,1. For this word neere or nigh, is put for kindred. Leu. 21,3. Chriſt draweth neere to God for his people, Ier.30,21. and they by him.

[Net] An Inſtrument which Fiſher-men vſe to catch fiſh in.

2 The viſible Church, which is like a net that brings to land both fiſh and other things.

Math.

Math. 13, 47. *The Kingdome of God is like vnto a net cast into the Sea.*

3 Meanes and helps to liue by. Hab. 1, 16. *He sacrificed to his Net.*

[**Neuer**] Not for a long time. Leuit. 6, 12, 13. *The fire shall neuer goe out.*

2 Not at all. Mar. 3, 29. *Shall neuer haue forgiuenesse.*

[**New**] That which is not old, and comes in the stead of the old. 2 Cor. 5, 17. *All things New.*

2 Vnwonted, neuer seene or heard before. Eccle. 1, 9. *No new thing vnder the Sunne.*

A thing in phrase of Scripture is sometime said to be new, which is alwaies renewed vpon new occasions, and so permanent; as *Iob* saith, *My glory was New with me.* So loue is both an old and a new Commandement. 1 Iohn 2. 7, 8. also New Songs, Psal. 33, 3. & 40, 3. and 96, 1. and 98, 1. 144, 8. Esay 42, 10. Vnlesse we may say that these haue reference to the state of things vnder the Gospell, where there is a New Couenant, Heb. 8. ver. 8. *New Heauens and New Earth.* Reuel. 21, 1. *A New man.* Ephes. 2, 15. and 4, 24. *A New Ierusalem.* Reuel. 21, 2. *And all things New.* 2 Cor. 5, 17. Reuel. 21, 5. & 8, 9. & 14, 3.

[**New Creature**] One regenerate by the Spirit, or endewed with New qualities of righteousnes and holines. 2 Cor. 5. 17. *He that is in Christ, let him be a New Creature.*

[**New-birth**] The begetting of those New qualities by the worke of the Spirit. Iohn 3, 3. *Except ye be borne anew.*

[**New Couenant**] The agreement which GOD hath made with his people for saluation by Christ. See Couenant.

[**New Doctrine**] Euery doctrine not heard of before. Act. 17, 19. *Wee will know what this New doctrine meaneth.* Also euery doctrine, how ancient soeuer it be, if it be contrary to that which is taught in the word, it may be called New.

[**New heart**] A soule renewed and changed, not in the substance and faculties of it, but in qualities, being framed anew after God, in knowledge, righteousnesse, and true holinesse. Ezek. 11, 19. *I will put a New heart in thee.* Hee who said, I will giue you a New heart and a New Spirit, hath elsewhere said, *Make your selues a New heart*; how is it then that hee who saith, *Make*, saith, *I will giue it*; why doth he command vs to make, if he be the giuer? Why doth he giue, if man himselfe be the maker and worker? The cause is, hee giueth the thing which hee commandeth

vs

vs to make, and helpeth vs whom hee hath commanded, that wee may doe the thing commanded. For thorough his grace it commeth to passe that man is endowed with a good will, who before naturally had an euill will. *August. lib. de Grat. & libero arbit. cap.* 16.

[New Lumpe] The whole body and masse of the Church, renewed and purged from the old Leauen of sinne and corruption. 1 Cor. 5,7. *Purge out the old Leauen, that ye may be a new Lumpe.*

[New Ierusalem] The City of God, or the heauenly City. Reue. 3,12. *I will write vpon him the Name of the City of my God*; that is, the new *Hierusalem*: new name. See name.

All beleeuers of the Gospell from the first preaching of it, are called new Ierusalem, which is said to be the mother of vs all by a familiar speech of the Prophets, who as they liken particular Churches to the daughters, so they compare the whole Church with the mother. Reuel. 21,2. and Galath. 4,25.

[New Song] A Song which doth not wax old & vanish, but is continually renued by the godly, by reason of Gods continuall fresh Mercies and benefits toward them, Psal. 33,3. *Sing vnto him a new Song.* Psal. 96,1. Psal. 40,3.

[New Heauens, and New Earth] The estate & condition of the world after the last iudgment, when it shall be purged from vanity & corruption, and restored to such glorious perfection and proportion, as if Heauen and Earth were created anew. 2 Pet. 3,13. Reuel. 21,1. *I saw a new Heauen, and a new Earth, Rom.* 8,20,21.

2 The blessed estate of the elect vnder the new Testament, being quite altred and framed (as it were anew) by the Spirit and Gospell of Christ. Esay 66, 22. *The new Heauens and the new Earth which I shall make, shall remaine before me.*

[New tongues] Strange Languages, which they had not knowne nor vsed before, being suddenly taught them by the singular gift of the Spirit, Mar. 16,17. *And shall speake with new tongues.* These are called other tongues, Acts 2,4.

[New wine, and new cloth] Wine newly pressed out of the Grape, and raw cloth before it be fulled.

2 Strict and seuere Lawes, about ceremonies and things indifferent, Marke 2,22. *No man puts new wine into old Vessels &c.*

[Newnesse of life] A conuersation pure and vnblameable, such

ſuch as Gods Children liue, after their New birth. Rom.6,4. *That we ſhould walke in newneſſe of life.*

[A Neſt] A place where Birds lay their Egges and bring forth their yong.

2 The Birds in the Neſt: Eſay 10,14. *My hands hath found the Neſt.* Thus the proud *Aſſyrians* eſteemed their enemies as ſilly contemptible Birds.

3 A very high habitation, and free from aſſailing, as the Eagles neſt. Obad. 4. *Thy Neſt among the Starres.*

N. I.

[Niggard] A Churle, who ſpareth more then is fit.

2 A wicked man, by a Synecdoche. Eſay 32,5. *A Niggard ſhall be called no more liberall.*

[Nigh and far off] Not bodily alwayes and locall, but ſometime ſpirituall neereneſſe or diſtance. Epheſ. 2,3. *Ye which ſometime were farre off, are made nigh by the blood of Chriſt.* Neerenes & farneſſe reſpect not place here, but condition or eſtate: the Gentiles in eſtate of vnbeliefe, were far off, euen enemies and vngodly; but the ſelfe ſame being conuerted, & by faith ſet in the eſtate of grace, were ſo neere, as to become frinds, mẽbers of Chriſt, children of God, and heires of heauen.

[Night] That place of time wherein darkneſſe couereth the face of the earth, the Sun being abſent from vs. 1 Cor. 11, 23. *The ſame Night when he was betrayed.* Alſo ſuddenly, when it is leaſt lookt for, Eſay 15,1.

2 The time of ignorance and vnbeliefe. Rom. 13, 12. *The Night is paſſed.* 1 Theſ. 5,7. *Sleep, and be drunke in the Night.*

3 Time after death, or death it ſelfe. Ioh. 9,4. *Night will come when none can worke.*

Night is the time of the Sunnes abſence from our Hemiſphere; as the day is the time of the Sunnes preſence therein: both they containe one whole reuolution of the Sunnes motion to the ſame point of the Meridian in twenty foure houres.

[Night commeth] As the *Idumæans* had their morning of proſperity and liberty, when they ſhooke off the yoke of Ki. *Ioram*, ſo their calamity & miſery by *Sanherib* King of *Aſſyria* was comming and approching (as a blacke Night) vpon them. Eſay 21,12. Night is figuratiuely, the time of trouble and dangers. Iob 30, 20, and 38. and 5, 2. Pſalme 31, 25.

[Of the Night] Blinde and ignorant perſons, ouerwhelmd with the darknes of ignorance and infidelity, hauing the Sun

of the Gospell hid from them, 1 Thes. 5, 8. *Yee are not of the Night.*

N. O.

[Noble.] A person aduanced to honour by descent or merit. Dan. 3, 2. *He sent forth to gather together the Nobles.*

2 One of excellent piety and vertue, renowned and ennobled for speciall Graces. Acts 17, 11. *These were more Noble then they of Berœa.*

3 Renowned, famous, & glorious. Psal. 44. *Our Fathers haue declared thy Noble works.*

4 Men picked and singled out from others, chosen men to accompany *Moses*. Exo. 24, 11 *Vpon the Nobles of the children of Israel he laid his hand.*

[Sonne of Nobles] One well and duely educated, fitted for the gouernment of a people, Eccles. 10, 17.

[None] All and euery one vniuersally, Psal. 14, 3. *None doth good, no not one.*

2 A few, or a little number by a Synecdoche. Iohn 3, 32. *And none receiueth his Testimony.*

[Noahs Arke] Did figure Christ his Church, whereinto they that enter by faith are saued from the flood of Gods wrath; of which grace, Baptisme (the answerable type) is the signe and seale: See 1 Pet. 3, 20, 21.

[Not] An absolute denyall, Exod. 20. *Thou shalt not kill.* As in all prohibitions.

2 A conditional denial. 1 Cor. 6, 10. *Couetous, theeues shall not inherite.* As in many threatnings and comminations. [Not] is a particle of denying, or forbidding.

3 A respectiue and comparatiue denyall. 1 Cor. 1, 17. *Sent not to baptize, but to preach.* Psal. 51, 16. *Sacrifices thou wouldest not,* Psal. 40, 6. Ier. 31, 34. *Euery man shall not teach his neighbour.* Hosh. 6, 6. *Desired mercy, and not Sacrifice.* Likewise in sundry other speeches of comparison, where a thing is not simply denied, but in some respect; as also in Eph. 6, 6. Here by this particle [Not] other enemies, as wicked men and our owne lusts are not excluded; but the chiefe aboue all is noted and named; to wit, the diuels.

[Nothing] 1. No good worke at all pleasing to God, not so much as a good thought. Iohn 15, 5. *Yee can doe nothing without me,* 2 Cor. 3, 5.

2 No doctrine pertaining to saluation, or any authoritie to preach it. Gal. 2, 6. *They did adde nothing to me.* 1 Cor. 2, 2.

3 No reward or wages for their labour. 3 Ioh. 7. *Taking nothing of the Gentiles.*

4 No one word, speech, or sentence. Mathew 27, 12, 14,

He answered nothing.

5 Of no worth, value, vse, or account for true godlinesse, 1 Cor. 13,2. *I am nothing*; that is, it profiteth me nothing, as v. 3.

6 No meate, or no kinde of eatable things; for of such hee speaketh, Rom. 14,14. *There is nothing vncleane.* These 2 words [*nothing*] and [*all things*] are to be expounded according to the subiect or matter which is presently entreated of.

7 No diuinity, no godly power, 1 Cor. 8,4.

[**Nothing in me**] No power ouer me, no matter nor cause against me, being the innocent Lambe of God, and the eternall Sonne of God, Ioh. 14,30. *And hath nothing in me.*

[**To note a man**] To excommunicate him. 2 Thes. 5, 14. *Note that man, and haue no company with him.* These words shew what is meant by noting; as also the like in 1 Cor. 5,9,11. The end of excommunication, is to bring the party so noted, vnto shame, which may lead to repentance. To make lucre and monythe end of excommunication is most filthy merchandise of holy things, yet too too common in the Court of *Rome*, where all things be vendible. Such as thinke the word Note to be no more but to signifie, neither obserue the greek word which is not *Seemainete*, nor the Article put before (Epistle) to point out a certaine Epistle, euen this written to the *Thessalonians*.

[**Nouice**] A yong Scholler, one newly or lately planted into Christianity. 1 Tim. 3. ver. 6. *Hee may not be a Nouice or yong Scholler*; that is, a childe in vnderstanding.

N. V.

[**Nurse**] A godly Queene, Esay 49,23. see nursing mother.

2 A Minister of the word, louing and tender as a Nurce. 2 Thes. 2, verse 7. *We were gentle among you, as a Nurce cherisheth her children.*

3 One that helpeth mothers in the bringing vp of their children. Gen. 24, verse 59.

O. O.

[O] THe voyce of one Lamenting. Luke 13, 34. *O Ierusalem, Ierusalem,* 2 Sam. 18,33.

2 The voyce of one praying, and calling vpon another, Mat.6,9. *O our Father.*

3 The voyce of one wondering, and exclaiming with admiration, as at some strange thing, Rom.11,33. *O the depth of his Wisdome.*

4 The voyce of one chiding or speaking to another in way of reprehension. Gal. 3, 1. *O ye foolish Galathians.* Luke 24. verse 24. *O yee foolish and slow of heart.*

5 The voyce of one exhorting and encouraging to duty. Psal.95,1. *O come let vs sing vnto the Lord.*

O. B.

[To Obtaine mercy] To receiue and get the gift of Faith by the mercy of God. A Metonimie of the cause for the effect. Rom.11,31. *Through your Mercy, they shall obtaine Mercy.* The meaning is more fully thus, that the mercy shewed to the Gentiles in calling them to Christ after the Iewes were cast out, should be an occasion that the Iewes by the mercie of GOD (being now in vnbeleefe) should hereafter beleeue and be saued, for so much as the vnbeleefe of the Iewes was occasion of saluation to the Gentile, verse 30. Me thinks the generall calling of the Iewes toward the second comming of Christ, is plainely by *Paul* in this 11. to the Romans proued to be possible and probable in verse 24. by an argument from the lesse to the more: also from the power of God, verse 23. and then that it is infallible and certainly shall be, as agreeable to the will of God reuealed to *Paul* ver. 25. confirmed by propheticall authority, foretelling it in two places out of Esa. verse 26,27. By the dignity of the Iewes, being Gods elect people, verse 28. also by the Nature and condition of Gods calling and gifts, which are immutable, verse 29. by the comparison of Iewes and Gentiles, and the common end of their miseries, verse 30, 31, 32. Lastly, from the couenant made to

Abra-

Abraham, & the Fathers of the Iews, ver. 16. To all which may be added the Testimony as of the Lord, in Ezek. 37,1,2,3,4. and Reuel. 7,4,5. and chap. 21. verse 2,3,6,7. Also of his Seruants, M. *Caluin*, *Beza*, *Iunius*, *Pascator*, *Pareus*, *Peter Martyr*, *D. Willet*, Fathers and Schoolemen, *Hillary*, *Chrysostome*, *Tho. Aquinas*.

[**Obedience**] A readinesse to doe the will of God in things commanded or forbid by him, be they neuer so troublesome, and neuer so much against our reason and liking. Rom. 5,19. *As by the Obedience of one man.* 1 Sam. 15,22. *To Obey is better, &c.* Exod. 24,7. *We will do it, and be Obedient.*

2 Submission to the Gospell, when it is beleeued of vs. Rom. 1,5. and Rom 10,17.

3 Rumor and fame of Obedience, Rom. 16,19. So Rom. 1,8.

[**To Obey Ministers**] To submit with readinesse to their authority, suffring their words of exhortation and rebukes to take place with vs, for our reformation. Hebrewes 13,17. *Obey them who haue the ouersight of you, and submit your selfe.*

[**To Obey the Doctrine**] To beleeue it, & liue after it, when our reason, minde, conscience, will, affections, and members, are brought vnder it, to stoope to it, & be gouerned by it. Rom. 6,16. *Yee haue Obeyed from the heart, the doctrine, &c.*

[**To Obey Parents, Magistrates, and Maisters**] Willingly to performe their iust commandements, and patiently to beare euen their vniust corrections. Ephe. 6,1. *Ye children, Obey your parents.*

[**To Obey the lusts of sinne**] In will to consent vnto, and in workes to practise the euill and sinful desires of our harts. Rom. 6,12. *That yee should Obey the lusts of sinne.*

[**Oblation**] Some externall thing, offered and giuen vnto God, to pacifie and appease his anger against sinne, or to witnesse thankfulnesse for some benefit. Psal. 51,19. *Burnt Offering and Oblation.*

The word in the Hebrew sig. generally a gift or present carried to any. Gen. 32,13. Psal. 54,12. and 72,10. and in speciall, a gift or oblation presented to God. Genesis 4,3,4,5. Psalme 96,8. most specially the oblation of Corne or flower, called the meate-offering. Leu. chapter 2. Numbers 29. There is then a ciuill offering, called a present or gift to men, for loue and honour sake; and a sacred offering to God for gratulation or propitiation.

Note further, that it was pro-

uided by the Law, that things offered to God, were to be without blemish, neither blind, broken, or maimed, or which had a Wem, or was scruuy, or scabbed; by all which was signified, the perfect Sacrifice of Christ, holy, harmlesse, &c. Heb 7,27. 1 Peter 1,19. Secondly, our obedience, though vnperfect, yet as it proceedeth from the holy Spirit, to be pure before GOD, being without all hypocrisie. As 1 Tim. 2,8. 1 Ioh. 3,3. Mal. 3,11. Thirdly, that in heauen no vncleane person shall come. Cant. 4,7,8. and Eph. 5,5.

Note further, that the salting of Oblations or Sacrifices with salt according to the Law Leuit. 2,13 which is repeated, Marke 9,49. signifies that the couenant of God made with vs in Christ, should dwell in vs, & be rooted in our heart. Marke 9,50. Secondly, the mortification of our Lusts, as salt soketh and drieth vp fresh and vnholsome humours; to which purpose Christ applyeth it, Marke 9,42. Thirdly, that zeale and feruency ought to season all our actions, ioyned with care of mutuall peace, Marke, chapter 9. verse 50.

[**Offering burnt**] The expiation of sinnes by Christ, whose whole manhood was burnt vp in the fire of his Fathers wrath: The Sacrifice called Sinne-offering, figured and sealed the same: as in Hebrewes 10. verse 6, and 10.

[**Obseruation**] Outward pompe and shew of maiesty to be known by, Luk. 17,20. *The Kingdome of God commeth not with Obseruation.*

[**To Obserue dayes**] To attribute holynesse and vertue, to dayes, which belongs not to them; or to put religion in difference of dayes. Gal. 4,10. *Ye Obserue dayes and Moneths, &c.*

[**To Obserue the Tradition of men**] To keepe and hold superstitiously the rules and precepts deliuered vnto vs by men Marke 7,8. *Ye Obserue the traditions of men.*

[**Obeysance**] Ciuill reuerence, by bowing the body, in token of the regard which wee owe to some person of dignity and worship, for his yeares, gifts, or place. Exodus 18,7. *And did Obeysance.*

[**Odour**] The efficacie of Christs death, appeasing the wrath of God, for the sinnes of the elect, causing themselues, and their prayers to be acceptable to God, Reuel. 8,3. *Much Odours was giuen vnto him.* Eph. 5,2. *A Sacrifice of sweet smelling Odour.*

2 The workes of Charity, which being done in Faith, are vnto

vnto God (through Christ) as a pleasant Odour. Phil. 4, 18. *That which came from you, was an Odour that smelleth sweete.*

[Of] Efficient cause, or author and chiefe worker of a thing, Mathew 1, 18. *And she was found to be with childe Of the holy Ghost.* Rom. 11, 36. *Of him are all things.* Iohn 1, 13. *But are borne Of God.*

In carnall generation, this particle (Of) so noteth the materiall cause of which wee doe come and be borne, as it implieth efficient too, for parents be both first workers, and also the matter of generation. It is not so in our spirituall begetting, where God is onely efficient, the immortall seed of the word hath the place and force of the matter.

2 The instrumentall cause, Acts 19, 11. *God wrought Myracles by the hand of Paul.*

3 The materiall cause or matter, whereof any thing is made, Romans 1, 4, *Borne of the seede of Dauid.*

4 In Gal. 2, 16. *By the Faith Of Iesus Christ.*

[Of him, by him, and for him] That all persons, Angels and men, also all other Creatures and workes doe take their beginning of God, as their first cause, to be by him sustained in regard of preseruation; and for him in respect of their end and perfection, Rom. 11. ve. 36. *For Of him, by him, and for him, are all things*: that is, sayeth M. *Caluin*, of God himselfe alone, none other mooving him; by him, none other helping him; and for his owne glory, and not for any other cause.

[Offence] A stone, blocke, or some other thing, whereat men may stumble.

2 Euery occasion of sinning giuen to others, Mathew 18, 6. *Whosoeuer shall Offend one of these little ones.* Verse 7. *Woe be to them by whom Offences come.* Rom. 14, 21. 1 Cor. 8, 13. *Giue no Offence to the Church of God.* Euery hinderance in the course of godlinesse, offered vnto vs by another, is an Offence; and (as it were) a stone cast in our way to make vs stumble. This is an Offence giuen.

3 Euery hinderance and let in our course, not offered by others, but laid hold on by our selues, without iust cause; as when the Iewes were offended with Christs Doctrine, Mat. 15, 12. *The Pharisees are Offended in hearing this saying.* Iohn 6, 61. *Doth this offend you?* This is an Offence taken.

4 Euery sinne or fault against God, or our neighbour, how secretly or priuatly soeuer done; Rom. 5, 15. *The gift is not so as is the Offence.*

5 Knowledge of an Offence.

Rom:

Rom.5,20. *The Law entred, that the Offence might abound.* Rom. 3,20. *For by the Law comes the Knowledge of sinne.*

[**Without Offence**] Not one free from sinne, but free from giuing occasion of sinne to others, in actions before men, as well as sincere before GOD in their minds. Phil.1,10. *without Offence.*

[**To Offend**] To do any sinne in thought, word, or deed. Iam. 3,2. *He that Offends not with his tongue is a perfect Man.* Psal.19. 12. *Who can tell how oft he Offendeth?* Mat.23,16.

2 To minister or giue occasion of sinne, either by word or example. 1 Cor.8,13. *That I may not Offend my brother.*

3 To take occasion of sinning, when none is giuen, as the Pharisies at the Disciples plucking the eares of Corne on the Sabboth, Mar.2,23. As before, Mat.15,12. *They were Offended at that saying.*

[**Office**] Some function or calling, which bindes to dutie.

2 Some duty which is to be done in regard of some charge or function which we beare in Church, Common-wealth, or family Rom.12,7. *He that hath an Office, let him waite on his Office.*

[**Officers**] Seruants and Ministers, which attend vpon Magistrates, to execute their Commandements. Mathew 26. *The Officers of the High Priest.* Acts 5, 22.

[**Okes and Gardens**] Properly a kinde of Tree (or Trees in generall) and some enclosed ground for Hearbes, Plants, Flowers, Walkes, and other pleasure: improperly by a figure **Metonimie**, such Chappels and Altars as Idolatrous Iewes erected vnder Okes, and in greene Gardens contrary to the prescript of God, who had sanctified the Temple and Altar at *Ierusalem*, for his sacrifices and oblations, as Psal.132, 8,13. and Deut.12,4,5,6. 1 Kin. 8,19. and 2 Chr.7,12. Deut.16, 21. And by a **Synecdoche** of the part, these Altars thus erected signifies all voluntary seruice of God. Col.2,23. and euerie inuention of man in the publike worship of God. Esay 1, 29. *For yee shall be ashamed of the Okes and Gardens which ye haue desired and chosen.* Where note from (*ye haue desired and chosen*) that Idolatry hath originall from men themselues, feruently coueting and choosing it freely: whence it is, that Idoll seruers are such hot persecutours of such as mislike their superstition, and be at such cost to vphold it.

[As an Oake without leafe] That Idolatours in the day of the Lords wrath, ſhould be ſtript and ſpoyled of all their good and pleaſant things. Reuel. 18, 14 16, 17, 22, 23. Euen as an Oake in midſt of Winter, lacking greennes of leafe, and all viriditie and vigour, or as a Garden in middeſt of Summer withered by drought and lacke of water. Eſay 1, 29. *Thou ſhalt be as an Oke without Leafe.*

O. L.

[Wilde Olives] Gentiles, which were ſtrangers from Gods Couenant.

[Right Olives] The Iewes which were the people of his Couenant, Rom. 11, 17, 24.

[Olive branches, or Plants] Children, which (as Olive branches) are an Ornament and delight to their Parents, Pſal. 128, 3. *As Olive branches round about his Table.*

[Old Man.] Our naturall diſpoſition to euill. See Man.

[Old Veſſels] A minde nouriſhed in blinde ſuperſtition, & idle ceremonies, Math. 9, 17. *Neither doe wee put new wine into Old veſſels.*

[Old things] Naturall corruption, and the fruites of it. 2 Cor. 5, 17. The ſame is meant by Old Leauen, 1 Corinthians 5, 7.

O. N.

[Once and twice] Often, or many times, Pſal. 62, 11. *God ſpake Once or twice.*

[Once] A thing which (being done) is not iterated or gone ouer againe. Thus Chriſt is ſaid to be Once offered, to haue died Once, to haue ſuffered Once, Rom. 6, 10. Hebr. 9. two laſt verſes. Hebr. 10, 10. *Once and no more.* Therefore the ſacrifice of the Maſſe is abhominable, charging Chriſts death with inſufficiency, and the word with vntruth. Their diſtinction of bloody and vnbloody Sacrifice, is alſo directly againſt the Scripture, which techeth that there is no remiſſion, without ſhedding of bloud, Heb. 9, 22.

[One] One onely, ſo as there is no more of that kind; as One God, One Mediatour, One oblation, &c. 1 Tim. 2, 5. 1 Cor. 8, 4. Heb. 10, 14.

2 Vnited to Chriſt, and among themſelues by faith and loue, Iohn. 17, 21.

3 It ſignifieth fire, as Gen. 5. Dan. 9, 1. Mark. 16, 2.

[One accord] Common agreement and vnity of minde in Religion, Acts 2, 46. *And they continued daily with One accord.*

[Both One] Iewes & Gentiles

tiles to be gathered and ioyned into one people and Church of Christ, Ephe. 2,14.

[One Body] First, all the faithfull so compact and knit together like a body, consisting of many members well ioyned; therefore stand bound so to loue and helpe one another, as members of a naturall body, doe afford mutuall succour. Ephe.4,4. Col.3,15. *Yeare called to peace in One body.* See 1. Cor.12,26,27.

2 The corporation or society of Church Officers, who haue the resemblance of a naturall body with their guifts, modestly to serue and further the whole, not One lifted vp aboue others through pride & contempt, or despising others by disdaine, Rom.12,5. *So wee being many, are One body in Christ.* See ver.6,7,8.

[One heart] Consent in religion and affection, Ezek.11.19 *I will giue them One hart.*

[To be perfect in One] To be firmely and for euer vnited and knit vnto God the Father, thorough Christ our head and mediator, by the Spirit and faith, and among themselues by consent of minds and wils, Ioh.17, 23. *That they may bee perfect in One.* This sentence leads our mindes to the consideration of a threefold most blessed Vnion. The first is consubstantiall of the Father and the Son (*Thou in Mee.*) This is an vnion co-essentiall of persons in one essence; and it is the soueraigne cause of the two vnions following. 2. Vnion is the coniunction of Christ the head with the Church his true and mysticall body. This is an Vnion of two natures in one Will, [*In them.*] The third Vnion is the Communion of the faithfull One with another, as fellow-members (made perfect in one) This with the former Vnion, are not by mixture and transfusion of substances, but by the spirituall bands of faith and loue. Whence it commeth on the one side, that Christ with all his merits and gifts, are in common distributed to beleeuers his members: and on the other side, the faithfull doe mutually impart and bestow all their good things inward and outward, vnto the vse and benefit of one another. And this is that Communion of Saints, whereof wee make profession in our Creede to beleeue it.

[One sheepefold] One Catholique Church, consisting of beleeuing Iewes and Gentiles in all ages and places, Iohn chap.10. ver. 16. *and One sheepfolde.*

[One shepheard] Christ himselfe alone the spring of Pastors,

stours, Eccleſiaſt. 12. verſe 11. 12.

[One ſpirit] Spirituall vnion, being knit to God by one Spirit, 1 Corin. 6, 7, *Is One Spirit.*

[One in Chriſt] To bee as it were but one man, Galat. 3, 28. *Yee are all One in Chriſt Ieſus*, that is, moſt ſtraightly conioyned vnder Chriſt your head, as if yee were all but One, quickned by one Spirit to GOD, as they are to the World by one ſoule.

[One thing is needfull] The ſound and ſauing knowledge of Chriſt by the word preached, Luk. chap. 10. verſe 42. *There is One thing needfull*, Pſal. 27. verſe 4. *One thing haue I deſired.*

[One way] The doctrine of godlineſſe, which is but One, as there is but One God, Iere. 32. verſ. 39. *I will giue them One way.*

[One day] The firſt day, Gen. 1. ver. 5. by an Hebraiſme vſuall in the Scriptures, a cardinall number put for an ordinall, Geneſ. 8, 5. Math. 28, 1. Gen. 2, 10. *The name of the One* (i. firſt) *is Piſon*, 1 Corinthians 16, 1.

[One Faith] One doctrine not one gift of Faith, Epheſ. 4. 5. Faith is one, in reſpect of the obiect, but ſundry in reſpect of the ſubiect.

O. P.

[To Open.] To vnlocke ſomething, ſhut vp and lockt faſt from vs.

2 To giue vnto vs what we deſire in prayer. Thus God openeth to vs, Math. 7, 7. *Knocke, and it ſhall be Opened.*

3 To let in and receyue Chriſt, to dwell in our hearts by faith. Thus wee open vnto Chriſt, Reuel. 3, 20. *I ſtand at the doore and knocke, if any Man Open, &c.* Pſal. 24, 9.

[To Open the eare] To giue power vnto our ſoule, to vnderſtand and obey what wee heare of Gods will out of his word, Pſal. 40, 6.

[To Open the eyes] To giue light of Diuine knowledge to ſuch as were wholly blinde before, through ignorance, Acts 26, verſe 18. *To Open the eyes of the blinde.*

2 To helpe and encreaſe their knowledge which doe already ſee, that they may know the truth more fully then before, Pſal. 119, 18. *Open my eyes that I may ſee the wonders of thy Law*, Luke 24, 45. *He Opened their vnderſtanding, &c.* See further for this phraſe in [Eyes] There is a double opening of the eyes, one proper, when the fleſhly eye of the body is made to ſee that which before was not

not seene. The other improper or Metaphoricall, which is the opening of the mind, by which it vnderstandeth things which before lay hid. And this commeth two wayes: eyther of grace, when the holy Ghost enlighteneth the minde to see that which is good, pertaining to happinesse and perfection, by an illumination immediate and extraordinary, as Luke 24, 45. & mediate and ordinary, to wit, by Doctrine, as Acts 26, 18. Or it commeth of Diuine iudgement, when one hath giuen him a sense and conscience of his owne sinne, being presented to his minde before by Satan blinded, as it hapned to *Adam*, Genes. 3. and *Iudas*, Math. 27,5. This is sometime done, as by the inward worke of the Spirit in the soule (as in the two former) so by affliction men are made to vnderstand their fault, as *Iosephs* brethren. Gen. 42, 21. and in the prodigall son, Luk. 15,17.

[**Opening the hand.**] The large bounty and rich liberality of God, distributing good things to all liuing creatures, Psal. 104, 28. *Thou Openest thy hand, and fillest all things with thy blessing.*

[**To open the heart**] To enable and giue power vnto the soule to behold, and thorough faith, to embrace Christ as our Sauiour, with good feeling of his sauing mercies, Acts 16,14. *God Opened the heart of Lydia.* Our hearts are lockt vp by vnbeleefe, and opened by Faith.

[**Opening of heauen.**] The parting of the firmament, Acts 7. vers. 56. *Hee saw the heauens Open.*

[**To Open the lips**] To giue sufficient matter by blessings from God, and ability by the spirit of God to vtter the praises of God, Psalm. 51,17. *Our wickednesse lockes our Lips which are set open by grace.* This is one Key. The second Key, is Gods benefits.

[**To Open the mouth.**] To begin to speake after some deliberation, Math. 5.2. Acts 10. 34. *Then Peter opened his mouth.* And by a **Metaphor**, when life, and sense, and motion is attributed vnto things senseleese & liueleese: as the earth in Gen. 4. 10. to exaggerate and encrease the inhumanity of *Caine* more vngentle and fierce then the brutish & vnreasonable earth, which kindely receiued in *Abels* bloud, to hide that from the eye of men, which hee had cruelly shed and spilled: *The earth opened her mouth.*

[**To Open the Scriptures.**] To interpret and make plaine the true meaning of the Scripture, Luk. 24. *Hee Opened vnto them the Scriptures.*

[Oppo-

[Opportunity] The fittest & most meete time for the doing of any thing, Rom. 13, 11. *Considering the Opportunity or season.* The time of preaching the Gospell, is our Opportunity or season, wherein to seeke our own saluation.

[Oppression] The wringing and crushing of others, when great ones of the world deale extreamly and cruelly with the poore and needy; or when one ouer-reacheth another in bargaines, Esay 5, 7. *Behold Oppression.* 1 Thes. 4, 3. The word in Esay, is a Scab in the Originall Text. Oppressors bee like scabs which doe molest men.

2 Any violence offered, either to mens bodies, estates, or consciences, 1 Timothy chap. 1, 15. *Before I was an Oppressor of them.*

O. R.

[Oracle] The answers of the heathenish Gods, deliuered in prose or verse.

2 The answeres of God, declared to his people, by the mouth of *Moses*, or by his own mouth; euen the whole couenant of the Law; Acts 7, 38. *Who receeiued the liuely Oracles to giue vs.*

3 The whole word of the law deliuered to *Moses* from Gods mouth, together with the promises concerning Christ, and saluation by him, Rom. 3, 2. *To them of credit, were committed the Oracles of God.*

[Liuely Oracle] Making a liue, or giuing life. Such the words of the Law are in their owne nature; and also to such as perfectly keepe them, Acts 7, 38. Rom. 7, 10. *The commandements was Ordained to Life.* If it bee occasion of death to any, it is their owne fault.

[Order] A meane of peace, & of auoyding confusion, 1 Cor. 14. verse last: *Let all things bee done in Order.* It is order for one to pray, and the rest to say Amen. For one to speake, & the rest to heare. For many to sing together.

2 Time, some being raised before, as Christ; some after, as Christians, 1 Corinth. 15, 23.

[Ordinance] Appointment, decree, and determination, touching things to bee, or to bee done, or not to bee done. Psalm. 119, 91. *They continue to this day by thine Ordinance*, Exod. 18, 16. *And declare his Ordinances.* Thus Gods decrees are his ordinances, though vnwritten.

2 Such as beare the name of his people, to wit, the Israelites, with whom God had made a couenant, and to whom hee gaue his word and Sacrifices,

ces, Iohn 1. 11. *Hee came vnto his Owne, and his Owne receiued him not.*

[Owne] In this one sentence, is referred in the first place vnto things; for *Iudea, Ierusalem*, and the Temple were his Own: and vnto the persons in the second place, where, his Owne, signifieth the Iewes, by a singular priuiledge called and adopted to be his household, and as it were his Sacred sheepefold, to whom the Oracles of God were committed, Rom. 3, 2. See Rom. 9, 4. hereupon termed his peculiar, his treasure, an holy Nation, &c. the whole world, and all which dwell in it be his owne.

O. X.

[Oxe] The Minister of the word, which laboureth in the word and doctrine, 1 Cor. 9, 9. *Thou shalt not muzzle the mouth of the Oxe.* Hath God care of Oxen?

O. Y.

[Oyle] The iuice of the Oliue, which is naturall Oyle, Ps. 104, 15. *And Oyle to make the face of men to shine.*

2 That Oyle confected and made (by Gods appointment) to annoint the Priests, their garments, and holy things about the Tabernacle, Exod. 30. 25, 26. *So thou shalt make of it the Oyle of holy Ointment.* This was artificiall and typicall Oyle: A figure of those gifts with which Christ beyond measure, and by him, his members in measure were furnished.

3 The holy Ghost, with his spirituall gifts, whereby the soule is refreshed and cheered, Psal. 45, 7. *Thou hast annointed him with Oyle of gladnesse, aboue his fellowes.* This is spirituall oyle. As Matthew 25, ver. 4. *Oyle in their Lampes.*

4 That Oyle, wherewith the sicke were annointed in the Primitiue Church, for healths sake, Iames 5, 12. *Annoint them with holy Oyle in the name of the Lord.* This was miraculous oyle, giuen for a sign of health, not as a Medicine; and it lasted but for a time, till the guift of myracles ceased. Therefore, the imitation heereof by the Papists, is absurd and impious. For the gift being ceased, there is no sence to vse the signe; especially, at point of death, when there is no more hope of health.

5 A person annointed with Oyle, to wit, Christ; vppon whom the Spirit of the Lord resteth, because hee hath annointed him, Esay 10, 27. *The yoake shall bee destroyed, because of the Oyle, or annointing.*

6 Sweet

6 Sweete alluring words, Pro. 5,3. *Her mouth is softer then Oyle.*

[Oyle of Gladnesse.] The Spirit of God, enabling vs to comfort the weake-hearted, making our selues and others glad with his grace, Psalme 45,7.

[To annoynt with Oyle] To furnish and beautifie one with the gifts of the Spirit, Psal. 45, 7. Acts 10, 38. *God Annointed Iesus*, that is, bestowed gifts vpon him in all fulnesse.

Whereas by the Law, Exodus 30, 31, 32. none might annoint any flesh with the holy Oyle, vpon excommunication: this did figure, that the reprobate, though they might be adorned with most excellent graces, yet should neuer be annointed with the holy oyntment of the Sonnes and Priests of God. See 1 Iohn 2, 19, 20. Note further, that the vse of oyle and annoynting both before and after *Moses* Law, was for sanctifying and consecrating to holy vse the persons and things so anointed, as Gen. 28, 18. & 35, 14. Exod. 40, 9, 10, 11. And also for representing the gifts of the holy Ghost vpon Christ and his people, Ps. 45, 8. 1 Iohn 2, 20, 27.

[Riuers of Oyle] Earthly things of all sorts, in great abundance. Iob 29, 6. *The rocke powred mee out Riuers of Oyle*: In Michah, chapter 6, 7. it signifieth plentifull flore of Oyle onely.

[Oyntment] The Spirit of illumination and discretion, enabling vs to see and discerne the truth of the Gospell from all errors and lyes, 1 Iohn ch. 2, verse 20. *Yee haue an Oyntment, &c.*

2 Christ, who is more sweet to the soule, then any Oyntment can be to the senses. Can. 1, 3. *He is an Oyntment powred out.*

[Annointed of God.] Called and ordained of God to do his will, Esay 45, 1. *Cyrus mine annointed.*

2 One, furnished vnmeasurably from heauen with the holy Ghost, and with power, to doe the whole worke of a Mediator, betweene God and man; so is Iesus onely, therefore called Christ, that is, Annointed, Psal. 45, 7. *God hath annointed thee with Oyle of gladnesse, &c.* Acts 10, 38. Esay 10. vers. 27.

The first that euer we reade of, to haue consecrated his offering with Oyle, was *Iacob*, Genesis 28, 18. It was afterward appointed by Law to be so done: see Exodus 29. 2, 3, 4. Which Ceremony signified these two things: One, that Christ was annointed and consecrated

secrated to his Office of Mediatour, with fulnesse of the Holy Ghost. See Psal. 45,8. Esa. 61,1. 2. Heb. 1,9. Secondly, that the annointing of the Spirit, is that w makes vs and all our seruice acceptable to God, 2 Cor. 1,21

Note. The effusion & shedding abroad of Spirituall guifts in all fulnesse and most admirable plenty vpon Christ our head, who had the graces of the Spirit aboue measure, Ioh. 3,34 and by measure according to the free gift of Christ vpon his members, Eph. 4,7,15. is tearmed in Scripture annointing, Esay 61, 1. Psalm. 47,5. Acts 10,38. 1 Iohn 2, 20. 27. Also called the resting of the Spirit vpon Christ, Esay 11,2. and vpon the Prophet *Elias*, 2 Kin. 2.15. and vpon *Eldad* & *Medad*, Nom. 26. & vpon all the Saints, 1 Pet. 4,14. of which resting, i. the abiding & dwelling of the Spirit on Christ the chiefe seate of the Spirits residence, was somwhat shadowed & signified in the Doue resting vpon him at his baptisme by *Iohn*, Math. 3.16. And note further that he resteth vpon the faithfull as is conuenient for the members, but on Christ as the head of the Church in a far more excellency, which standeth on these 3. things; for it resteth on our Sauior, 1. Originally, as touching his subsistence, proceeding and sent both from him and the Father, Iohn 1.4. 2. Repletiuely & effectiuely working in him all graces in al perfection. 3 Communicatiuely distributing his gifts to others, Iohn 1.16. Eph. 4,8. which his members cannot doe.

P. A.

[Painted Wall.] AN Hypocrite, who seemes to be that which he is not; a Wall which is rough and rotten, yet by Painting, makes a faire shew, Acts 23,5. *God will smite thee thou Painted wall.*

[Palace] *Cæsars* Court, that is, the Persons which dwelt therein, Phil. 1,13.

[Palestina] The land of the Philistims, bordering vpon *Iudea*, and great aduersaries to *Israel*, Esay 14,29. *Reioyce not Palestina.*

[Parable.] A similitude or comparisō fetched from earthly things which be in common vse, to helpe our vnderstanding in spiritual things, Mat. 22,21. Lu. 16,3. *Then spake hee this Parable, &c.* And elsewhere often. It signif. a song which is in the mouth of euery one, Esa. 14,4. Numb. 21,17.

A darke speech, and (as it were) a riddle, when the truth is wrapt vp in obscure and hard words, or vttered in wise and Princely sentences, Mat. 13,13. *He spake to them in Parables*, Psal. 49,4. *I will incline my eare to a parable, and vtter my darke saying vpon the Harp*, Iohn 16,29. *Now speakest thou plainely, & not in a parable.* In good part.

3 Graue and short sentences and words, seruing to direct our life and actions, Prou. 1,1. *The Parables of Salomon the sonne of Dauid.*

4 Also for a by-worde, reproach, and fable, Psal. 44,14. and 69,11. Iob 17,6. In euill part.

[Paradise] That most pleasant and fruitfull garden wherin *Adam* and *Eue* were placed in the Creation, Gen. 2. This is earthly Paradise.

2 The third heauen, which for the fulnesse of pleasure and ioy, is called Paradise, 2 Cor. 12,2,4. *He was taken vp into paradise*, Lu. 23,43. *This day thou shalt be with me in Paradise.* This is celestiall Paradise, Reu. 2,7. Some, to auoid the passage of Christs soule with the Theeues immediately vpon their death, going to heauen, haue expounded (grossely) Paradise to be hell: others haue thought that Christ in his Soule went first to heauen, and after to hell, to triumph.

[Parents] Father & mother which beget and bring foorth

children, Eph. 6, 1, *Children, obey your Parents.*

2 Forefathers or Anceſtors, which were aliue and are dead, Pſalme 45, 16. *In ſtead of Parents* (ſo *Tremellius* reades it) *thou ſhalt haue Children*, that is, when Forefathers are dead, their Poſteritie ſhall come in their ſtead, and thus thou ſhalt alway continue.

[**Lower Parts of the earth**] The earth which is the loweſt part of the world, being ſeated vnder the water as the heavieſt and moſt maſſie Element, Eph. 4,9. *Hee deſcended firſt into the loweſt parts of the earth.* Some expound this of the Virgins wombe, and of Chriſts incarnation therein, not amiſſe, for Chriſt is heere commended for humbling himſelfe in our fleſh. Others do referre this to Chriſt his locall deſcention into hell, which they determine to be in the middle, or belly of the earth; but the firſt expoſition is ſoundeſt and fitteſt, as appeareth by the antitheſis, or oppoſition betweene his aſcending on high, far aboue all heauens, and his deſcending into the lower parts of the earth; which plainely prooueth that heere is meant not the deſcention of his ſoule from the higher parts of the earth into hell, (as ſome would haue it) but the debaſing of his God-head for a time from the higher parts of heauen into the earth, which is the neathermoſt part of the world, where hee walked and liued amongſt men, beeing ſeene, felt, and heard, 1 Ioh. 1. 1,2. Iohn 1,14.

[**In Part**] Not wholly, nor perpetually, but partly for a certaine time, Rom. 11,25.

[**Part**] An inheritance parted, ſhared out, and dealt vnto one, Pſalm. 16,5. The word is generally vſed for lands, cities, goods, ſpoyles, that are ſhared out: it hath reference to the Law of the Prieſts which had no Part among the people, for the Lord was their part and inheritance, Numb. 18,20. *The Lord is his Prieſts part and ſhare.* Ier. 10,16. and 51,19. And againe, his people are called his Part. Deut. 32,9. it ſignifies alſo fellowſhip, Acts 8,21.

[**Partiall**] One which raſhly preferreth one before another, as in Iames 2,4.

[**In Particular**] Euery one for himſelfe, according to the duty of his function, 1 Cor. 12, 27. *Yee are members in particular.*

[**Partaker of other mens ſins**] Either to make their ſins, to be the ſinnes of *Timothy*, which ſhould by him bee vnworthilie admitted into the function of Miniſters, whoſe faults in Doctrine and life, in not teaching

at all, or not teaching well and diligently, shal be communicated with such as ordaine them: or else it may be meant of such Elders sinnes as were rash in chooſing vnworthy men. 1. Tim. 5,22.

[Passeouer.] The Lambe slaine and eaten, which is called the Passeouer, becauſe it was a signe of God his passing ouer the houſes of the *Israelites*, when he slew the first borne of Egypt, Exod. 12,11. *For it is the Lords Passeouer*, 2 Chro. 5,1. Exod. 12,25,26, 27. Deutero. 16,3. Mathew 26,17,18. *Christ eat the Passeouer, &c.* This is the Typicall and Sacramentall Passeouer.

2 Christ, by whoſe death we escape the wrath to come. 1 Cor. 5,7. *Christ our Passeouer is slaine for vs.* This is our spirituall paschall Lambe, who was the substance of the Iewish Passeouer, and of all other Legall Sacraments and Types.

In the first Passeouer, three things were extraordinary, first the sprinkling of bloud on the dore-posts signified the sprinkling of Christs blood, 1 *Pet.* 1. Secondly, the eating with loynes girt, staues in their hand, signified the leauing of all vncleanneſſe, 1 Pet. 1,13,14. Thirdly, their tarrying in the houſe till the morning, whereunto Esay alludes, chapt. 27. Note further touching § Passeouer, that the first and last day was an holy Conuocation, to signifie that al our life from the beginning to the end ought to be holy. 1 Cor. 5,7..

What the Iewish Passeouer was.

Their Passeouer was an holy action ordained of God, in the killing & eating of a Lamb partly to the end the Iewish Church might keepe in memory the benefit which God did for them in the Land of *Egypt*, when he passed ouer their houſes, and slew the first born both of man and beast of the *Egyptians*. Also to be a Teſtimony of Gods good will towardes them, & to be a Type of Christ the true Paschall Lamb. Moreouer to gather all the partakers thereof into the fellowship of one body: and finally, to put them in minde to be thankefull and innocent in their conuerſation.

[Passion or suffering] A suffering, or any thing that is painful and grieuous vnto vs.

2 The whole suffering and affliction of Christ in his body and soule, but especially that which hee suffered about the time of his death, 2 Peter. 1,11. *Should declare the sufferings, or [Passions] should come to him, Pa-*

themata in the Greeke.

3 The ſufferings which Chriſts members endure for his ſake, Col 1,24. *To fulfill the reſt of the Paſſions of Chriſt*, 1 Pet. 4, 13. *Yee are partakers of Chriſts Paſſions or ſufferings.*

4 Euery motion of the minde being out of his due courſe, and euery ſinfull affection; which are called Paſſions, becauſe they paine the minde and make it ſuffer griefe, Rom. 7. 5. *The affections (or Paſſions) of ſinne &c.* for the word in the original is *Pathemata.*

[**Paſſions**] Both naturall and ſinfull infirmities, Iam. 5, 17. *Elias was a man ſubiect to like Paſſions as we be*, Acts 14, 15.

[**Paſtour or Shepheard**] A Sheepheard, which keepeth watch ouer a flocke of Sheepe, to ſee them fed with good Paſture, and kept ſafe from wilde beaſts and all other euils, Luke 2, 8. Gen 47, 3. *Thy ſeruants are Shepheards.*

2 Chriſt, the chiefe Shepheard of our ſoule, who hauing fed and taught his flocke, in his owne perſon, did afterward giue his life for his ſheep; and now being in heauen, doth continually feede them by his Miniſters, and protect them by his power, Iohn 10, 11. *That good Paſtour* (or Shepheard) *giues his life for his Sheepe*, 1 Pet. 2, 25. *And returned to the Paſtour and Biſhop of our ſoules, Ieſus Chriſt.*

There bee two workes of worldly Sheepheards to their flockes. 1. is feeding. 2. cauſing them to lye downe, or to reſt, Gen. 29. 2. both theſe Chriſt performeth to his people, Cant. 1, 6. Pſalm. 23, 1, 2. Ezekiel 34, 15.

3 Euery true Miniſter of Chriſt ſet ouer a particular flocke, to rule and feed it with the healthfull word of God, as with the greene Paſtures, Eph. 4, 11. *Some Paſtours and Teachers*, Acts 20, 20.

4 A King, that hath the ouer-ſight and gouernment of a Kingdome, as a Shepheard of his flocke, Eſay 44, 28. *I ſaid to Cyrus, thou art my Shepheard.*

5 God himſelfe, caring for his people, and watching ouer them, as a Shepheard ouer his flocke, Pſal. 23, 1. *The Lord is my Shepheard.*

[**Greene Paſture**] All things belonging to ſpirituall and bodily reſt, and refreſhing, Pſal. 23, 2. *Hee makes mee to reſt in greene Paſtures.* Spirituall good things, and eternall.

[**Patterne**] The forme or faſhion ſhewed of God to *Moſes* in the Mount, after which hee muſt make all things, as well the Tabernacle as the Inſtruments, Exod. 25, 9. *After the*

Patterne

Patterne of the Tabernacle so yee shall make all things. The perpetuall equity of this Law was, that there bee no part of Gods worship and seruice taken vp in the Church, but by Gods appointment. All will-worship & mens inuentions are heereby condemned.

[**Gods Paths**] Either his Doctrine and Precepts wherein we walke and come to him; or his prouidence and workes of mercy and iustice, wherein hee comes to vs, Marke 1,3. *Make his Paths straight.* Our Paths, signifies our thoughts, words, and deeds, Psalm. 119,105. *A light to my Paths.*

[**To shew the Path of life.**] To raise or stirre vp one out of the darkenesse of death, that Christ by faith may liue in thē, who before were dead in trespasses & sins, Psal. 16, verse last *Thou shewest* (or makest known) *me the Path of life.*

[**To weigh the Paths of the Iust.**] To temper all things which happen to the iust, well or ill in a most iust and equall sort, more eeuenly then with any weight or ballance, Esay 26,7. *Thou dost weigh the Paths of the Iust.*

[**Patience or forbearance.**] A suffering & bearing long with such as do prouoke vs, waiting till they amend, Math. 18.29. *Haue Patience with mee, and I will pay thee all.*

2 The slowenesse of God to anger, bearing with, and sparing sinners, that they may haue space of repentance, Rom. 2,4. *Despisest thou the riches of his Patience?* Ro. 3. 26. *Through the Patience of God,* Psalme 103. 8, 9. 2 Peter 3, 9.

3 Quiet and constant suffering of afflictions for godlines, Iames 1, 3. *Let Patience haue her worke,* Heb. 10,36. *Yee haue need of Patience,* 2 Peter 1, 6. Luke 8, 15.

4 Hope, expectation, or waiting, Rom. 8,25. *We do with Patience abide for it,* Heb. 6,12. 15.

5 Perseuerance in well doing vnto the end, Iam. 5,7,9. *Bee Patient vnto the comming of our Lord.*

What Patience is.

Patience is that gift of God, which enableth the Christian soule to endure crosses quietly, and with ready submission to the will of God, because it is his pleasure to haue it so, for our triall or chastisement; and for the manifestation of his owne power and goodnesse, to the praise of his glory; and finally, for a Testimony against those that do trouble and vexe his children.

[**Patient minde, or moderation.**] Quiet and setled minde,

waiting for helpe from God, in due time, Phil. 4, 5. *Let your Patient minde bee knowne to all men.*

P. E.

[Peace] Attonement with God by Christ, through whom God and the elect, are of enemies made friends. Hence is Christ called Prince of Peace, Esay 9,6. *And our Peace-maker.* Ephes. 2. 14. *And to haue made Peace by his bloud.* Colos. 1,20. Rom. 5,1. Esay 27,5.

2 That sweet and comfortable quietnesse and tranquillity of Conscience, which is the immediate fruit of our attonement with God, Rom. 14, 17. *The Kingdome of God is Peace, Ioy,* Phil. 4,7. *Peace of God that passeth all vnderstanding, &c.*

3 The mutuall concord and agreement of Christian brethren, Gal. 5,22. *The fruit of the Spirit is Peace,* Psal. 34,14. *Seeke Peace, and pursue it.*

4 Prosperous and happy successe of things, when they fall out well and blessedly, for the best to vs. In this sence, *Paul* in his Apostolicall salutations, wisheth peace vnto the Churches: and the Iewes one to another in their ordinarie greetings, Mat. 10,13. *And let your peace come vpon it,* 1 Cor. 1, 3. *Grace, and Peace,* Ephesians 6. verse 23. And often elsewhere, it is vsed in the same signification.

Note. When the Hebrewes saluted one another, wishing prosperity, or asking of the welfare of other; their manner was to say, is there Peace, or Peace be to you, Gen. 29, 6. & 43, 27. 28. 1 Sam. 25, 5, 6. 2 Samuel 20, 9.

5 Perfect rest and ioy, which elect soules shall haue in heauen, this life being ended, Esay 57,2. *Peace shall come.* Rom. 8,6.

6 The publique tranquility and quiet state of the Church, when it is not troubled within by Schismes and Heresies; or without, by persecuting Tyrants, filling all with tumults, slaughters, and bloudy warres, Reu. 6.4. Psal. 122,6. *Pray for the Peace of Ierusalem,* Acts 9. 31. *The Churches had rest, thoroughout all Iudea and Galile.*

7 The tranquility of the publique weale, or politicke State, when it is free from forren and ciuill warres, 2 Kings 20, 19. *Is it not good there shall be Peace in my dayes?* Ier. 29, 7. *In the Peace thereof, shall you haue peace.*

8 The priuate agreement with all sorts of men, good and bad; Christians, and Infidels, Rom. 12, v. 18. *Haue peace with all Men, as much as in you is.*

9 Security,

9 Security, when the heart free from the feare of dangers, doth falsely promise safety to it selfe, 1 Thes. 5. vers. 3. *When they shall say, Peace, &c.*

10 True safety, wealth, prosperity, and earthly felicity. 1. Sam. 25,6. *Bee in Peace, wealth, and prosperity*, 1 Sam. 29. verse 7. *Goe in Peace*, Genesis 26,29. 31.

11 A solemne couenant and society, betweene Prince and Prince, person and person, Iudges 4,17. *For Peace was between Iabin the King of Hazor, and betweene the house of Heber.* Psalm. 41,9. *Yea, the Man of my Peace*; that is, my familiar frend which had made a couenant of society with me.

12 Silence, by means whereof, many times quietnesse and peace is procured, Prouerb. 17. 28. *A Foole when hee houlds his Peace, is thought wise*, Genesis 34, 5.

13 Mutuall agreement of wicked men in euill things. 2. Kings 9,22. *Is all Peace Iehu? What Peace?* Peace commeth of a word which betokeneth perfection, and is opposed vnto warre and sword. Psal. 120, 7. Math. 10, 34. Also vnto diuision, confusion, and tumultuous disorder, Luke 12, 51. 1 Cor. 14. 33. and it denoteth generally, all prosperity, safety, and welfare of soule and body: and namely, that spoken of, Ephe. 2, 14, 15.

[**Peace, peace**] All manner of good things, so farre as is for the good of his people, both abundantly & constantly layd vp, and surely kept for them, Esay 26, 3.

[**To answere Peace**] To accept the conditions of peace offered, and to promise the keeping of them. Deut. 20, 11. *Offer it Peace, and if it answere thee peace againe, &c.*

[**Chastisement of Peace**] The sufferings of Christ, procuring and meriting attonement and friendship with God his father for elect sinners, Esay 53. 5. *The chastisement of our Peace was vpon him.*

[**Peace offerings**] Sacrifices of retribution or of thankesgiuing, 1 Chron. 16, 1, 2. *They offered Peace offerings.* These resemble that part of our spirituall seruice vnder the Gospell, which is called Thankesgiuing or praise. See Hebrewes 13, 15.

[**God of Peace**] God, to be the author and giuer of peace, and the rewarder of such as liue in peace, Phil. 4. 7. *The God of Peace shall be with you.* Hee is called the God of Peace, both passiuely, that they may finde peace with God, and haue God at peace with them; & actiuely, that God would preserue them

them at peace and vnity among themselues. And hee simply wisheth not vnto them peace, but the peace of God, euen true peace, or him who is true peace. Lastly, were it in mans power to attaine vnto peace, ioy, faith, &c. then were it superfluous to beg them of God by dayly prayer.

[To hold Peace] To rest in the will of God, Leu. 10, 3. *and hee held his peace.* It is vsed for concealing of griefe and asswaging it with consideration of Gods chastisement, Gen. 34, 5. Psal. 39, 16.

[To ordaine Peace] To bee author of peace, and of all the meanes whereby it is to bee procured, Esay 26, 12. *Lord thou wilt ordaine Peace for vs.*

[Gospell of Peace] The word of reconciliation and attonement, Ephes. 6, 15. *your Feete shod with the preparation of the Gospell of Peace.* Thus it is called, because it worketh (as an instrument) attonement with God, peace with our brethren, and our owne Conscience.

[To be found in Peace] Either to their good, finding GOD most gentle and pacified towards them; or else with a peaceable and quiet conscience looking for his appearing, 2. Pet. 3, 14.

[To go or returne in Peace.] With good safety to passe too and fro: also to bee quiet and well, 1 Sam. 1. 17. 1 Samuel 29, 7.

[Peace to you.] Bee of good comfort, Gen. 43, 23. Iob 21, 9. in these two places Peace is opposed to feare.

[Multitude of Peace] Great good successe, and abound ance of prosperity, Psal 37, 11. *They shall delight in the Multitude of Peace.*

[Sowne in Peace] That such as being godly wise, doe loue and liue in peace, they shal haue fruite, or profite suitable to their iust life, which they shall at last in the end of the world (as it were in harueſt) reape, being euer blessed, Iam. 3, 18. *Fruite of righteousnesse is sown in Peace of them which make Peace.*

[Prince of Peace] The worker and author of peace, or reconcilement between God and vs, Esa. 9, 6. *Prince of Peace.* Thus is Christ alone.

[Sonne of Peace] One that fauoureth and embraceth the Gospell of Peace, and reconciliation by Christ, louing and liuing in Peace with others, Luke 10, 6. *If the sonne of Peace be there.*

[To speake Peace] To promise tranquility, rest, and happinesse to soule and body, and to performe it, Psal. 85, 8. *Hee shall*

shall speake peace to his people, and to his Saints.

2 To speake and talke with one louingly and kindly. Gen. 37,4. *They could not speake peace vnto him.*

[**Way of Peace**] The doctrine that leads to eternall saluation, also saith it selfe, remission of sinnes and repentance: by the which wee are at length brought vnto heauen. Luke. 1. 29. *And to guide our feete in the way of Peace.*

2 A quiet and peaceable life, free from quarrels and contention, full of vnity and good agreement. Rom. 3,17. *The way of Peace they haue not knowne.*

[**To Peepe & mutter**] To speak with a slender voyce in a whispering sort, as they can scarse be heard: not plainly aloud, and roundly, as the Lords Prophets denounced Gods minde. Esay 18,19. *Vnto Wizards which Peepe and mutter.* It is a Metaphor or speech borrowed from Chickens now beginning to come out of the shell, and to chirpe weakly: so the Soothsayers, as it were with an hollow voyce out of the belly, and from within their iawes, vttered, or mutterd rather, their Diuinations.

[**Pearle**] A thing of great value and price, and called a Pearle, for the orient brightnesse of it.

2 The Precious Doctrine of saluation, or any godly admonition. Mathew 6,6. *Cast not your Pearles before Swine.*

3 The glorious and most happy estate of the Saints in heauen. Reu. 21,21. *The twelue gates were twelue Pearles.*

[**People**] The Elect giuen to Christ. Mathew 1, verse 21. *He shall saue his people from their sinnes.*

2 Pillers, which resembled the People. **Metonimie** of the signe. Leuit. 24,8. *Sprinkled on the people.*

3 Holy fathers, Genesis 49, verse 29.

[**Unmercifull People**] The seruants and officers of *Saul*, men void of humanity, mercy, and kindenesse, yea filled with cruelty against *Dauid*, as *Saul* the King and their Maister was (like maister, like men) seeking maliciously, vniustly, and violently to oppresse righteous & innocent *Dauid*. Psal. 43,1. *Defend my cause against the vnmercifull People.*

[**Mighty People**] The Iewes a valiant Nation destroyed by *Antiochus Epiphanes* Dan. 2,24.

[**Peculiar**] The choisest of, and most precious part of a mans substance, seuered from the rest, and laid vp for a mans selfe.

2 Gods chosen and faithfull People, singled from all other

other Nations, precious in his sight. Titus 2,14. *And purge vs to be a peculiar people.*

It is one thing to be a people (as *Turkes, Indians, Persians,* and *Iewes be*) another thing to be Gods people, or his people, Math. 1,21. *A peculiar people.* Tit. 2,14. *An holy people.* 1 Pet. 2,9. Some be such by profession onely, and in regard of a generall vocation, whereby they are sanctified to God, and separate from heathens which doe not so professe. Thus in the Prophets the Israelites are often cald Gods people, amongst whom there were many hypocrites, Esay 1,3,4,5. But others be his people in truth, by especiall calling, according to Gods purpose, giuing them to his Sonne, and giuing his Son for them and to them. Iohn 6,3. and 17,12. Wee are by the iudgement of charity to iudge all members of the visible Church, which yeelde externall obedience to that which they professe, to be truely his children and people of his loue. 2 Thes. 2,13. leauing the iudgement of certainty to GOD alone, who knoweth his owne; to whom it belongs to separate the Goats from the Sheepe in the end of the world.

[**Gathering of the people**] Obedience of both Iews & Gentiles, which should be gathered to Christ, Gen. 49,10.

[**People of heauinesse**] Signif. A People laden with sin, which they heaped vp by multiplying faults of all sorts, till as an horse vnder the burden, so they sunke vnder the weight of sinne, and Gods anger procured thereby, Es. 1,4. *People of heauines.* Ps. 38,4. Sin is like an heauy burthen which presseth sore, and such as be couered with sins be a people of heauinesse.

[**No People**] Either to be strangers from God, without a calling by the Gospell; or to want a kingdome & pollicy of their owne, being led captiue. Esay 7,8.

[**Perdition**] Destruction or eternall punishment in hell fire. Iohn 17,12. *Childe of Perdition.* Here Perdition is vsed passiuely, for one destroyed, suffering Perdition, to which he was appointed of God from euerlasting, to declare his Iustice.

2 Destruction or downfall of other men, both in body and soule. 2 Thes. 2,3. *Euen the Son of perdition.* Here the word is vsed actiuely, for a destroier who worketh Perdition to his followers, being also himselfe ordained to destruction.

[**Son of perdition, man of sin**] A man that is a notorious sinner, and such an one as is markt out to perdition, as a bloudy man is in Scripture named a

man

man of blood; and they which be markt out for hell, are called the children of hell.

[Perfection or perfect] An absolute fulneſſe of grace, when there is not the leaſt want. Phi. 3 12. *I am not already perfect.* 1 Cor 13,10. *When that which is perfect is come.* Mat. 19,21. *If thou wilt be perfect.* Such as haue taught an abſolute perfection of inherent grace in this life, as if men could be without ſinnes, as Familiſts, or keepe the whole Law, as Papiſts auow, they riſe vp againſt the light both of Scripture and of their owne Conſcience which doth witnes the contrary to euery man.

2 A good degree of perfection in grace, and a ſtriuing towards the abſolute fulneſſe of it, though ſtill there be many wants. Phil. 1,5. *Let vs therefore as many as be perfect.* 1 Cor. 2,6. *We ſpeake wiſedome among ſt thoſe which be perfect.* Heb. 5,14. In theſe places, perfection is ſet againſt weaknes and rudeneſſe; and ſignifies no more but a good meaſure of preſent profiting in the knowledge of God, in Faith, Wiſedome, Repentance and Obedience; and a tending or ſtriuing to further perfection, in theſe graces of Regeneration. Some men are perfect comparatiuely in reſpect of others, but not abſolutely. There is a degree of humane perfection to be attained vnto in this life, and there is an high point of celeſtiall perfection which none can reach. Phil. 3,12,15.

3 Vprightneſſe and ſincerity, as when perfection is ſet againſt hypocriſie. 2 Kings 20,3. *Ezekiah ſerued God with a perfect heart.* 2 Chron. 28,9. *My ſonne ſerue GOD with a perfect heart*; that is, ſincerely and in truth.

4 That good order which by the word of God is ſetled in any Church, when all the members thereof keepe their due place and ſtanding, & performe their function duely. 2 Cor. 13, 5. *This I wiſh euen your perfection.*

5 One well furniſhed with knowledge of the word, how to performe all parts of his function in the Miniſtry. 2 Tim. 3,17. *That the man of God* (that is the Miniſter) *may be abſolute, being made perfect to euery good worke.*

6 One which ſo gouerneth his words, as no fault may be found with his ſpeech. Iam. 3,2. *If any man ſinne not in word, he is a perfect man.*

7 The things of this world, which be moſt glorious & excellent. Pſa. 119,96. *I haue ſeene an end of all perfection.*

[All Perfection] All things or Creatures viſible, which were

were Perfected and consummated of God at the Creation; & which seeme to men to haue cheefest excellency and vse, yet they are of short continuance. Psa. 119,96. *I haue seene an end of all perfections.*

The perfection which Scripture attributeth vnto the Saints is to be vnderstood 3. wayes: 1. Either of the Perfection of the parts of holines, the Saints being sanctified, as in euery part & power of soule and body so to euery duty concerning them in a measure. 2. Or else of sincerity and vprightnesse, as a Perfect heart noteth a single and vpright heart. 3. Or comparatiue with reference to such as be weake.

[**Perfect charity**] That loue which is vnfained, accomplished in the effects and fruits of loue, being (not equall) but like to that loue wherwith God loueth vs; which he shewed indeed, by giuing his Son for vs. 1 Iohn 4,18. *Perfect charity casts out feare.*

[**Faith perfect by workes**] Not that any mans faith is so absolute and full as hath no want, no not *Abrahams*. 1 Cor. 13,9. Or that the vigour and perfection of faith did hang vpon works, which fetcheth all their force and praise from faith: but it noteth that the declaration of faith dependeth vpon workes, which the more and the better they be, doe shew faith to be more perfect and effectuall, as a Tree is witnessed to be the more perfect and good, when it beareth most excellent and store of fruite. Iam. 2,22. *By workes was faith made Perfect.*

[**Perfect Law**] Such a doctrine as teacheth not some things onely which may leaue men without excuse, as the workes of God doe, Rom. 1, 20. but all things necessary to be knowne of God or our selues, for faith or obedience to saluation, Psal. 19,7.

[**Perilous times**] Such times wherein it shall be very hard to perceiue what counsell to take, and how to behaue our selues among such monstrous men as shall arise out of the visible Church. 2 Tim. 3,1. *Shall be perilous times.*

[**Periury**] Forswearing, or a false oath, when the party that sweareth, either knoweth the matter to be false, or thinketh it so to be. 1 Tim. 1,10. *To the Periured.* Mat. 5,33. Though the matter be true, yet if hee that sweareth doe thinke it be false, or not know it certainely to be true, Periury is committed in the Court of Conscience. He that sweareth by the name of God falsely, or doubtfully, he forsweareth.

[To permit] To suffer, and not to let a thing when one might hinder it. Heb. 6, 3. *If God permit.* Permission in God, hath two things; first patience or suffering. Secondly, might or efficacy. God willeth whatsoeuer he permitteth; because nothing can be, vnlesse hee will haue it to be. The dotage of an vnwilling Permission is to be auoided.

That the wicked acts of vngodly men and others are done rather by the power, then by the permission of God: *Augustine* proueth both by Testimony of Scripture, Rom. 9, 22. Also by innumerable examples, as by deliuering vp *Achab* to beleeue a lye. 1 Kings 22. By driuing *Ieroboam* to hearken to bad counsell, it came of the Lord. 1 Kings 15, 12. By stirring vp *Dauid* the King to number the people. 1 Chron. 24. 2 Sam. 24. By spoyling *Iob*, &c Iob 1. verse last. To which may be added example of *Amaziah*, 2 Chron. 25. Also Esay 63, and Ezekiel 14. All which, doe teach, that in euill and sinfull workes there is to be seene not onely Gods sufferance in withdrawing grace, but his power in working, directing, and ruling mens wils and actions: especially behold this in the death and passion of our Lord, who is said to be deliuered to the death by his Father, according to his decree and determinate counsell. Acts 2. and 4. Therefore hee did more then suffer and leaue the Iewes to their owne freewill and Satans malice, for himselfe was soueraigne and principall cause: that thereby mans redemption might be wrought. *Iudas* deliuered Iesus to the Iewes, the Iewes deliuered him to *Pilate*, and God deliuered him vnto death; yet in this action God onely without sinne, because he had a good end.

[Persecution] An obstinate pursuing others, to hurt or destroy them, without giuing rest or quietnesse, Mat. 5, 10. *Blessed are they which suffer persecution.* Gal. 4, 29. It is either by word, or sword; by deceit or violence; open, or disguised; for religion, or for righteousnesse; from false brethren, or professed enemies.

The first Persecution of the Christian Church, was violent by the Princes of the world, vnder the ten first Emperours of *Rome*: the second was fraudulent by Heretickes, as *Arius*, *Nestorius*, &c. The third, both by force & fraud, to wit, when both temporall and spirituall power (as in the Pope) did meete together, against the Lord and against his Christ: *Augustine*. Such is the nature of

of the Church, as it encreaſeth by aduerſities, and decreaſeth by proſperity: and (as *Luther* writes) it multiplyes by being miniſhed, ouercommeth when it is ouercome; being like to Chriſt the Head, who being ſlaine, yet was Conqueror. Ad this as a ſecond comfort to the faithful vnder Perſecution, that Chriſt is perſecuted in his mẽbers; who toucheth them, doth touch the appleof his eie. Chriſt makes the afflictions of the Church, to be his owne, as the head is ſenſible of the paines felt by the foot.

[**Perſeuerance**] The continuing in grace to the end. Perſeuerance may ſtand with many deepe fals, but it keeps from falling away. Math 10,22. *He that perſeuereth* (or endureth) *to the end, he ſhall be ſaued.* **Of Confirmation.** It is an errour, to hold that true beleeuers may fall from ſauing grace, either wholly for a time, or for euer.

[**Perſon**] Some particular man or woman. Geneſ.14,21. *Giue me the Perſons, &c.* Daniel 11,2. *Antiochus Epiphanes* is called a vile perſon, for his baſe and furious behauior, *Epimanes* rather then *Epiphanes*.

2 The diuine eſſence, ſubſiſting by it ſelfe. Heb. 1,3. *The ingraued forme of his Perſon.*

3 Outward qualities, of country, riches, friends, pouerty, and ſuch like externall circumſtances. Rom.2,11. *God is no reſpecter of Perſons.* Acts 10, 34. Luke 20,21. God doth not meaſure and accept men by their riches, worſhip, pouerty, Nation, or ſuch things: inward or outward of body or goods.

Note. Theſe qualities are no further blamed, then they doe darken the truth, and hinder right.

[**To perſwade men**] To aduiſe the hearers in Sermons, by authority of men, to beleeue men and things which come from men, as falſe Apoſtles did, abuſing the names of the true Apoſtles to diſcredite *Paul*, as if he had taught contrary vnto them. Gal.1,10. *Doe I perſwade men?*

[**Peruerſe**] One whoſe heart is turned from the wiſedome of the word, to follow crooked and euill counſels and wayes.

[**Peruerſe ſpirit**] A Peruerſe and froward minde. Eſay 19, 14.

[**To Peruert**] To put out of order, to turne vp-ſide-downe, to bring in that which ſhould be kept out. Prouerbs 10,9. *He that Peruerteth his way ſhall be knowne.*

[**Peſtilence**] An infection and deadly diſeaſe, ſent of God vpon

on men for their sinnes. Leuit. 26,25. *I will send the Pestilence among you.* Deut. 28. ver. 21. &c **Plague.**

[**To be Perswaded**] To be infallibly assured of a thing, by demonstratiue certainty. Rom. 8,37. *I am Perswaded.* This is the perswasion and certainty of faith.

2 To be probably assured of a thing, by coniecturall certainty. Hebr. 6,9. *We haue perswaded our selues better things of you.* This is perswasion of charity. Rom. 14. verse 14. There is an infallible Perswasion which the faithful haue of themselues, and a probable perswasion which they haue of others.

Note: the greeke word, which is englished, I am perswaded, or I am sure, is vsed of things which lye in coniecturall and no certaine knowledge, as well as of things whereof there is infallible & vndoubted knowledge. See Rom. 15,14. 2 Tim. 1,5. &c. It is the argument wherewith the word is ioyned, and which is added to declare the signification thereof, which restraineth the meaning to an assured knowledge, as Rom. 8, 38. for it is most true that the faithfull being iustified of God cannot be condemned.

[**To be fully Perswaded**] To doe nothing with a doubtfull Conscience and staggering mind, but to be certainly within his owne minde assured that his person doth please God, and that the thing which hee doth, doth not displease God, being contrary to his word. Rom. 14. 5. *Let euery one be fully perswaded in his owne minde.* This full perswasion of the minde, must be had euen in actions indifferent and of a middle nature; of these, one is surely to know, that whether he doth them, or omitteth them, yet his deede or omission doth not offend God. Much more ought there to be this assurance in necessary actions commanded or forbid: most of all it is required in the doctrines of faith. What then shal we thinke of that implicit faith of the Church of *Rome*, where it is held for good Christian beleefe to assent onely to that which the Church teacheth, though one be vtterly ignorant what it is which is taught of the Church. Is this to be fully perswaded in our owne minde? Also how doe they sinne, which for desire of victory will defend matters, whereof they are not resolued in their heart?

[**Pharaoh**] A name common to all the Kings of Egypt, till the beginning of the Greeke Monarchie, as *Ptolemie* was afterward: it signifies free, and an auenger: the former in respect of

of himselfe; the latter in respect of his subiects, whom Kings ought to iudge and to take vengeance of euill doers. Rom. 13,4.

[Physitian] One that by Art helpeth the decaies and defects of nature, curing bodily diseases, by bodily medicines.

2 Christ Iesus, the onely Soueraigne soule Physitian, who by his blood and Spirit, cureth all our spirituall sicknesses. Mat. 9,12. *The whole need not the Physitian, but the sicke, I come not to call the righteous, &c.*

[Phylacteries] A Thred, or band of blew Silke, in the fringes of a garment, by the beholding whereof, the memory of Gods precepts was kept and preserued; or frontlets of Parchment between the eies, as signes of remembrance. Math. 23,5. *Make their Phylacteries broad.* Deut. 6,8. *They shall be as frontlets betweene their eyes.*

[Sitters downe in chaire of pestilence or scorning] Wicked men in the third degree, which out of a delight in sinne, doe mocke at the word, with despight of God, Psal. 1. v. 1.

[To Pierce] To offer violence to the body, by digging through or opening some part of it. Iohn 19. ver. 34. *One of the Souldiers Pierced his side.* Zach. 12,10.

The Prophet Zachary in this speech doth note two things: first, the horrible impiety of the Iewes, which by their contumacy grieued GOD exceedingly a long time (as if they would pierce his soule with the arrowes of their rebellions) and at length in the person of his Sonne incarnate (or made flesh) spared not his side, but most cruelly pierced his very heart. Secondly, the true and serious repentance of many Iewes, (all elect ones) whose eyes being opened by the gracious Spirit of God, they should conceiue, and hope well of the mercies of that GOD, whom they had so grieuously offended; being much displeased with themselues for such execrable contempt of GOD himselfe; with great and continnall sorrow bewailing their sinnes, and striuing to amendment: the accomplishment see in part, in Act 2,38.

2 To cause or worke any extremity whatsoeuer. Psal. 22,16 *They pierced my hands and my feete.*

[Pharisie] An order or sect of men, separate and diuided from other by opinion of singular holinesse. Mat. 5,20. Luk. 18,11.

[Piety] A true worshipping of

of God, soundnes of doctrine, and a pure life: which things do follow faith & hope. 1 Tim. 4,8. *Piety* (or godlinesse) *is profitable to all things.*

2 Naturall loue towards parents and kinsfolkes. 1 Tim. 5,4. *Let them learne to shew Piety* (or godlinesse) *towards their owne house, and to recompence their kindered.* See **godlinesse.**

[**Pleasant Pictures**] Images framed with singular wit and skill, giuing great delight and pleasure to the beholders. Esay 2, 16. *And vpon all pleasant Pictures.* Here by a **Synecdoche**, either Ships or houshold furniture, adorned and set forth with Pictures, is vnderstood.

[**Pilgrime**] One that trauelleth farre from home, in forreigne Countries, without any certain or setled dwelling place Gen. 47,9. *The whole time of my Pilgrimage, &c.*

The Patriarkes sad dayes of their pilgrimages rather then of their life, because of their many remouings from place to place on earth, and for that we haue no abiding City here. Heb. 11,9,13. and chap. 13.14.

2 Euery godly person, which dwelling here on earth, as touching his body, hath his desire, loue, and hope fixed in heauen, as in his proper Country. Heb. 11. verse 13. *They confessed that they were strangers and Pilgrimes in earth.* Psalme 39. verse 12. For popish Pilgrimes and Pilgrimage there is no ground and footing in all the Scriptures.

[**Pillar**] Some strong post or frame of stones, made to support & vphold some house or building; as the Pillars in the Temple, and in *Salomons* house. There be Pillars set vp for monuments and remembrances, either of Gods iudgements, or mens fame, as the Pillar of Salt, into which *Lots* wife was turned; and *Absolons* Pillar.

2 Teachers or Ministers of the word, of great authority, vpon whom the Church leaneth and staieth for their sound Doctrine, as an house vpon Pillars. Gal. 2,9. *Iames, Cephas, & Iohn,* which seemed to be Pillars. In this speech *Paul* had regard to the building of the Temple, the weight wherof stood vpon Pillars.

3 One person or Church, firmely & steadily setled in the estate of grace. Reuel. 3,12. See *Dict.* on Reuel.

4 A good Prince, and righteous Magistrates, as the stayes and supporters of a Commonwealth. Psal. 75,3.

5 The pole, end, or point of the axeltree, whereon heauen is moued (as Astronomers teach)

there be two of them. 1 Sam. 2, 8. *The Pillars of the earth are the Lords.*

Note. Pillars of ancient were either for a religious signe as also Altars were, Gen. 28, 18. and 25, 14. Esay 19, 19. But when the Lawe was giuen by *Moses*, no Pillars might any more be set vp, Leuit. 26, 1. Hosea 10, 1. but all such as heathens had set vp must be broken downe, Deut 7, 5. & 12, 3. or sometime Pillars were for ciuill monuments, Gen. 35, 20. 2 Sam. 18, 18.

[**Pillar of truth**] The Church of Christ on earth. 1 Tim. 3, 15. *The Pillar and ground of truth, which is the Church of the liuing God.* In this **Metapho**, he borroweth his speech from an old custome of the Gentiles, who were wont to write their Lawes in Tables, & so to hang them vpon Pillars (as wee doe Proclamations on Posts) that they might be read: hereby to teach vs, that the Church is but a witnesse and preseruer, and no rule of truth, (as Papists say) as the Pillar was not the Law, but that whereon the Law hung: so the true Church (lesse the false Romish Church) is that which shewes the truth, and vpholds it by her Ministry, but it selfe is not the rule of truth; for that is the holy Scriptures, which are faithfully kept by the Church, as a Pillar vpholdeth a building.

[**Pit**] Any mischiefe or affliction, either spirituall or bodily; temporall or eternall. Psa. 7, 15. *They digged a pit, and themselues are fallen into it.* Math. 15, 14. *If the blinde leade the blinde, they shall both fall into the pit*, or ditch.

[**To pitch a tenth**] Resting or quiet sitting. Gen. 26, 17. It is a word vsed for pitching of a campe or Armie. Exod. 1, 9. and 18, 27. it is opposed to remouing or iournying. Numb. 1. 50. 52.

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[**Place**] A portion of ioy in the kingdome of heauen, or a roome in that kingdome. Iohn 14, 3. *I goe to prepare a place for you.* An Office. Gen. 40, 13. & 41, 13.

2 A portion of torment in the kingdome of hell, or a roome there. Acts 1. 25. *That he might goe into his owne place.*

3 A Tent, House, Citie, or dwelling. Gen. 18, 33. *Abraham returned to his place.* Gen. 19, 14.

[**High Places**] The third heauens, the seat of the blessed, Luke 2, 14.

2 Airy Region which is next vs, where birds flye, and diuels walke and range till the iudgement. Eph. 6, 12, & 2, 2.

3 Places set vp to worship God, contrary to the commandement. 1 Kings 15,14.

These high places were high hils, or close places shaded with trees. See Deut. 12,3.

The places of publike assemblies for the worshippe of God vnder the Law, were at the first, onely those whereseuer God by any simbole, or signification of his presence did shew, that there hee would be worshipped; whereupon, such places were called, the face and presence of God. Genesis 4,14,16. *The house of God.* Genesis 28, 17. and *The Gate of Heauen.* The first setled place after their comming out of *Egypt*, was the Cloud, where God shewed forth his glory visible and sensibly. Exod 33,3. 7, 9. and 33, 8, 10, 11. The fixed places which GOD did chuse afterward, were, the Tabernacle, and *Salomons* Temple; the two visible Testimonies of his presence, as it is said of the one, 1 Kings 9,3. and of the other, 1 Chron. 8,6. Which holy places did all of them represent: first, Christ, in whom bodily (that is, personally and substantially) the fulnesse of the God-head dwelled. Coloss. 2, 9. By whom, sitting in heauen, we may goe to God to worship him. Secondly, the whole Catholike Church of God. Ephesians 2, 21. Reuel. 21, 3. Thirdly, euery particular Church, as Psal. 15, 1. Fourthly, euery particular member; euen euery true Christian, as 1 Pet. 2. 5. 2 Cor. 6, 16. 2 Cor. 12, 9. Fiftly, euen the temple of our body thereby was figured.

[**Not to leaue his place**] To containe himselfe in his duty and charge, studying by all meanes to pacifie his offended Prince, especially by yeelding and modest submission. Eccles. 10,4. *Leaue not thy place.*

[**Burying Place**] A Sepulcher or graue which is in Hebrew called *Kebar*, in the Germane tongue *Grab*, and our English *Graubar*, deriued from it. Gen. 23, 4. A Sepulch of ones owne was a signe of right and firme possession, Esay 22, 16. In that *Abraham* bought a place of buriall in the land promised him, it sheweth his faith, not onely of the generall resurrection, but of his speciall possession of that Land, for which cause *Iacob* and *Ioseph* would be brought thither to be buried, Gen. 47, 28, 30. Gen. 50, 24, 25.

[**Plague**] Any great iudgement of God, sent for sin; as Famine, War, Sword, Sickneſſe, or any other Iudgement of God. Psal. 38, 11. *My friends stand aside from my plague.* In this sence the ten Iudgements of Egypt are called Plagues.

2 That infectious diſeaſe, commonly called the Peſtilence, 2 Sam. 24,15,25.

[A Plant] The people of Iſrael, which were as Plants ſown and ſet in the Vineyard of the Church. Eſay 5,2. *And planted it with the beſt Plants.*

2 Any falſe calling, falſe doctrine or worſhip. Mat. 15,13. *Euery Plant that my heauenly Father hath not planted, ſhall be rooted out.*

3 Children. Pſal. 144,12. *Thy ſonnes ſhall be as plants.*

[To Plant] To remoue and tranſlate yong Trees from one earth to another, that they may encreaſe and fructifie. Alſo to create, and by an almighty commandement to cauſe that to be, which was not before, Gen. 2,8.

2 To bring a people from one Countrey into another Country, there to place & ſettle them, that they may increaſe and multiply. Pſalme 44. ve. 2. *Thou haſt planted them.* Pſalme 80,8. *Thou haſt planted it.* This is a terreſtriall and earthly planting.

3 To vnite and ioyne the elect (being taken out of the rotten ſtocke of old *Adam*) vnto Chriſt and his Church by the ſpirit. Pſal. 92,13. *Such as be Planted in the houſe of the Lord.* Rom. 6,5. *For if wee be planted with him into the ſimilitude of his death.* This is a ſpirituall inward planting of God himſelfe.

4 To preach the word plainly and eaſily, for the entrance of the ignorant into the knowledge of Chriſt. 1 Cor. 3,6. *I haue Planted, and Apollo hath watered.* This is an outward Planting, by the Miniſters of God.

5 To denounce and foretell the will of God for the continuance and proſperity of kingdomes and people. Ier. 1,10. *I haue ſet thee ouer Nations to build and to plant.*

Naturall and ſpirituall Planting or grafting agree in two things, and in other two they diſagree. Firſt, they are alike in this, that as a Sience or branch can doe nothing at all toward the planting of it ſelfe: ſo the elect ſinner can bring nothing to the incorporating himſelfe in Chriſt and toward his owne Iuſtification. Secondly, as the branch becomes one with the ſtocke into which it is planted, and liueth by the ſame iuice or ſap: ſo a ſinner once graffed by the Spirit and faith into Chriſt, becomes one with him, and liues by his Grace. Therefore both Chriſt and his Church planted into him, are called by one name: 1 Cor. 12. 12. But on the other ſide, as we graft a good branch into a ſowre barraine ſtocke: ſo euill

branches

branches, wicked men (being as wilde Oliues) are planted into the body of Christ his Church, which is like a good tree. Againe, in the naturall planting, there the good branch or grift giueth sap vnto the tree, which is turned into the nature of the sweet plant: but in the spirituall, the branch receiueth from the roote Christ, whose grace altereth them, and makes them like himselfe, partakers of his godly nature.

[**Planted by the Riuers of Waters**] One rooted into Christ by the grace of regeneration, that drawing from him liuely iuyce, and continuall moysture of the Spirit, he may be abundantly fruitfull in good workes. Psal. 2,3. *He shall be like a Tree Planted by the Riuer of Waters.*

[**To Plead ones cause**] To vndertake the defence of ones cause against his enemy. Psal. 35, 1. *Pleade thou my cause, O Lord, &c.*

[**To Plead**] To expostulate, or quarrell, or contend and stand in strife againstone. Rom. 9. verse 21. *O Man, who art thou that Pleadest with God?* Mich. 6, 2. *He will Plead with Israel.* To debate a matter in many words. This is properly Pleading. God pleadeth against man, but this is oftentime in action, as when hee pleaded *Dauids* cause against *Nabal* by slaying him. 1 Sam. 25.39. Esay 49, 25. Psalme 35, 1. *Man Pleadeth against God:* and this is alwayes a contending in words.

[**To Please**] To frame (as much as we may) our thoughts, words, and deedes, to Gods will. Colos. 1, 9. *That you may Please God in all things.* When wee allow that which God allowes, and hate that which God hateth. This is to Please God.

2 To purpose and will, to doe some things, or not to doe other things. Psalme 115, 3. *Our God is in heauen, hee doth whatsoeuer he pleaseth.* Psalme 135, 6. *Whatsoeuer pleased the Lord &c.*

3 To seeke to satisfie, and profit our selues with a neglect of our neighbor. Rom. 15, 1.

[**To be Pleased**] To accept and approue in mercy, such duties as are done to God. Heb. 13, 16. *With such sacrifices God is pleased.*

[**To be well Pleased**] To be throughly satisfied, and fully pacified, in respect of a price payed vnto iustice for sin. Mar. 3, 17. *This is my beloued Son in whom I am wel pleased.* God looking vpon Christ crucified, and vs in him, layeth aside his whole displeasure and wrath, conceiued against vs for sinne.

[**To Please men**] To studie

and seeke to flatter men in publique doctrine, and priuate actions, making this the marke and end thereof, how to claw and content men, as *Paul* did toward the Pharisees before his conuersion: but after his calling to Christ, would not doe it, studying thence-forward, how to please God principally, or men for Gods sake, Galathians 1,10. *Or doe I seeke to please men?*

[**To Please our Neighbour**] To doe him a pleasure, seeking his commodity, so farre as may further his saluation. Romans 15,2.

[**Pleasure**] **referred to Men.** Any manner of sinfull delight agreeable to our corrupt Nature. 2 Timothy 3, 1. *Louers of pleasure, more then of godlinesse.*

2 Honest delights, seruing for the solace and comforts of mans life. Genesis 49, 20. *Hee shall giue pleasures for a King.*

[**Referred to God**] 3. The most free and iust degree & determination of God, touching all things. Math. 11,26. *Euen so Father, because so it was thy pleasure;* and not because men were worthy. All merits of workes is shut out by the Doctrine of grace, rightly vnderstood.

[**God Pleasure**] The free and louing purpose of GOD for the saluation of the elect. Ephes. 1. ver. 5. *According to the good pleasure of his will.* The high and first moving cause of election, to wit, his Free-loue, concerning which God doth much please himselfe.

2 The delight and contentment which God taketh in the worke of his purpose, regenerating and creating faith in his elect. 2 Thess. 1, 11. *Our God fulfill all the pleasure of his goodnesse, and the worke of Faith, with power.*

[**Pleasures of Gods house.**] Euery spirituall blessing. Psal. 65, 4. *Satisfied with the pleasures of thine house.*

[**Pleasures of sinne**] Such delights, benefits, and commodities of this life, as be gotten and held with sinfull conditions. Heb. 11,25. *To enioy the pleasures of sinne.*

[**Plenty of the Gentiles**] The full multitude and number of them. Romans 11, 25. So a plenty of Shephards, Esay 31,4. for a multitude.

[**Plough**] The preaching of Christ, and the profession of Christianity. Luk. 9,26. *He that puts his hand to the Plough,* that is, either to preach or professe Christ.

[**To Plucke vp**] To destroy and ouerthrow. Math. 15,13. *Shall be plucked vp.*

2 To denounce and foretell

tell destruction. Ieremy 1,10. *I haue set thee ouer Nations, to plucke vp.*

[**Policy**] Counsell or aduice, either good or euill. Pro. 21,30. *There is no policy or counsell against the Lord.*

[**To Pollute or defile**] To make onely morally vncleane and sinfull. Mat. 15,18.

2 To make one Ceremonially vncleane, by touching the dead carkas of a man or beast. Leuit. 21. Hag. 2,14.

3 To pronounce any thing to be vncleane, and to forbid some creatures as vncleane by signification, as God did vnder the Law. Leuit. 9,3,4. or by nature, as the *Manichees* and *Marcionites* did of old: or by precept, as the Pope now doth pronounce some meates vncleane, and so forbids them to some men at all times, and to all men at some times, as Lent, &c. for religion and greater holinesse, Acts 10,15. *What God hath cleansed, doe not thou pollute.*

[**To Ponder**] To weigh and consider a thing in our minde, before we doe agree & consent to it. Luke 2,19. *Mary pondered these sayings in her heart.*

[**Poore**] Such as are needy, though they be not vtterly destitute. Psal. 82,2. *Doe Iustice vnto the poore and needy.*

2 Such as haue extreame want of earthly things, euen vnto beggery. Mat. 26,11. *The Poore ye shall haue alwayes with you.* Luk. 16,29. *There was a certaine begger.*

3 The godly, being afflicted, who put their trust in no worldly thing, but cleaue to God in all their trouble and calamity. Psalme 9,12. *He forgets not the complaint of the poore.* and 10. 14. *The poore commits himselfe vnto thee.* Verse 18. *Iudge the poore, O Lord*; that is, such as feele their afflictions, and flye to thee onely for succour, being forsaken of the world, as godly persons commonly be for their well-doing, hated, despised, and cast off. Such as are spiritually poore, deiected for their sinnes, and the iust condemnation of them, perceiuing also a want of true Iustice, which is in Christ, and of all heauenly and sauing graces. Esay 11,4. Math. 5,3. & Math. 11,5. Esay 61,1. Psal. 22,26.

4 All men both rich & poore but especially the needy. Exod. 22,25. *If thou lend money to the poore with thee.*

[**To remember the Poore.**] To take care for the releefe of the needy Saints, and to that end to make collections thorough the Churches for them; which because it is a fruite and consequently of remembrance;

therfore ſuch care for the poore is called remembring them. As Gal. 2,9. *That we ſhould Remember the poore.*

[**Spoyle of the Poore**] Goods, whereof the poore were ſpoyled by Oppreſſours, or Goods taken away by ſpoyle. Eſay 3. verſe 14. *The ſpoyle of the poore, &c.*

[**To grinde the face of the Poore**] To make them ſad, either by cruell exacting of their labours, as the taske-maiſters in Egypt, or by forſaking their iuſt cauſe in iudgement, and pronouncing ſentence againſt them, as the wicked Iudges did in Ieruſalem, in Eſay his time. Eſay chap. 3,15. *What meane ye to grinde the Faces of the Poore?* See Eſay 1,23. This alſo is the meaning of that other phraſe, in the ſame Verſe, of beating the Poore in pieces (as a ſtone is beaten into ſmall powder) by exaction and Oppreſſion, in publique iudgement eſpecially.

[**Poore of this world**] Such as lacke worldly goods, being needie, and in the Worlds iudgement of all men moſt vile and abiect. Iames 1,5. *God hath choſen the poore of this world* See [**GOD iudgeth not as the world doth.**]

[**Poore in Spirit**] Such as being tamed by their worldly pouerty, or other miſeries, and hauing a liuely feeling of their ſpirituall pouerty and wants, are humbled and made lowly thereby. Mathew chapter 5. verſe 2. *Bleſſed are the poore in ſpirit*, that is, the humble hearted.

[**Thy Poore**] Such godly poore, as religiouſly worſhip God, committing themſelues wholly to his protection. Pſal. 72,2. *Hee ſhall iudge thy poore with equity.*

[**Pope of Rome**] A monſtrous perſon, neither man nor woman, God nor Diuell; but partaking in a diuelliſh & brutiſh Nature; being a man of ſinne, wholly compounded of impiety and iniquity; the Son of perdition, himſelfe appointed to deſtruction, and thirſting after the ruine and deſtruction of others, whom he deſires to leade (with himſelfe) vnto the pit of perdition; being the head of that vniuerſall Apoſtacy and falling from the Faith and Religion of Chriſt, which hee impugneth and reſiſteth (in a moſt diſguiſed ſort) vnder the Title of the Vicar of Chriſt, and by pretence of defending the holy Catholicke Faith and Church; yet being (indeede) the maine aduerſary of Chriſt, ſitting in the Temple of God, as God: exerciſing tyranny ouer mens Conſciences, vſurping to be Iudge of

of the Scriptures, and Lord of the Princes of the earth, to depose them at his will, 2 Thess. 2,3,4,7,8. Reuel. 17,1,2,3,4,5, 6,7. Reuel. 18,2,3.

[**Porter.**] A doore-keeper, which hath authority to admit and let in and out of the house where his charge is. 2. The Holy Ghost, by whom the doctrine of Christ (that dore) doth finde entrance into the faithfull, to the lightening of the sound knowledge of God and his word, Iohn. 20. v. 3.

[**Portion**] A share or part in Lands or goods, Luk. 15,12. *Giue mee the portion of the goods that fall to me.*

2 God himselfe, who is the life and portion of his people, Psal. 16,5. *The Lord is the Portion of my inheritance.* **See Lot.**

[**Possession**] Lands, which men holde and keepe by some proper right which they haue in them, Acts 4. 32,34,37. and 5,1.

2 The Sacrifices offered vp vnto God, which were the Leuites possession, Ezek. 44,28. *For I am their possession.*

[**To possesse.**] To holde sometime as our owne, 1 Cor. 7,30. *And they that buy, as if they Possessed not*, Math. 10. *Possesse no Gold in your Girdles.*

2 To bee constant, Luk. 21, 19. *Possesse your soules in patience*: that is, be constant in patience, 1 Thes 4,4. *Possesse your Vessels in holines*: that is, keepe so constantly, and with continance.

3 To bee content with that which one hath, as if hee had all things, and lacked nothing, 1. Cor. 6,10. *Hauing nothing, and yet possessing all things.*

4 Fully to enioy or inherit by desert, Marke 10. 17. *What shall I doe to possesse eternall life?* The man which put this question, dreamed of deseruing heauen by workes; therefore Christ fitting his answere accordingly, sendeth him to *Moses* Law, not to himselfe.

[**To Possesse the Mount of Esau**] To haue the borders and bounds of the Church of God enlarged in receiuing into the bosome thereof the Gentiles, when they and the Iewes shall bee made one people through the Gospell, Obad. 19,20.

[**Only Potentate**] God the Father beeing compared with Christ, as hee is incarnate, so as the God-head of Christ, and Spirit is not excluded by this word [Onely] neither here nor elsewhere, 1 Tim. 6,15. 16. Ioh. 17,3.

[**Possessour of heauen and earth**] The most iust owner, Lord, and disposer of heauen & earth, and all things in them, by right of creation and preseruation, Gen. 14. 19, 22. *The great*

great Possessour of Heauen and earth.

[**To giue a Possession**] To make sale of it, or to giue it for a iust price, Gen.23,4. *Giue me a Possession to bury my dead in.*

[**Possible**] That which may bee done, though it neuer bee done, Math.19,26. *With God all things are possible.*

[**Not Possible, or impossible**] Some thing which cannot bee done, no not of God himselfe, in respect of his decree, and reuealed will; though it might bee done in respect of his absolute power, Heb.6,4. *It is not possible, that they which were once enlightened, if they fall, &c.*

2 That which can neuer be done by any humane strength, Math.19,26.

[**The Pots**] A vessell of earth, for vses in a family.

2 A mortall man, fraile as an earthen Pot. Ier.18,6. Rom.9, 21. The power of God ouer man his Creature, is greater then of a Potter ouer his Pot; for God made the matter wher of man was made, so did not the Potter; therefore great cause why man should not reason against God.

3 Calamities and great afflictions, Psalm.68,13. *Though you haue lyen among the Pots.* It is a Metaphor from Kitchen & Scullion boyes, which in time of warre follow the Campe, where to defend themselues from winde and weather, (the iniuries of the ayre) they lye downe betweene their Chimny-stuffe, on the hearth stones & smoaking rusty Pots, which all to besmut and blacke them. To this sence is the place of Ezek.40,43. to be interpreted.

[**Power**] Diuine might, whereby God can doe, & doth all things whatsoeuer hee hath purposed to doe, and hindereth whatsoeuer hee will not haue done, Math.6,13. *Thine is the Kingdome, Power, and glory.* **Of Almighty.**

2 Absolute right and authority to doe a thing, Math.9,6. *The Sonne of Man hath power on earth to forgiue sinnes*; that is, hee which is the Sonne of man (beeing GOD) hath this power.

3 The effectuall force of the holy Spirit, working mightily in the hearts of the elect, both for their conuersion from sinne to grace, and confirmation in grace, Eph.1.19. *According to the working of his mighty power.* 2 Thess.1,11.

4 Prerogatiue or dignity, 1 Cor.9,5. Iohn 1,12. *To so many as receiued him, hee gaue power to be the Sonnes of God*: that is, the right and priuiledge of Sonnes: that it cannot be meant of free will, is plaine, by verse 13.

5 A mighty Instrument of Gods power, Rom.1,16. *The Gospell is the power of God to salvation*, 1 Cor. 1,18. *To vs that are saued, it is the power of God.* A meanes of the sauing power of God. Metalepsis.

6 Inward strength of a renewed soule, whereby it is able to resist euill, and to doe good, 2 Tim.1,7. *God hath giuen to vs the spirit of power.*

7 That most excellent strength & agility, wherewith the bodies of the elect shall be endued after the resurrection, 1 Cor.15,43. *They shall be raised againe in power.*

8 Signes and wondrous workes, done by the mighty hand and power of God. 1. Cor.12,10. *Effects of his power*, called [*Power*] by a Metonimie.

9 Such persons, as haue the guift and power to doe myracles and workes of wonder. 1. Cor.12,28. *Hee hath ordained Powers*; that is, some to do myracles.

10 A lawfull Magistrate, enabled of God with authority and might, to execute his iudgements, Rom.13,1. *Let euery soule be subiect to the higher powers.* Also it signifies the authority it selfe, and publicke right of Gouernours, Iohn 19. 10,11.

11 A veile or couering, which women did weare, as a token of that power which their husbands had ouer them; and of their subiection therevnto, 1 Corinth.11,10. *For this cause, a woman ought to haue power vpon her head*; that is, a signe of Power.

12 Extraordinary strength, giuen of God to some persons, therewith eyther to doe great good, or great harme, Luke, chapt.9, verse 1. *He gaue them power ouer all Diuels*, Acts 1. verse 8. Reuelat. 9,3. *Vnto the Locusts was giuen Power, as the Scorpions of the Earth haue Power.*

13 Wicked or good Angels, which are of exceeding strēgth and haue leaue & Commission of God, to doe mighty things; and therefore are called Powers, Col.1, ver.16. *By him were created Powers, Principalities*, Ephes.6,12. *Wee wrestle against Principalities and Powers.* Diuels are called powers in the plurall numbers, to teach that they be mighty and many; and Power, Ephesians v. verse 2. in the singular number, to shew these many to be but one corporation or army, readie with ioynt force and one minde, to conspire and fight against the faithfull to destroy them; yet so as they do wholly and for euer preuaile against none, saue such as be addicted to disobedience,

dience. Eph 2,2. See Colos 2, 15. where euill spirits are called Powers.

14 Excellent and singular gifts of the Spirit, Acts chap. 6, 8. *Steuen full of faith and power, did Signes and Myracles, &c.*

15 Kingdomes and Nations which haue great power. Luke 4, 6. *All this Power will I giue thee.*

[**All Power**] Vniuersall power ouer euery thing, in Heauen and earth, without exception of any, Math. 28,18. *All Power is giuen vnto mee.* This Power, the Father (as God) giues; the Sonne (as Mediator) receiues it. Also Power of sundry kinds or diuers, 2 Thes. 2,9.

[**In Power, and in the holie Ghost**] That strength and vertue which the holy Ghost hath ministred, and namely, the assurance and cheerefulnesse of heart. 1 Thessalon. 1. chap. 5. verse.

[**Power of God**] The most mighty and powerfull GOD, Math. 26. verse 64. *Sitting at the right hand of the power of God.*

2 That notable vertue and might giuen to the Apostles; not onely to worke Myracles, but also to tame and bridle the wicked, 2 Cor. 6,7. *By the power of God.* Christ is called the power and wisedome of God, both by efficacie and essence, 1. Cor. 1,24.

[**Power of the holy People.**] Not the strength wherewith the Iewes, Gods people, shall infest and hurt others, but passiuely, the power by which they shall be greeuously hurt and wronged, Dan. 12,7. *To scatter the Power of the holy people.* Such a passiue construction is found, Genesis chap. 16 verse 15. *My wrong (not which I doe, but) which is done to me.*

[**Powers of Heauen**] The Heauens or Cœlestiall Orbes and Spheares, being exceeding firme and strong creatures, and exercising great strength vpon these inferiour earthly bodies, Math. 24, 29. *And the Powers of Heauen shall be shaken.*

[**Power of his glory**] Glorious power, so called, for the manner of strengthening and deliuering the Saints by weake or no means: also for the euent or end of their vpholding and preseruatiõ, which is his praise and glory, Col. 1. ver. 11.

[**To poure out**] To giue and bestow very liberally & frankly. As in Esay, chap. 53. verse 12. *Hee poured out his soule to death*, Acts 2.17. *I will poure out my Spirit vpon all flesh.* Ioel 2,28, Zach. 12, 10.

[**Powr on of aspes**] Malicious and bitter words, cast out a-

gainst

gainſt ſuch as bee abſent, to their great hurt, Roman. 3, 13. *The Poyſon of Aſps is vnder their lips.*

[Poyſon of Dragons] The wicked vngracious workes of vngodly men, which are as vnpleaſant to God, as the poyſon of Dragons to men, Deut. 32. 33. *Their Wine is the Poyſon of Dragons.*

[Praiſe] A confeſſion and due acknowledgement of the great and manifold excellencies and perfections that be in God, Pſalm. 136, 1. *Praiſe the Lord becauſe hee is good, for his mercies endure for euer*, Pſal. 117. 1, 2. 103, 1, 2, 3.

2 Commendation, & ſpeaking forth the good things that be in other men, Prou. 27, 2. *Let another man praiſe thee.*

3 The matter, argument, and occaſion of praiſe, Exod. 15, 2. *The Lord is my ſtrength & praiſe*, Pſal. 118, 14.

4 Protection and defence; as when it is ſet againſt reuenge and puniſhment, Rom. 13, 3, 1. Pet. 2, 14.

[Prayer] The whole ſeruice of God, and euerie part of it, Matthew 21, 13. *An houſe of Prayer.*

2 That one part of his worſhip, called Prayer and Petition, Iam. 5, 15. *Prayer of Faith.* Prayer commeth of a word in the Hebrew, which ſignifieth appeale, interpellation, interceſſion, whereby we referre the cauſe of our ſelues or others, vnto God as Iudge, calling vpon him, appealing to him for right, preſenting our ſelues and our cauſe vnto him, as to one which hath power to determine caſes, and to whom appeales may be made.

[To Praiſe their Gods] To yeelde and giue vnto their Idols the honour of their victory, and to offer ſome part of their feaſt to their honour, as their manner was, Dan. 5. ver. 4. This was one cauſe that *Daniel* Chap. 1, 8. refuſed to feede on the meate of the Kings Table, for that a part of it had beene conſecrated to their Gods, and ſome of their meates were forbidden by *Moſes*, as vncleane.

[To Pray] To deſire ſome lawfull and needfull thing of God alone, with truſt to haue it, for the merit of Chriſt only, Acts 10. 9. *Peter went vp on the houſe to Pray*, Mat. 6, ver 9. *After this manner Pray ye.* Acts 12, 12, Mark. 11, 24.

2 To craue ſomething with the voyce onely, without faith in Chriſt, Luk. 18, 10. *They went vp into the Temple to pray*, Verſe 11. This is vocall prayer only; and the former, is both Vocall

and

and Mentall. This distinction is grounded on Rom. 10,1.

3 To worship God. A Synecdoche or part for the whole, Luke 19. verse 46. *A House of Prayer.*

4 To conceiue a forme of Prayer wherein to goe before the people, as the Teacher doth in the publike assembly.

5 Also to partake in the publike prayer, 1 Cor. 11. v. 4,5.

[Instant in Prayer] One earnest and constant (though he be not heard at first) in calling vpon God on all occasions continuing till he be heard, Romans 12, 12. Luke 18,1. 2 Thes. 5, 17.

Prayer, what it is.

Prayer, is a worke of the beleeuing soule, desiring of God alone, things lawfull and needfull: with confidence to obtaine them, through the alone mediation of Christ, to the praise of the mercy, truth, and power of God. Prayer is eyther priuate, or publique; for our selues, or others; for the hauing of good things, or remouing things euill. Whence ariseth the difference, and diuers kinds of Prayers mentioned 1. Tim. 2, 2. *Let supplications and Prayers, Intercessions and giuing of Thankes, be made for all men.*

[To Preach] To declare the will of God by voice, for the instruction of the Church, Mar. 1,49. *Hee Preached in their Synagogues.* The Greeke word [*kerux*] signifieth an Ambassadour, which publisheth and spreads abroad the minde and message of GOD, touching mans duty and saluation, Rom. 10,14.

What Preaching is.

Preaching is an action of the Minister of the word, soundly interpreting and opening the sence of the Scriptures, by the Scriptures; with application of them vnto the vse of the Church, by Doctrine, exhortation, reproofe, conuincing, and comfort, Mark. 2,2. *He preached the Word to them*, Luk. 4,18. 19,20,21. *Hee tooke vp the booke and read, and said; This day is this scripture fulfilled in your ears.* Also 1 Cor. 14,3. *Hee that prophesieth*, that is, Preacheth, *speaketh to men, to edifying, to exhortation, to comfort.* See Nehem. 8, 8. *And hee read in the Booke of the Law, and gaue the sence according to Scripture*, Acts 9, 20, 22. (Thus *Tremellius* translates it out of the Hebrew) *Hee Preached Christ, confirming that Iesus was this Christ*, that is to say, hee compared Scripture with Scripture, conferring them together, as cunning craftsmen which

which ioyne all parts together, to make them agree one with another. This is preaching in the ordinary phrase of the scripture. Indeed euery declaration of Gods will, either by afflictions, blessings, readings, & creatures; or otherwise may generally and improperly bee called Preaching.

[Precepts] Commissions, charges, because they are committed vnto men with charge carefully to keepe them, according to that in Psal. 119,4. Also they come of another word, which signifieth to visite, because God threatneth to visite or punish the transgressors of them. As Exodus 20,5. and 32. 34.

[Precious] Sometime bright and glorious, Iob 31,26. Zach. 14,6. also that which is honourable, and of great esteeme, Psalm. 36,7. also that which is deare, or hardly to be attained and effected, as Psalme 49, 8. and 139,16. Heere it signifieth also that which is rare and incomprehensible: also that which is sparingly, and not easily to be had, 1 Sam. 3,1.

[Predestination] The foreappointment of euery thing, to certaine ends, Acts 4. vers. 28.

2 The fore-ordaining of some persons, to obtaine eternall life by Christ, Rom. 8, 30. *Whom hee Predestinated, them he called.*

Predestination, what it is.

Predestination, is a most righteous decree of God, freely, according to his owne good pleasure (without any respect of foreseene faith or works, as mouing causes) ordaining from all eternity out of the whole lumpe of lost mankinde, a certaine number, to obtaine eternall life in heauen, by Christ (hauing first called, iustified, & sanctified them) vnto the praise of his glorious grace, Rom. 8. 28, 29, 30. Ephesians 1. verse 5,6,7.

Predestination what it is, according to Peter Martyr.

Predestination, is the most wise purpose of God, whereby he hath before al eternity, constantly decreed, to call those whom he hath loued in Christ, to the adoption of his children, to Iustification by Faith, and at the leghth to glory through good workes, that they may be made like vnto the image of the Sonne of God, and that in them should bee declared, the glory and mercy of the Creator.

Whereas election looks only

ly to the purpose of Gods chusing, and to the opposite member, to wit, Reprobation; betweene which and election, there is a mutuall and necessary reference, the one alwaies including or implying the other: for where there is an election of some, there is a refusing of others, & on the contrary; yet Predestination respecteth both the executiō of Gods purpose, with the whole progresse of middle causes leading vnto the end, as Ephes. 1, 5, 10. Rom. 8, 29. Acts 22, 14. & also the ends themselues, both life eternall of the elect, as the neareſt end, and the glory of Gods mercy as the vtmost end, Rom. 9, 23. Ephes. 1, 6, 11. 14. So as Predestination is of larger extent then election, though in Scripture it is not found to concerne any other saue the elect. But scholasticall writers make it the generall both to election and reprobation, as a decree of God which is touching the ends of both, which be without end. So as predestination is largely taken, contayning both the Decrees, and strictly, being subordinate to the purpose of election.

[To Predestinate] To determine and appoint before, most firmely, some persons to bee saued by Christ, Roman. 8. 29.

[Prepare] To make a thing ready before hand, Mat. 26, 17. *Where wilt thou that wee prepare for thee?* 1 Chro. 29, 19. *To build the house which I haue prepared,* Math. 20, 23.

2 To fit effectually & mightily, the elect of GOD vnto that blessednesse which they were appointed vnto, from euerlasting, Rom. 9, 23. *Vessels of mercy which hee hath prepared to glory:* and to make meete the Reprobates, vnto that wretchednes vnto which they were ordained before, Rom. 9, 22. *Vessels of wrath prepared to destruction.* Or thus more briefly: to purpose and make meet heauen for the elect, and the elect for it. Mathew, chap. 25. verse 34, 41. *Prepared for you, &c.* Also Hell for the Reprobate, and them for it. *Prepared for the Diuell and his Angels,* Rom. 9, 22, 23.

3 To make vs meete or fit, either for doing good dueties, or suffering afflictions, 1 Chr. 26, 18. *Prepare their hearts vnto thee.*

4 To make ready some things, which belongs eyther to Gods seruice, or to the seruice of Saints, 2 Cor. 9, 2. *Achaia was Prepared a yeare agoe,* Iohn chap. 19, Verse 42. *Because of the Iewes Preparation day.*

[Preheminence] Chiefe power

wer and Dominion lawfully conferred by God the Father, vpon Christ the Mediator, that he as King may rule his church outwardly, by his owne lawes and Officers, and inwardly by his Spirit and Grace, Colossians 1. verse 18. *That hee might haue the Prehemminence.* Heere it is vsed in good part.

2 Primacy and Soueraignty ouer others ambitiously affected, and vnlawfully held and exercised. 3. Iohn 9. *Which loueth to haue the Prehemminence.* It is heere put in the worse part for vsurped power and tyrannie.

[Presence] There is a double presence, one spirituall, another locall; one in respect of place, another in respect of agreement in will and purpose. 1 Cor. 5, 3. As *Paul* being absent from the Church of *Corinth*, as touching place, yet did concurre with them in purpose, touching the excommunicating that incestuous person: so Christ who is not present in the sacred Supper Locally, is yet spiritually present to Faith.

[To Preserue] To keepe one free and safe, from taking hurt by any enemies, or dangers, Psalm. 16, 16. *Preserue mee, O Lord, for I trust in thee.*

2 To sustaine and vpholde all things in theyr being, Iob 7, 20. *O thou preseruer of Men*, Psalm 36, 6. *Hee Preserueth both man and Beast*, Nehe. 9, 6. *Thou Preserueſt them all.* This is generall preseruation.

3 To keepe constantly the faithfull, vnto the possession of eternall life, 1 Pet. 1, 8. *Preserued, or kept through the Power of God by Faith, vnto eternall Life.* This is speciall preseruation.

[To Presume] Either to take too much vpon vs, out of a vaine confidence in our selues; or to take too much heart and boldnesse to vs, Ps. 73, 8. *They talke Presumptuously*, 1 Cor. 4, 6. *Let none presume aboue that is written.*

What Presumption is.

It is a vice, whereby many men in regard of Gods blessings and patience towards them, haue their hearts too much lifted vp in vaine confidence of their owne sufficiency, and Gods goodnesse, waxing secure, haughty, and careleſse in the course of their liues, without any fear of sin, or Gods iudgements for them.

[Presumptuous sinne] Sins of contumacy, which come from a stubborne and malicious heart, Psal. 19, 13. *Keepe me from presumptuous sins.*

[Of Pretence] Vpon a faire shewe and colour, or colou-

rable cause, without sincerity, cloaking the ambition & enuy which boyled inwardly, with pretext of Christ, & preaching him, Phil. 1, 18.

[**Price of redemption**] Satisfaction or paiment made to the iustice of God for the hurt donè to it by the sinnes of the elect; that so they may bee redeemed and set free, 1 Tim. 2, 6. *He gaue himselfe a price of Redemption.* Note, that hee gaue not his body or bloude onely, but himselfe, euen the whole mankinde to be the price, the onely all-sufficient price to God, for sin: adieu then to all Popish satisfactions, and to the opinion of his sole-bodily sufferings.

[**Price of high calling**] Eternall life, which is freely giuen to such as striue lawfully, as a rewarde or price propounded of God, who calleth his to glory, Phil. 3, 14. 1 Cor. 9, 24.

[**Pricke**] A sharpe peece of wood, a pole, stake, or sharpe thing, which pricketh one as hee goeth through bushes or thicke places.

[**Pricke in the flesh**] Inbred corruption, or naturall Concupiscence, which sticketh fast in vs, as it were, a pricke molesting and vexing vs by euill motions, as the flesh is galled and pained with a pricke or sharpe stub sticking in it, 2 Cor, ch. 12 *There was giuen vnto me a pricke in the flesh.* A **Metaphor.** *Beza* extends the sence to outward contumelies and iniuries of all sorts, which vext the Apostle as prickes or thornes. See the like phrase, Numb. 33, 55. Iosh. 23, 13. Iudges 2, 3.

[**Pricked in heart**] Persons stricken with great griefe, and soule-sorrow, in the sence of Gods displeasure for sinne, as if their hearts had beene pricked through with a sword, Acts 2. 37. *and being pricked in heart they said, &c.*

[**Pride**] Haughtinesse or loftinesse of minde, being puft vp and swoln with a high conceit of our owne excellency, to the contempt of God, and the disdaine of men, Pro. 16, 18. *Pride goeth before a fall, &c.* 1 Cor. 4, 6. *Swell not one against another.* Lu. 18, 9.

[**Pride of life**] Vaine boasting and arrogancy, wherein they please and delight themselues, which do abound in the things of this life, 1 Ioh. 2, 16. *And the Pride of life.*

[**Pride, as a Chaine**] The arrogancy of wicked men, glorying in their pride as one would glory in a Chaine of gold, Psal. 73, 6.

[**Priest**] A sacrificing person, ordained of God, not onely to teach the people, and pray for them; but also to offer vp outward and bodily Sacrifices for his

his owne sinnes, and the sinnes of the people, Leuit. 5, 2, 4, 5. Such were the Priests of the Law, and olde Testament; Legall and Leuiticall Priests. The offering vp of the prayers for the people (aswel as Sacrifices) sig. 1. Christs intercession and prayers for his Church. Ioh. 17. *Heb.* 5, 7. 2. Our right of praying to God in his name. *Hebr.* 13, 15. And whereas sacrifices offered by prayer of the Priests vnder the law and before, were acceptable to God, as Ge. 4, 4. it sig. 1. that Christ his offering himselfe to his Father, was a sweet smelling oblation, Ephes. 5, 2, 2. that we through Christs oblation are accepted of God, *Heb.* 10, 10. 3. That our obedience or reasonable seruice is pleasing to him, Mal. 3, 4. Ro. 12, 1. 1 Pet. 2, 5. 4. That the Ministers Oblation of those we are called to the Fayth by the worke of the holy Ghost thorough their Ministry, was pleasing to God, as *Paul* witnesseth Rom. 15, 16. The first Priests which taught the people, & offered Sacrifices, were al the first borne, as it was commanded, Exod. 24, 5. of them vnderstand Exo. 19, 22. they figured Christ the first borne among many Brethren, Ro, 8, 29. & secondly, the Church, the first borne of them which are written in heauen. Afterward vpon the giuing of the Law, the Tribe of *Leui* succeeded in their place, Num. 3, 8, & 8, 19. Whereas the Priests were forbid to marry an harlot, one polluted or diuorced; & to drink strong wine for the time they entred into the Tabernacle, Leu. 21, 7. and 10, 9 This signif. that both Ministers wiues and children must bee sober, See 1 Timoth. 3, 1. and 5, 23.

2 A sacrificing person, especially ordained of God, that by the sacrifice of himselfe once offered by himselfe; and also, by his intercession, hee might reconcile vnto, and keepe in fauour with God, for euer, all beleeuing sinners. Such a Priest is Christ onely, being the alone Priest of the New Testament, properly so called, *Heb.* 7, 17. *Thou art a Priest for euer, after the order of Melchisedecke.* Also verse 23, 24, 25, &c. See chap. 10. from verse 5. vnto the 15. These two significations of Priest, be proper.

3 Euery faithfull Christian man or woman of what calling soeuer, enabled by the authority and Commandement of God, to offer vp themselues & their Good workes, as spirituall sacrifices acceptable to God through Christ, 1 Pet. 2, 5. Reu. 1, 6. *He made vs Kings & Priests to God.* Rom. 12. verse 1. Heb. 13, verse 15, 16. This is an im-

proper figuratiue ſence of the word, by reſemblance and likeneſſe.

4 A man of great dignity, a cheefe Ruler or Officer, Exod. 2,15. *And the Prieſt of Midian had ſeauen daughters*, Gen. 41. 45. *The daughter of Potipherah the Prieſt, or Prince of On*, Exod. 18,1. *Iethro the Prieſt of Midian.*

Note. The manner of thoſe times and places were, that one man was both Prieſt & Prince, as *Melchiſedech.*

The Hebrew (*Cohen*) which we engliſh a Prieſt or Sacrificer is the name of the Kings chiefe Officer, as in 2 Sam. 8,28. *Dauids ſonnes were Cohens*, that is, Chiefe Rulers, which is expounded in 1 Chron. 18, 17. to bee the firſt or the chiefe at the Kings hand. It hath the name of miniſtration, Eſay 61, 6, 10. and was a title ſpecially giuen to *Aaron* and his ſonnes that miniſtred to GOD in the Sanctuary, Exodus 28. verſe 3. 4, 41.

5 The firſt borne of the male children, whom God did conſecrate and ſet apart to doe the Office of Prieſts, in adminiſtring holy things, vntill *Aaron* and his ſonnes were ſanctified to that end, Exod, 19,22. *And the Prieſts alſo hee ſanctified*, Exod. 13,2. *Sanctifie to mee the firſt borne, &c.*

In euery Legall and Legitimate Sacrifice, there muſt bee (beſide the Sacrifice) a Prieſt, an Altar, and fire: as the Sacrifice was a figure both of Chriſt our eternall ſacrifice, Ephe. 5,2. Heb. 10,5,6,7,10. and of our ſelues, whom the Apoſtle calleth liuing Sacrifices through him, Rom. 12, 1. So the Prieſt fig. & figured Chriſt to be that onely Prieſt which can drawe neere vnto God, Heb. 5,6,10. Ier. 30, 12. Alſo that by Chriſt alone wee draw neere to God, and are Prieſts in and thorough Chriſt. Exod. 19 6. 1 Per. 2,5,9 Reue. 1,8. Laſtly, it figured the Miniſtery in the time of the Goſpel, Eſ. 66,21. Now the Altar, whoſe property it was to ſanctifie the gift, it figured firſt Chriſt, who was his owne Altar, and ſanctified himſelfe, Ioh. 17,19. Hebr. 9,14. Secondly, that we haue Chriſt for our Altar, Heb. 13,10. Reu. 8,3. The Fire ſignif. the conſecrating of our Sauiour by ſuffering, & the burning him vp with the ſenſe of the Fathers wrath, Heb. 13, 11,12. Alſo the conſuming of our luſts, and an holy zeale and feruency. To which purpoſe it is enforced, Mark. 9,49. And laſtly fiery afflictions of Gods children, 1 Pet. 4,12. Whereas this fire came down from heauen, and was euer to be cheriſhed, it ſig. Chriſt to be appointed

ted of God our ſacrifice,& that our zeal ought neuer to go out.

Note. Chiefe Prieſts ſometime ſig. ſuch as were chiefe in euery order and ranke of Prieſts who were many, and ſerued by courſes and turnes in the Temple. See Math.27,3. Mark.14 53. Luke 1.ver.5,8,9. Of the diuiſion of the Prieſts into their orders, ſee 1 Chron.chap.24. whole.

[High Prieſt] The chiefe amongſt and ouer the Prieſts of the Law, who was euer but one only,& in a ſpecial manner was a figure of Chriſt, both in his garments, publike workes and actions: and alſo in his eminent place, Chriſt being cheefe among the Paſtors, as *Aaron* was among the Prieſts, Heb.5. 1,2,3. vnto the v. 10. *For euery High Prieſt is taken from among men*, 1 Pet.2,25. Heb.9,11.

The difference betweene a Prieſt properly and improperly taken, is this. The former hath an externall and bodilye Sacrifice, to giue and offer vnto God, as Chriſt did giue his owne bodye, and the Prieſts of the Law, ſ bodies of beaſts. The latter offereth ſpirituall ſacrifices onely; as their prayers,praiſe,obedience, alms, and all other good workes and duties of their callings, which euery Chriſtian (as well as a Miniſter) is bound to offer. The popiſh Prieſt-hood is an imaginary & blaſphemous fiction, hauing no ground, neyther any colour and ſhew of ground and proofe, in the whole booke of God.

[Priuily to bring in.] To bring them in vnder hand by goodly pretences,& colourable ſhews, by fained and faire gloſing words, hiding ſo much as may be,the iniquity and impiety contained in them, 2 Pet.2. *They ſhall Priuily bring in damnable hereſies.* In the ſame ſence it is written of ſuch as broach doctrines of diuels, that they ſpeake lies in hypocriſie, that is, coloured with the faire pretence of piety and Religion. Thus doe popiſh hereticks, doing all by the name, authority, & power of Chriſt, & the Apoſtolike Catholike Church, carrying all in a myſtery, Re.17,5. *In a myſtery of Iniquity*, 2 Th.2.7

[Princes] The true beleeuers the children of the Church, a Queene, and Chriſts ſpouſe, Pſalm.45,16. *Whom thou mayeſt make Princes in all Lands.*

[Prince of God.] A mighty Prince, an holy ruler preferd & aduanced of God,Gen.23,6. in that ſenſe *Abimelech* confeſſeth that God was with *Abraham*, Gen. 21,22. things that excell are ſaid to be of God,Pſa.36,7.

[Cheefe of Princes] An Angel ſo called, in comparison with

earthly Princes, Dan. 10, 13.

2 Men of principall guifts, cheefe and choyſe perſons, Eccleſ. 10, 7. *Princes walking, &c.*

3 Captaines, Eſay 10, 8.

4 Counſellors, Eſay 19, 11. Ephe. 2, 16.

[Prince of the Hoſt] God, in a ſpeciall manner ruling ouer his people, Dan. 8, 11, 25. His people the Iewes, are called the hoaſt of heauen, Dan. 8, 10.

[Prince of God] A man ſingularly loued, and exceedingly bleſſed of God, Geneſ. 23, 6. *Thou art a Prince of God.* Or a mighty Prince, an holy Ruler; as things that excell are ſaid to be of God, Pſ. 36, 7, 8. 11. Gen. 30, 2. or one whoſe counſell was oracle.

[Prince of Peace.] Procurer, ground, & cauſe of Peace, which alſo cauſeth his ſubiects to continue in peace and quietneſſe. Such a one is Chriſt, and he onely, Eſay 9, 6. *Prince of Peace.*

[Priſon] A place of reſtraint to keepe and puniſh malefactors, in Gen. 40, 3.

2 Hell, a place where the damned are puniſhed with eternall bondage and torment, 1 Pet. 3, 19. Alſo the graue, Eſa. 53, 8.

[Priſoner] Commeth of an hebrew word, which is bound, or reſtrained of liberty.

[His Priſoner] One impriſoned for Chriſt, or for the Teſtimony of Ieſus; 2 Tim. 1, 8.

[To Proceed] To iſſue or flow out, after an admirable and vnconceiueable manner, Iohn 16, 26. *The Spirit which proceedeth from the Father.*

2 To come forth, Ioh. 8. ver. 43. This is meant of Chriſts incarnation: the former of the emanation of the Spirit.

3 To come into the fleſh, or to aſſume the nature of man by the appointment of God, Iohn 8, 42. *I proceeded forth, &c.*

[Profeſſion] An action of a Chriſtian, plainely and openly (when fit occaſion ſerueth) declaring and vttering with his mouth, that which hee beleeueth and hopeth for in his hart, concerning Chriſt and ſaluation by him, 1 Tim. 6, 12. *And haſt profeſſed a good Profeſſion before many witneſſes.* There may bee a profeſſion made before men with the mouth, when the truth of it is not to bee found in the heart, before God, Titus 1, 16. *They profeſſed to know God, when in their workes they denied him.*

2 The doctrine of the Goſpel, which we do profeſſe, *Heb.* 3, 1. *Conſider the High-Prieſt of our Profeſſion, Chriſt Ieſus.*

3 A way, or Sect, Math. 23, 15. *To make one of your Profeſſion.*

[Profit-

[Profitable.] Something which is beneficiall, commodious and helpefull, *Heb.*13,17. Or elſe that which is of neceſſity needfull, which we cannot be without, and be well, 2 Tim. 3.ver.16. The reuealed will of God is as needfull vnto mens ſoules, as milke to babes, as meate to ſtrong men, as the light of the Sunne to the men of this world, as phiſicke vnto the ſicke, &c.

[Promiſe] A word, paſſed frō man to man, for performance of ſome lawfull things; as in cōtracts, bargains, Marriages, and other affaires of common life. This is a ciuill promiſe: Such *Laban* made to *Iacob*, for giuing his Daughter: *Saul* to *Dauid*: *Dauid* to *Ionathan*.

2 Our word paſſed and giuen vnto God, for ſome duty which we will doe vnto his honour, Pſalm. 66,13,14. *I will pay thee my vowes which my lippes haue promiſed*, Numb.30,3. *Hee ſhall not breake his promiſe.* This is a religious or holy Promiſe, called a vow in Scripture. See Vow.

3 The word of God, giuen or plighted vnto men, for the performance of ſome good, or for remouing ſome euill, ſpiritually or bodily, Pſal.119,130. *How ſweet are thy promiſes vnto my mouthe?* And verſe 38,49, 50. This is a diuine promiſe, which is two-fold; Legall and Euangelicall.

4 The thing promiſed, to wit, the inheritance of heauen, or life euerlaſting, Galat.3, 22. *That the promiſe by the faith of Chriſt.* A Metonimie.

Howſoeuer the Law, by the reaſon of the condition annexed of perfect fulfilling it, bee contrary to the free promiſe of life, yet the Law doth not aboliſh and quite take away the promiſe of grace, but ſerueth as an helper and ſeruant therevnto; for by diſcouering the danger and damnation thorough ſinne, it drieth afflicted ſinners to Chriſt, who is their onely remedy, and in whom alone *Abraham* and his ſpirituall poſterity finde righteouſneſſe and life eternall, which is the thing promiſed.

Both Legall and Euangelicall promiſes, are eyther generall or indefinite, propounded to all: Exod.20,6. Iohn 3, 16. 17, 18. Or particular, directed to ſome kinde of perſons, few or one. Exod.20,12. Mat.9.2. Beſide innumerable other promiſes on both ſorts.

Gods Promiſe is two-fold: firſt Legall, when hee paſſeth his word for the giuing of eternall life, and other temporall good things, vpon condition of fulfilling the Law, Leuit.18 5. Eph.6,1. *This is the firſt commaundement*

mandement with Promise, Galat. 3,12. *Do this and liue.* Secondly, Euangelicall; when hee passeth his word for the giuing of Christ, and together with him, remission of sinnes, righteousnesse, and eternall life, as also the blessings of this life, vpon condition of beleeuing the Gospell, Rom. 1,2. *Which he promised before by his Prophets.* And Rom. 4,26. *That the Promise might be sure to all the seede*; That is, to such as walke in the steps of *Abrahams* faith, Gal. 3,14. *That wee might receiue the Promise of the Spirit through faith.* This latter promise, is called the Promise of Grace, because it is freely giuen, & freely performed. Also Gal. 3, 14. it is called the Promise of the Spirit, because the Spirit is both the Authour and applier of it.

Moreouer, the things promised, come from the Spirit. This Promise is also called the word of faith, Rom. 10,8. Because the word of this promise is made with condition of faith, which is the onely instrument to apprehend and receiue it. Lastly, it is tearmed the promise of Christ, because he is the terme and end of it.

And finally better promises, not for kinde or number, but for largnes or extent, Hebrews 8, 6.

[By Promise] By vetrue of Gods word giuen to *Abraham* touching a sonne to bee borne by *Sarah* his wife, Galat. 4,23. Gen. 17, 19. Hence *Canaan* is called the Land of promise, because it was enioyed by vertue of Gods free promise, and not by desert of the Iewes.

[To Promote] To restore to former honour and dignity, Dan. 3,30.

[Prophane] An vnholy person which refuseth heauenly things, for enioying of earthly. As *Esau* cast away his birthright for a messe of pottage, and therefore in Heb. 12,6. hee is called a prophane person for his labour.

2 Common, or something appointed to common vse, as prophane hands, prophane authors, prophane meates, put for common, or seruing to common vse, Marke 7, 2. Acts 10, verse 14,15.

[Propitiation.] An agreement or attonement betweene God & man, by the man Christ, represented by the Propitiatory or Mercy-lid, 1 Iohn 2,2. and 1 Iohn 4,10. Rom. 3,25.

[Prophet] One which telleth or speaketh before, what things shall afterward come to passe. This is the generall signification of the word [Prophet.]

2 An extraordinary Minister of the olde Testament, ordained for the instruction of the

the Church, by interpreting & applying the Law, and foreshewing the sufferings & glory of Christ. Acts 3,24. *All the Prophets haue foretold of these dayes.* And 10,43. *To him giue all the Prophets witnesse.* 1 Pet. 1,10,11. Such Prophets were *Esay, Ieremy*, &c. 1 Iohn 1, 21. Deut. 18,1. Here it is meant of Christ himselfe.

A Prophet is one that from the inward counsell of GOD, vttereth Oracles: such an one was wont to be called a Seer, 1 Sam. 9,9. Amos 7,12.

A Prophet in Hebrew and Greeke, is named of speaking, vttering, interpreting words and oracles which come from God. Exod. 7,1. 1 Cor. 14,29. also of seeing & receiuing them by vision, such were named Seers, as 1 Sam 9,9.

3 A person vnder the new Testament, endued with a speciall gift to foretell things to come, for the behoofe, either of the whole Church, or some members of it. In this sence, *Agabus* is called a Prophet, because he forwarned the Church of a famine, Acts 11,27. And *Paul* of his bonds. Acts 21,10. Also the Daughters of *Philip* were such Prophets.

4 One that interpreteth the Scriptures of the Prophets, with a singular dexterity and readinesse, besides the prediction or foretelling future euents. Ephe. 4,11. *Hee gaue some to be Prophets.* 1 Cor. 12.28. *He ordained some Prophets.* These were men that not onely signified what things should come, but excelled also in expounding Prophesies concerning Christ. In this sence Christ is called a Prophet. Acts 3,22. And not onely for declaring the will of God, touching things to come. Rom. 12,6. 1 Cor. 14,23.

5 All those holy men of God, who be the Pen-men of the holy Scriptures, for the common vse of the Church to the worlds end. Luke 13,28. *All the Prophets shall sit downe in the Kingdome of God.* 2 Pet. 1,19. *Wee haue a most sure word of the Prophets.* Also one who arrogateth to himselfe the gift and name of a Prophet, but is not, Deut. 13,1.

6 Euery true Minister of the Gospell, endued with wisdome to interpret and apply the Scriptures. 1 Cor. 14,32. *The Spirits of the Prophets, &c.* Any Teacher and Doctour. Luke 4,24.

7 The writings, bookes, or sayings of the Prophets. Rom. 3,21. *Hauing witnesse from the Law, and the Prophets.* Luke 16,31.

8 A Soothsayer or teller of fortunes. Tit. 1,12. *One of your owne prophets.*

9 The

9 The Oracles and prediction of the Prophet, Mathew 11,13.

[A Prophetesse] A woman endowed with the gift of Prophesie, and which doth foretell things future, Acts 21,9. *Hee had foure daughters Prophetesses*, or which did prophesie.

2 One which is the onely wife of a Prophet, as Esay his wife. Esay 8,3. *I went to the Prophetesse*: as with vs the Maiors wife is vsually called Mairesse: and in Germany, a Doctors or Rectors wife is termed Doctoresse and Rectoresse.

[More then a Prophet] None among the Prophets to be greater then the Baptist, because he came immediately before Christ, preparing his way, and pointing out as it were with the finger. Mat. 11. ver. 9, 10, 11. Iohn 1, 15, 29, 39. In this sense is *Ioseph* said to preuaile aboue his brethren. Gen. 49, 26. because the blessings promised him by *Iacob* were sooner to be fulfilled, and more largely communicated with his posteritie, also *Ioseph* was to haue a double protion.

[A Prophet like to me] Such a Prophet as I am, resembling me in nature and office, being a man and a Mediator, as I *Moses* am, though more excellent, and in a more singular sort; I as a seruant, hee as Sonne and Lord of his Church, as Hebrewes 3. Deuteronomie 18, 15, 18, 19. *Hee shall raise you a Prophet like to me.* This Text is applyed to Christ. Acts 3, 22. and 7, 37. The scope of all these Texts, is, that Christ may be shewne to the Church, to be the sole Mediatour of men, promised by *Moses*, exhibited when *Peter* spake. *Moses* hereof as a Type, seruing for his time, to be a mean between God and the people, which thorough infirmity could not endure the maiesty of GOD speaking; but Christ (as truth of this Type) ordained an euerlasting Mediator; whose 1. Diuine calling. 2. Fidelity in execution of it. 3. Authoritie in teaching, and 4. Euent, most dreadfull to such as obey him not, are briefely comprized in verse 18, 19. That all this belongs properly to Christ alone by application of *Peter* and *Stephens*, and by the common silence of the Iewes, is more then plaine.

[Sonnes of the Prophets.] Such as be trained vp in the Schooles or Colledges of the Prophets, to the knowledge and study of the Scripture. 2 Kings 2, 7. *Fiftie men of the Sonnes of the Prophets.* Amos 7, 14. *I was no Prophet, nor was I a Prophets Sonne.*

[Children

[**Children of the Prophets.**] Such as were instructed and taught by the Prophets, their Schollers; being begotten anew by their Doctrine. 2 Kin. chap. 2. verse 3, 5. *The Children of the Prophets that were at Iericho.*

2 The people of the Iewes, for whose instruction the Prophets were specially appointed. Acts 3, 25. *Ye are the Children of the Prophets.*

[**To Prophesie**] To foreshew something that afterward should be fulfilled. Acts 21, 9. *He had foure daughters Virgins, which did Prophesie.* Here the Word [Prophesie] is taken in a strict sence, as also else-where very often.

2 To expound and apply the Scriptures to the edification of the Church. 1 Thess. 5, 20. *Despise not prophesying.* 1 Cor. 14, 3, 24. Here the word is taken in a large sence, for declaring the mysteries of God.

3 To be present at the publique ministry, and partake in the doctrine thereof. 1 Cor. 11, 5. *She that prayeth or prophesieth with her head bare.* Here it is vsed in the largest signification.

[**Prophesie**] Prediction, or fore-telling.

2 The word or doctrine written by the Prophets, 2 Pet. 1, 20, 21. *No prophesie is of private interpretation, &c.*

3 Also expositions of Propheticall bookes comming from the holy Ghost. 1 Thess. 5, 20.

[**To deceiue a Prophet**] To cause and make the euent of his prediction and fore-telling to fall out otherwise then the euill Prophet had fore-spoken, that so hee might be knowne, (howsoeuer he boasted of the Spirit) to be a counterfeit and deceiuer, by his fore-shewing things which neuer happened. Ezekiel 14, 9. *If the Prophet be deceiued when he hath spoken a thing, I the Lord haue deceiued him.* Some doe expound these words in this sence, that God should vse false Prophets, as Instruments to beguile such as for their former wickednesse deserue to be giuen vp to errour; and thus God dealt with *Achab*, 1 Kings 22, 22. and threatneth the like punishment to the followers of Antichrist. 2 Thessalonians 2, 11. This exposition, though it be sound and orthodox, yet the first is more plaine and fit, as better agreeing with the simplicitie of the words, which speake of deceyuing a Prophet, not others by the Prophet. This interpretation both *Peter Martyr* liketh better, & *Iunius* in his note vpon this place, doth incline thereunto.

[Protesting, protest] That he did very earnestly and solemnely protest, euen with oath Gen 43,3,44,15.

[Spirit of Prophesie] A gift proceeding from the holy Spirit, enabling men to fore-tell things to come. 1 Cor.12, 10. *To another prophesie by the same Spirit.* See ver.8,9.

[Prosperity] Good successe in the affaires of our soule and body. Psal 1,3. *Whatsoeuer hee doth shall prosper.* Prou. 28, 13. *He that hideth his sinnes shall not prosper.*

2 Wealth and abundance of earthly benefits. Psalme 73,3. *When I saw the prosperitie of the wicked.*

3 Rest and peace. Psa. 30,9. *I said in my prosperity.*

[To Prosper] To haue a commodious and good iourney. Rom.1,10.

2 To increase in wealth by Gods blessing, and to be more able to releeue the poore. 1 Cor.16,2.

3 To haue good successe in all affaires of this worldly life, which is like vnto a iourney. 3 Iohn verse 2. *That thou prospereſt.*

4 To enioy peace and Reconciliation with God, and tranquillity of Conscience thereby. 3 Iohn 2. *As thy soule prospereth.*

[Proselite] One conuerted from the Heathenish Religion vnto the Iewish religion, Acts 2,10. Acts 13,43. *Many of the Iewes and proselites that feared God.*

Note. It is obserued by the learned, that the Hebrew word which signifies Proselite, is as much as, extracted or drawne forth, because such were esteemed to be drawne out of hell, as was made a conuert to their religion: a Proselite was made by obseruation of three ceremonies, if they were men, to wit, 1. Circumcision. 2. Washing. 3. Oblation: but if women, then by two. 1. Washing. 2. Oblation. Sometime Proselite signifies more largely any stranger, or more strictly any conuert to the Iewish religion: it is written of the Pharisees in Mathew 23. that they make such the children of hell more then themselues, by burthening their consciences with their owne traditions, and not onely with *Moses* law.

[To Proue] To examine, search and try himselfe, whether he be in Christ. 2 Cor.13, 5. *Proue your selues.* This is our prouing of our selues.

2 To sift vs, by some affliction, that wee may know our owne hearts. Deuteronomie 8, 2. *To humble thee, and to proue thee.*

3 To looke neerely into ones

ones cauſe, and to take knowledge and defence of it. Pſalme 26. verſe 2. *Proue me, O Lord, and try me.* This is Gods prooving vs.

4 To diſcerne with iudgement theſe things which are good, or according to a ſound iudgement, vprightly to think, and chearefully to follow what is good and pleaſing vnto Almighty God. Rom. chap. 12. verſe 2. *Proue what the good will of God is.* This prouing, containes more then a naked knowledge, and generall allowance, euen in acknowledging, diſcerning, approouing with ſincere loue, and earneſt deſire, to conforme our ſelues vnto the good wil and pleaſure of God.

[Prouerbe] A word, ſpeech, or ſentence, gravely, pithily, and wiſely vttered in few words, ſuch as euery man may remember, and ought to be in euery mans mouth, as a Glaſſe of our life, and whole conuerſation. Prouerbs chapter 1. ver. 1. Thus expounded in the ſixt verſe. Theſe are alſo called *Ænigmata*, that is, darke ſentences. Pſalme 49,5. and Parables.

2 A common by-word, or a word of reproach and infamy, a talking ſtocke. Deut. 28. *Thou ſhalt be a Prouerbe and by-word to all Nations.*

[To Prouide] To haue a fore-caſt in the affayres of this life, as how to maintaine our Charge. 2 Timothy 5. verſe 8. *If there be any that prouideth not for his owne.* Alſo ſee the 13. chapter of S. *Paul* to the Romans, 14. verſe.

2 To fore-thinke, what things wee may lawfully and iuſtly doe. Rom. 12,17. *Prouide* (or procure) *honeſt things before men.*

3 To fore-appoint and giue a good iſſue, in perplexed and troubleſome caſes. Gen. 22,8. *God will prouide, &c.* and ver. 14. *In the Mount will the Lord prouide or ſee.*

Prouidence, what?

Prouidence, is not onely Gods foreknowledge of things to come, and his wiſe appointment before hand, how euery thing in the world ſhall be: but his powerfull and moſt iuſt diſcerning and diſpoſing of all things and perſons, according to that his eternal & vnchangeable knowledge & will; whereby all things that haue beene, haue bin; & all things that are, are; and all things that ſhall be, ſhall be; for ſuch ends as himſelfe hath purpoſed from euerlaſting. Math. 10,29. Acts 2,23. Acts 4,28.

[To Prouoke] To giue God occaſion

occasion of anger or punishment, by some sinne obstinately committed. Psalme 106, 26. *They prouoked him vnto anger, with their inuentions.* Deut. 32, verse 19.

2 To moue or to stir vp ones care. Rom. 11, 18. *If by any meanes I might prouoke them of my flesh*; that is, make the Iewes my kinsmen, carefull to seeke after Christ in his word.

P. S.

[Psalme] A Song made of short verses and sentences, where many superfluous words are cut off. Psal. 3. In the title a Psalme of *Dauid*: it commeth of an Hebrew word, which hath the signification of pruning, or cutting off superfluous twigs. There be three kinde of songs mentioned in Gods booke, namely in the Psalterie, 1 Psalme. 2. An Hymne, or Praise. 3. A Song or Laie. The Apostle mentioneth all three together. Ephes. 5, 19.

P. V.

[Publican] One, who bought (in great) the Emperours tribute. Math. 21, 31. Math. 9, 9. 11. *Why eateth your Maister with publicans and sinners?* These Publicans were held of the Iewes for the vilest men that liued, in two respects. First, because they were Seruants to the Romans, whose yoke the Iewes could not abide. Secondly, because they exacted more then their due, for their owne aduantage.

[To Punish] To chastise and correct, as a father doth his children, for their humbling and amendment. Psalme 73, 14. *Daily haue I beene punished and chastised euery morning.*

2 To take vengeance vpon Sinners, as a Iudge vpon Malefactors. Gen. 4, 13. *My punishment is greater then that I can beare.* Thus *Tremellius* readeth it.

[Punishment] The censure of excommunication, or deliuering vp to Satan. 2 Cor. 2, 6.

[To Purchase] To obtaine a thing, by laying downe the due price of it, Gen. 49, 32.

2 To obtaine the inheritances of the Church, and of heauen, by merit. Acts 20, 28. Eph. 1, 14. This is proper vnto Christ, who alone hath power to merit with God, which neither Angels nor men can doe.

[Pure] Vnmixed, cleere, or like it selfe, as wine without water, siluer without drosse.

2 Without mixture or sin, either more or lesse; according to that whereof it is affirmed.

Thus

Thus it is written of God, that he is pure. Pſalme 51,4. *Thou art pure when thou iudgeſt.* Pſal. 19,8. *The Commandement of the Lord is pure.* Pſalme 18,30. and 119, verſe 140. Prouerbs 30,5. For God and his word, are without all mixture of ſinne and iniquity. Alſo wee reade of a pure heart. 1 Tim. 1,4. Mathew 5,8. *Bleſſed are the pure in heart.* Whereby is meant, a heart partly freed from the mixture of ſinne, and endeuoring ſtill to be more free. Laſtly, wee reade of Pure Religion, and pure Doctrine, Iames 1, 27. when it is free from Errour, Idolatry, and Hypocriſie: Alſo of pure Prayers, and of pure hands lifted vp, when our praiers are vnmixed with wrath and doubting, Iob 16, 17. 1 Tim. 2, 8. Iames 1, 27. See 1 Tim. 4, 12. Alſo without all deſert or flattering. Pſal. 12,7. 1 Pet. 2,2.

[**To Purge**] To make cleane without guilt, by free forgiueneſſe of ſinne, thorough the blood of Chriſt, Pſalm. 51, 7. *Purge me with Hyſope.* The property of hyſope, is to purge, whereunto Chriſt his bloud is compared.

2 To make cleane & free our harts from corruption of ſinne, (that it reigne not) by grace of ſanctification, Tit. 2, 14. *And purge vs to be a peculiar people.*

3 To caſt out the filth of ſin, by our owne beſt endeuours, Iames 4,8. *Purge your hearts you ſinners.*

4 To caſt offenſiue ſinners out of the Church, by excommunication, 1 Cor. 5,7. *Purge out the olde Leauen.*

5 To make cleane from Ceremoniall pollution and vncleanneſſe, Leuit. 12.7. *So ſhall ſhee be purged from the iſſue of her bloud.*

[**To Purge Droſſe and Tin**] To ſeparate and to caſt out by plagues, the Idolaters, hypocrites, and other wicked men, mixed with the elect and godly, as droſſe with ſiluer, Eſay 1, 25. *I will Purge away thy Droſſe, and take away thy Tinne.*

[**To Purge iniquity**] By affliction to bring vnto repentance, as men are reſtored to health by medicines, Eſay 27. 9. See Dan. 11, 35.

[**Purgatory**] A place vnder the earth, deuiſed by Popery, for purging of ſinne, by torments equall to hell paines in meaſure, ſuffred of ſoules which dye in mortall ſinne, or in venial without abſolution, to endure to the laſt Iudgement. This was dreamed of by *Plato* and *Virgill*, but defended for belly and lucres ſake by doting couſining Romaniſts.

[**To Purifie**] To make cleane and pure, that which before was

was foule and defiled. This was done, either by the blood of Goats, Buls, and Beasts. Heb. 9, 14. Or by faith in the blood of Christ; which makes vs perfectly pure by imputation; and imperfectly pure by sanctification Acts 15, 9. *After that by faith he had purified their hearts.*

[**To be like Purple or Scarlet**] Properly to be of deepe dye, or redde and bloudy hue: but figuratiuely, it signifies the sinnes of the Iewes to be not light and small ones, but capitall and very hainous; such as did inhere and sticke hard to them, and had greatly infected them with horrible wickednesse. Esay 1, 18. *If your sins be as Scarlet, or as Crimsin and purple.* It is thus named in Latine, of a kinde of shell-fish called *Purpura*, of whose blood or iuice, this colour or dye is made: of the Greekes it is called *Dibaphon*, which is as much as a double tincture, or twice dyed; and by the Hebrews it is tearmed vsually in Scripture, *Tolahhar*, of a little worme springing out of a graine or kernell, by the blood whereof, this Purple colour is said to be made.

[**Purity**] Vnmixednes with sin, as far as our frailty will suffer. 2 Cor. 6, 6. *By purity.*

[**Purification**] The vncleanesse wherein men are borne, and the remedy they haue by Christ, Leuit. 12, 4. In conscience of this naturall corruption (and not of any particular sinne in the conception of Christ) *Mary* the Virgin submitted her selfe to this Law, & to the Oblation appointed. Luk. 2, 22.

[**Purpose**] A firme thought or determination of our minde, touching something which we meane to doe. Eccl. 3, 1. *A time for euery purpose vnder heauen.* Pro. 16, 9.

2 The Decree of GOD, touching the eternall estate of all reasonable Creatures. Rom. 9, 11. *That the purpose of God might remaine, according to election.*

3 The Decree of God, touching the endlesse saluation of the elect. Rom. 8, 28. *To them that are called of his purpose.*

In Gods purpose of election, there be two acts not to be separated, yet by our consideration to be distinguished; one whereby hee did eternally loue them, and know them as his owne before others. The second act whereby hee setteth them apart, and fore-ordaineth them vnto glory, by such means as hee hath appointed. The former hath no mouing or impulsiue cause, but his own good pleasure and will. The other is with respect vnto the Mediator, in whom he chuseth them to grace, and directeth them to saluation,

ſaluation, as being the foundation of the execution of Gods purpoſe, both touching the beginning, middle, and end of it. Rom. 5,1,6,8,9,10,11. Rom. 8, 2,17,34. chap. 3,24,25. 2 Cor. 5,14. Epheſ. 1, 4, 5, 9, 10, 11. 2 Tim. 2,10.

[**To purpoſe in himſelfe**] That God the Father decreed the ſaluation of a certain number in his Sonne, who as hee is Mediator, is a ſubordinate cauſe to the good pleaſure of God; and further, that the fountaine and firſt ground of his eternall purpoſe is not to be found out of God himſelfe, eyther in the merites of men preſent or foreſeene, or in ought elſe whatſoeuer. Epheſ. 1,9. *Which hee had purpoſed in himſelfe.*

[**Puft vp**] One houen and ſwolne by arrogancy and pride. 1 Cor. 4,6,18. and 1 Cor. 8,1. and 1 Cor. 5,2. 1 Cor. 13,4. In theſe places, pride is likened eyther to ſmoke, to note their high vaniſhing thoughts like ſmoke; or to a bladder blowne full of winde; or to a tumor or ſwelling of a belly by the tympany, or dropſie; euen ſuch a thing is pride in the heart of an arrogant man.

[**To Put off the old man, &c.**] To repent ſoundly. Coloſ. 3,8. *Put off all theſe, &c.* This phraſe or forme of ſpeech, is borrowed from garments, which being old and ragged, are abhord and put off, with a meaning to vſe them no more. So when a ſinner truely turneth to God, he leaueth his ſins, with hatred of them, and griefe of heart for the offence of God by them. This phraſe is all one with caſting off, Rom. 13, 14. and laying aſide, Iames 1,21. with departing from ſinne, 2 Timothy 2, 19. with mortifying and deſtroying our earthly members, the old man. Romans 6,6. Col. 3,5.

[**To Put on Chriſt**] See Chriſt.

[**To Put off the body of ſin.**] To mortifie corrupt and ſinfull nature, which is called a body here, Col. 2,11. & Rom. 6,6. called alſo the old man. Col. 3,9.

Q. V.

[Quarrell.]

STrife, or controuersie betweene man and man. Colos. 3,13. *If any man haue a Quarrell to another.*

2 An action or Controuersie betweene God and vs. Mich. 6,2. *The Lord hath a quarrell against his people.*

[Quéene] A woman married to a King, as *Bethsheba* to *Dauid*: *Iezabel* to *Achab*: also the Mother or Grandmother to a King. Daniel 5,10.

2 The true Church, espoused vnto Christ the King of his people, as to an husband. Psal. 45,9. *Vpon thy right hand dooth stand the Queene.* Cant. 6,8.

3 The false Anti-christian Church, boasting of her might, riches, and pompe. Reuel. 18,7. *I sit being a Queene: I am no widdow.*

[The Quéene of heauen] The worke of heauen (so *Tremellius* translates it out of the Hebrew) or heauenly & celestiall things: as the Sunne, Moone, Stars, and other heauenly bodies. Ier. 7,18. *To make Cakes to the Queene of heauen.*

[To Quench] Either somewhat to slake the heate of the fire, or else wholy to put it out.

2 To lose some fruits and effects of the Spirit, and to abate the working of grace; as if one should somewhat slake the heate, and lessen the light of the fire. 1 Thes. 5,19. *Quench not the Spirit.* Thus the godly by their security, Quench the Spirit.

3 To lose wholy the grace of the spirit which once he had; as if one shold put out fire with water. Thus the wicked by their obstinacy in sin, Quench the Spirit, as *Saul* and *Iudas* did. 1 Thes. 5,19. *Quench not the Spirit.* And thus a godly person can neuer Quench the Spirit; for the Spirit abideth in them for euer. Iohn 14. and 1 Iohn 3. *The Seede of God remaineth in them.* Of this seede, *Peter* saith, it is immortall. 1 Pet. ver. last. Also Christ maketh request for beleeuers, and is neuer denyed. Iohn 11,42.

[Question] A demand, or asking; which when it is of things necessary to be knowne, out of a desire to learne, it is good; otherwise, it is either vaine or foolish. 2 Tim 3,23. *Foolish questions, &c.* Mat. 22,46. it signif. conten-

contentions and quarrels about things not needefull to be knowne, 1 Tim. 1,4.

[**To Quicken**] To giue life to the dead, or to reuiue that which is dying.

2 To put the life of grace into a ſoule dead in treſpaſſes and ſinnes, when one ſpiritually dead, is made to liue to God by the life of faith. Eph. 2,1,5. *You hath he quickned, which were dead in treſpaſſes and ſinnes.*

3 To put heart and comfort by deliuerãce, into ſuch as haue greefe and feare through great dangers. Pſalme 119,149,154. *Quickẽ me according to thy word.*

[**To Quicken together**] To conioyne and couple both elect Iewes and Gentiles, in Chriſt their common head, by one ſpirit of faith, wherein conſiſteth ſpirituall life, enabling them to liue vnto God, being before dead in ſins. Eph. 2,5. *When we were dead in ſins, he hath quickned vs together in Chriſt.*

[**Quickening Spirit**] The body of the man Chriſt, which is called Spirit, in reſpect of the quality & conditiõ which now it hath, being ſpirituall & moſt glorious; & it is termed Quickning, becauſe it is vnited perſonally to the viuifying word, alſo becauſe by the death of his body, he hath gotten life to the world. Iohn 1,14. alſo 6,5. But eſpecially for his diuine Spirit, or Diuinity, which it ſelfe is life and giueth life or quickening to all that liue. See Iohn 5,21. 26. 1 Cor. 15,45. *And the laſt Adam was made a quickening Spirit.* As *Adam* is called a liuing ſoule becauſe of the ſoule which is the beſt part in him, quickning and making his body to liue: ſo Chriſt the latter *Adam* is ſaid to be a quickning Spirit, by reaſon of that moſt excellent diuine nature (often noted in Scripture by the Spirit) which dwelleth in him bodily. Col. 2,9.

R A

[Rabbi] ONe that is aboue others, and in ſtead of a number. Mathew 23, 7. *Rabbi, Rabbi.* A proud ſwelling Title, wherein the Phariſees gloried very much.

This word [*Rabbi*] by the notation thereof, ſignifieth one which is in ſtead of many, or equall to many for his excellency, whether it be one that excelleth in nobility of birth, or in vertuous and valiant exploits or actes, or in learning and knowledge. It this laſt ſignification, the holy Euangeliſts doe euery where vſe it, and by Interpreters it is rendred in Latine and Engliſh, Doctor, or Maiſter. In Mathew, chapter 23.7,8. Chriſt challengeth this Title as peculiar to himſelfe, checking the ambitious Phariſees, becauſe they affected this name.

[Race] The courſe of Chriſtianity and godlineſſe. Hebrewes 2. verſe 1. *Let vs runne the Race.*

[Raca] Some vnperfect or broken ſpeech, bewraying an angry and feſtered minde, as Piſh, in our Engliſh tongue. Mathew, chap. 5. verſe 22. *Whoſoeuer ſhall ſay to his Brother, Raca.* Howſoeuer ſome fetch *Raca* from the Hebrew *Rach*, which ſignifies to ſpit; and others from *Ric*, which is in Engliſh, light-headed or empty, vpon whom wee care not to ſpit, or make ſome light geſture before him in contempt; yet the beſt expoſition is to interpret it of ſome vnperfect & vnſeemely geſture and behauiour, which may be in the countenance, or mouth, by mowes; or words, as tuſh, fie; or in making an vnſeemely noyſe, Eph. 4,13. Or in ſcoffing. Galath. 4, verſe 29.

[To Raigne] To command with power, as King; and with readineſſe to be obeyed. Thus *Dauid* Raigned in *Iſrael*, *Ioſiah* in *Iuda*. 1 Kings 11,42.

2 To command and rule in the ſoule, without oppoſition or reſiſtance. Rom. 6,12. *Let not ſinne Raigne in your mortall bodies.* Sinne is ſaid to Raigne, when the luſts & motions of ſin be readily obeied, as one would obey the Law & command of a King. Thus ſinne Raigneth.

3 Death is ſaid to Raigne, becauſe

becauſe it exerciſeth ouer all mankinde; that power which through ſinne it hath gotten. Rom. 5,14. *Death raigned from Adam to Moſes.* Thus death reigned.

[Grace is ſaid to Reigne, when the righteouſneſſe of Chriſt, being freely imputed, his Spirit Raignes in our hearts; and wee be gouerned by the motions and impulſions thereof; ſo as now ſinne cannot condemne vs to death; nor rule ouer vs, as it did before grace, which hath quit the beleeuers from the Raigne of ſinne and death. Romans 5,21. *So might grace Raigne by righteouſneſſe, to eternall life.* Thus grace Raigneth.

3 To gouerne and diſpoſe all things in heauen and earth, according to his royall decrees. Thus GOD Raignes ouer the world, Pſal. 93,1. *The LORD Raigneth, and is cloathed in Maieſty.* The whole Pſalme throughout.

4 To gouerne and rule the faithfull, by the word and holy Spirit: thus Chriſt Raigneth ouer his Church. Pſal. 97,1. *The Lord Raigneth, let the Earth reioyce.*

[**Railer**] An euill ſpeaker, which vpbraideth others with their true faults in a reprochfull manner; or elſe caſteth vpon them falſe crimes to defame them. 1 Cor. 6,10. *Extortioners, Railers.*

White Raiment. **See White.**

[**Raiment** or clothing] That which coureth the body, and defends it againſt heat & cold, called garments. 1 Tim. 6,8. *Hauing food and Raiment.* The vſe whereof, is comelineſſe and warmth.

2 All things needfull for this preſent life to ſuſtaine it well, Eſay 3,6. *Thou haſt cloathing or Raiment, be thou our Ruler.*

[**To Raine**] To powre down water plentifully out of the Clouds, to refreſh the earth withall. Deut. 28,12.

2 To giue plentifully. Pſal. 78,24. *He rained downe Manna.* verſe 27. *He rained downe fleſh:* that is, he gaue it liberally like Raine.

[**Raine**] The fruitfulneſſe of the Earth, which followes moderate ſeaſonable Raine. Mat. 5, 45. *He ſendeth Raine on the iuſt and vniuſt.*

2 The doctrine of the word, which falling vpon the Conſciences of men, doth refreſh and make them fruitfull, as Raine doth the graſſe. Deut. 32,2. *My doctrine ſhall drop as the Raine.*

[**Not to Raine**] To ſend ſcarſity of earthly bleſſings. Eſa. 5,6.

[**A plentifull Raine**] The bleſſings of God abundantly beſtowed on the *Iſraelites* in *Canaan*, which is here called

the Inheritance of God, becauſe it was Gods free guift to the people of the Iewes. Pſa. 68, 10.

[To Raiſe] To lift vp, or ſet vp ſomething which is downe or fallen.

2 To make a body which is dead, and fallen into the graue, to liue and riſe againe. Acts 2, 24, 32. *Whom God hath raiſed vp.* Iohn 6, 40, *I will raiſe them vp at the laſt day.*

3 To make a ſoule which is ſpiritually dead, to liue vnto God, and to ariſe vnto a new and godly life, in hope of eternall life. Rom. 6, 4. Eph. 2, 5.

4 To reſtore and lift vp ſuch as be fallen into calamities. Pſ. 113, 7. *He raiſed the needy out of the duſt.* 1 Sam. 2, 6.

[Ranſome] Satisfaction made, or price paid for ſetting free, or to purchaſe liberty to a Captiue taken in warre or otherwiſe, and detained by the enemy as priſoner, till hee be ranſomed.

2 The ſatisfaction which Chriſt by his whole obedience to the Law, namely by humbling and ſubmitting himſelfe to the death of the Croſſe, made to the Iuſtice of God, deteining the elect ſinners as Captiues in the hand of their enemies, Satan, Sin, Death, & Hell. 1 Timoth. 2, 6. *Who gaue himſelfe a ranſome for vs all.* By a Synecdoche the Scripture calleth this Ranſome, the death, blood, and oblation of Chriſt, becauſe in his ſacrifice and bloodſhed on the Croſſe, was the accompliſhment of his obedience and ſatisfaction for vs, ſithence without ſhedding of blood, there is no forgiueneſſe of ſinne. Heb. 9, 22. Rom. 3, 25. Epheſ. 1, 7. 1 Pet. 2, 14.

[Rapine] A greedy and violent affection, of taking and pulling from others that which is theirs. Luke 11, 39. *Full of Rapine.*

2 Something which is taken or pulled from others by force and violence. Eſay 3, 4. *Rapine is in their houſes*; that is, ſpoyle. Eſay 62, 10.

[Raſor] A ſharpe inſtrument, wherewith haire is ſhauen and cleane cut off by the ſtumpes.

2 A fierce and cruell enemy, which deſtroys and cuts downe all, as a ſharpe Raſor ſhaues and cuts all bare. Eſay 7, 20. *In that day the Lord ſhall ſhaue with a Raſor, &c.* This is meant by the King of *Aſſyria*, by whom God would plague *Iudah*, as it is expounded in that text.

Some thinke this Raſor to haue beene *Tiglat-peliſer* who afflicted *Ahaz* by denying helpe to him. 2 Chronicles 28. verſe 20, 21. Some referre this

this to many Kings, who one after another afflicted the men of *Iuda*, as *Sanherib* vnder *Ezekia*: *Esar-haddon* vnder *Manasses*. 2 Kings 18. verse 19. 2 Chron. 33. Others, as *Piscator*, will haue this calamitie here threatned, to haue beene inflicted by *Nebuchadnesar*, who like a sharpe Rasor cut very deepe, leauing nothing in the whole Kingdome without hurt; with his huge army ouerrunning all, destroying King *Ioakim* and *Iehoiakin*, carrying away most precious spoils, and a number of captiues into *Babylon*; taking in the City vnder *Zedekiah*, whose eyes they put out, and hauing fettered him in bands of Steele, led him away to *Babylon*, killing his children, burning the Temple and City, &c. as it is declared in 2 Kings 24. and 25. Thus by him, all the Ornaments of the Common-wealth from head to beard, all persons from the highest to the lowest, were wasted and taken away. After which time, there should be great scarsity of men, and wildnesse of the Country, see Esay 7, 21, 22, 23, &c.

3 A malicious tongue, which secretly woundeth and cutteth ones name, as a Rasor ones flesh. Psal. 52, 2. *Thy tongue is like a sharpe Rasor, which cutteth deceitfully.*

[A Raiser of Taxes] *Seleucus Philopator*, who was exceeding couetous, and most outragiously, & greedily, spoyled his Subiects. Daniel 11, 20. He was poysoned by one *Heliodorus*.

R. E.

[To Reade] To recite distinctly, the sillables and words of Scripture. Reading is nothing else, but such a recitall & speaking forth the letters and sillables. Luke 4, 6, *Hee tooke the Booke and Read.* Acts 15, 21. *Moses in euery Synagogue hath such as Reade him.* 1 Timothy 4, 13. *Attend to Reading.* Reading is not the word of God, but an action about it: neither is it preaching in the proper acception.

[To Reape] To gather the fruites of the earth, as Corne, Hay, &c.

2 To take such gaines and fruits of our worke, as the nature of the worke is, good or euill. Gal. 6, 8, 9. 2 Cor. 9, 6. Prouerbs, *He that soweth Iniquitie, shall reape affliction.*

[To Reape corruption] To receiue for his reward, the fading corruptible things of this world, and eternall destruction in the end. Gal. 6, 8. *Shall of the flesh reape corruption.*

[Reason] That faculty and

power of the ſoule, whereby wee debate and diſcourſe of things and obiects, that wee may be able ſoundly to iudge of that which wee rightly vnderſtand.

2 The vſe of this faculty, to wit, diſcretion. Acts 25, 27. *Me thinkes it is againſt Reaſon.* That is, againſt diſcretion, or very abſurd.

3 The cauſe and ground of a thing. 1 Pet. 3, 15. *To them which aske of you a Reaſon of that hope which is in you.*

[**Reaſonable ſeruice**] The ſpirituall ſacrifice of a Chriſtian, offering not the bodies of beaſts, which haue no Reaſon, (as they were wont to doe vnder the Law) but himſelfe wholly (being a Reaſonable creature) as a ſacrifice vnto God, his Creator and Redeemer (which is a moſt reaſonable thing) to doe him ſeruice and obedience in all things, according to his reuealed wil (which is a very Reaſonable rule) Rom. 12, 1. *Which is your reaſonable ſeruice of God.*

[**Reaſoning**] An euill diſcourſe or diſputing againſt God, or his word. Philippians 2, 14. *Let all things be done without Reaſonings.* Mathew 15, 19. *Out of the heart comes euill Reaſonings.*

[**To Rebuke, or Reproue.**] To blame, priuately or publikely for ſome fault, either done or ſuppoſed to be done, Math. 19, 13. *And the Diſciples rebuked them.* 1 Tim. 5, 20.

2 With authority and power to checke, curbe, and reſtraine, as in all places where Chriſt is ſaid to Rebuke the vncleane ſpirits, and to bid them goe out, &c.

3 To conuince the Conſcience of men, either of the truth to be beleeued, or of ſome ſinne committed, or errour maintained: which in the Reprobate is done without conuerſion, but with a true change of heart in the elect; and is by the Miniſter and word inſtrumentally, by the Spirit efficiently and powerfully. Eſay 2, 4. 2 Tim. 4, 2. and 2 Tim. 3, 16. See 1 Cor. 14, 24. The Spirit reproueth not as it is in the Preachers heart, but as it manifeſteth it ſelfe, and euidenceth his power in their preaching.

4 By an honeſt and holy life, to make manifeſt and lay open the euill life of other. Eph. 5, 11. *But rather Reproue them.*

[**To Rebell**] To fight or make warre againſt his lawfull Soueraigne, as *Abſolon* Rebelled againſt his Father *Dauid:* or to caſt off the yoake of a lawfull Gouernor, as *Corah*, & *Abiram.* Numb. 16, 1, 2.

2 To ſtriue or riſe vp againſt the gouernment of the Spirit, in

in the minde of a regenerate man, Rom. 7,23. *A law in my members, Rebelling againſt the law of my minde.* Thus ſinne Rebelleth againſt grace.

In the Olde-Teſtament, Rebellion commeth of an Hebrew word, (*Marab*) which ſignifieth bitterneſſe properly, and is applied to Apoſtacy, Rebellion, and Diſobedience, Deut. 1,16. and 21,20. Ioſh. 1, 18. Pſal. 5,10. Becauſe Rebellion is a thing diſtaſtfull to God, as bitter things bee to our Palate: alſo becauſe it prouokes vnto bitternes and wrath, exaſperating God.

[**Rebellion**] An vnlawfull action of Subiects, vnlawfully riſing in Armes againſt their lawfull Soueraigne.

2 Euery ſinne, great and little; which in ſome ſort is a Rebellion, becauſe we all owe allegiance to God by the Law of our Creation, and haue vowed it in our Baptiſme: and alſo haue ſo many meanes againſt ſinne, as vnleſſe we purpoſe to Rebel, we could neuer ſo commit it, Eſay 59,12,13. *We haue ſpoken of cruelty and Rebellion.*

3 Thoſe ſinnes which are more greeuous and groſſe, being committed through infirmity, vpon no great temptation, as it was in *Dauid*, Pſal. 25, 7. *Remember not the ſinnes of my youth, nor my Rebellions.*

4 Obſtinacy and ſtiffeneſſe in groſſe ſins, Deu. 21. verſe 27. *I know thy Rebellion and thy ſtiffe necke*, Deut. 9. verſe 24. Ier. 3,22. *Returne and I will heale your Rebellions.*

[**To Rebuke**] Priuately to reprooue ſuch as ſinne priuately, Prouerbs 24. verſe 28. and 28,23. *He that Rebukes one ſhall finde more fauour at the laſt*, Mat. 18, 15.

2 To cenſure by publique reproofe, ſuch as ſinne before others, 1 Tim. 5,10. *Such as ſin, Rebuke openly.*

3 To put one to ſome great ſhame, by ſome Iudgement from God, Pſalme 6, verſe 1. *Rebuke mee not in thine anger*, Iude 9. *The Lord Rebuke thee Satan.*

When God doth Rebuke with rough ſeuere words, then commonly followes confuſion: hence it is often put for deſtruction, Pſal. 9,5. and 80. 16. and 119,21. and 68,30.

[**To Receiue.**] To take a thing with our hand, being giuen vs or offered of another.

2 To vnderſtand and yeeld generall aſſent vnto the Doctrine of the word, Math. 13,20. Heb. 10,26. *After they haue Receiued the truth.*

3 To beleeue the word and promiſes of Chriſt, with particular application, Iohn 1,12. Galat. 3,14. *By faith we receiue.*

&c.

&c. Christ is receiued when his word, person, office, benefits, Ministers, or other members be receiued.

4 To bestow some kindnes or entertainement vpon the godly, Math. 10,40,41. *He that Receiueth a Prophet, &c.* Luke 10,38. Rom. 16,2.

5 To ioyne or take one to vs with charitable affection, Phil. ver. 12,17. Ro. 14,1. *Him that is weake in the faith, Receiue vnto you.* The word [*Receiue*] signif. these foure things: first, that wee should louingly take to vs the weake in knowledge, not casting them off. 2. By sound and milde instruction to seeke to restore them. 3. By patience to beare with them, abstaining from subtle & crabbed disputations, which are aboue their capacities. 4. To heale & cure their infirmities tenderly.

6 To be made partakers of such good things, as wee doe aske in prayers, Math. 7,8.

7 To take one to be of his family, a member of his Church, a Childe by adoption, one of Gods people, hauing beene a stranger from God, as the Gentiles were vntill they were conuerted to Christ, Ro. 14,3. *God hath Receiued him.* God assumeth and receiues some into the inward couenant, that being by faith engrafted in his Sonne, hee may loue them as Children, forgiue thē their sins, sanctifie them, and euerlastingly saue them: but hee taketh others into the externall Couenant onely, that they may professe God, and partake in his doctrine and Sacraments, outwardly, without being regenerate by Christ: but Charity wils vs to hope well and speake well of all which doe beare the name of Christ, and liue well after their profession. Not to receiue, is to reiect and forsake. 2 Thess. 2. 10. Reprobates perish iustly, because they care not for the truth offered.

[**Recompence**] A due & iust requitall for former euill merits, Rom. 1, 27. *They receiued in themselues such recompence of their error as was meet*, Rom. 11. 9. In both these places, *Paul* speaketh of that iudgement of God, by which, sin is punished with sin; first, in the Gentiles abusing their naturall knowledge. 2 In the Iewes, abusing their reuealed knowledge, for which, they receiued increase of spiritual blindnesse and sinne for a recompence, whereof God is directly Author, but not as it is a sinne, whereof men themselues be authors.

2 Reward freely giuen vnto good workes, Luke chapt. 14. verse 14.

3 Reward rendred of debt, or for some former merites, Rom.

Romanes 11, 35.

[To Reconcile] To restore all former loue, concord, and familiarity that was wont to be; (all hatred and discord set apart) Math. 5, 24. *Goe, bee Reconciled to thy brother*; that is, of enemies be made friends in truth.

2 To take to grace and fauour, such as were enemies through sinne, 2 Cor. 5, 19. *God was in Christ, reconciling the world to himselfe*, God is reconciled to man, when forgiuing his sinnes vnto him, hee takes him vnto his fauour. Man is Reconciled vnto GOD, when beleeuing the forgiuenesse of his sinnes, hee accepts the loue and fauor of God, and forbeareth (what hee can) to offend him, Colos. 1, 20. and 2 Cor. 5. 20.

[Reconciliation] An agreement of parties which were at variance, as God and the elect were through sinne, till of enemies they became friends, thorough the attonement made in the bloud of Christ, and receyued by faith, 2 Cor. 5, 19. *And hath committed to vs the word of Reconciliation.*

To the making of Reconciliation three things are required in him who shall bee the mediatour of it.

1 That he make intercession for him that hath grieued the party offended.

2 That hee satisfie the offended party for the wrong done.

3. To prouide the offendor shall offend no more: All this Christ doth.

[Day of Reconciliation] A time set apart of the Iews, once a yeare, by Gods appointment, to seeke attonement for sinnes by Prayer and Fasting, Leuit. 23, 27. *The tenth of the seuenth moneth, shall be a day of Reconciliation.*

[Ministry of Reconciliation] The Ministery of the Gospell, announcing and declaring attonement with GOD, by free forgiuenesse of sinnes, and Iustification offered vnto vs by Christ, 2 Cor. 5, 18. *And hath giuen to vs the Ministry of Reconciliation.*

[Word of Reconciliation.] Message or doctrine of attonement, 2 Cor. 5, 19. *The word of Reconciliation.*

[Red] A signe of the cholericke, cruell, bloudy disposition found in *Esau* himselfe, and his posterity, Genesis 27, 40, 41. Obadiah 1, 10. Ezekiel 25, 12. So the cruell persecuting Dragon was of a Redde colour, Reuelations 12, 3.

[Reeds] A Rush or kinde of straw, shaken with euery puffe of winde.

2 An

2 An vnconſtant man, wauering with the winde, Math. 11,7. *A Reede ſhaken with the Winde.*

3 An helper or friend, which doeth rather hurt, then helpe ſuch as vſe him, 2 Kings 18,27. *Thou truſteſt on this broken ſtaffe of Reede.*

[**Rechoboth**] ſig: Roomth, or large ſpaces, Gen. 26, 22. ſo Pſal. 4, 2.

[**Reede bruiſed**] Infirme and weake beleeuers, which Chriſt did not contemne, but mercifully beare withall & ſupport, Mat. 12,10. *A bruiſed Reede hee ſhall not breake.*

[**To Redeeme**] To buy againe ſomthing which hee had once ſold, by giuing backe the price vnto him that bought it, Leuit. 27,20. and 25,24. Alſo to giue the true valuation of a thing, Exod. 13,13,15. Leuit. 27.

2 To pull out of Captiuitie with a ſtrong hand, and without any ranſome, ſuch as are violently held Priſoners by their enemies. Thus God Redeemed Iſrael out of Egypt, Deut. 32,6. *Is not hee thy Father and thy Redeemer?*

3 To free the Elect from the tyranny of Sathan, by a price and ranſome giuen and paide to Gods iudgement, Luk. 1,68. *Bleſſed be the Lord God, becauſe he hath Redeemed his people.* Titus 2.14. Thus is Chriſt our Redeemer.

4 To deliuer ſome one out of an outward trouble & danger, Pſal. 25,22. *Redeeme Iſrael out of all his trouble.*

5 To recouer by diligence ſome-thing loſt by our owne ſloth, Epheſ. 5,16. *Redeeme the time.* It is a **Metaphor** or ſpeech borrowed from worldly Merchants, who diligently obſerue their occaſions and ſeaſons, buying their commodities, whiles the Mart and Market holdeth, preferring a little gain before great delights and Delicacies; ſo godly Chriſtians (like wiſe Merchants) doe preferre a little increaſe in godlineſſe, before all worldly profits and pleaſures. Contrary to this Redeeming of the time, it is to let time and opportunities ſlip and ſlide away, either without doing any thing (like vnthrifts) or not doing our owne things, but the things of other men (like buſie bodies.) Wheras prouident men will not let ſlip ſeaſons, though it bee with ſome loſſe. This phraſe alſo ſig. to gaine time by waſting it till occaſions bee paſt, Daniel 2, 8.

[**Redéemer**] A Deliuerer, or one that payeth a ranſom to ſet free ſuch as are bound, Pſal. 19. 14. *O God my ſtrength and my Redeemer.* This word [Redeemer]

mer] is of large vse for one that redeemeth things solde and morgaged, Leuit. 25. but applyed to Redemption and deliuerance from danger, Psalme 69,19. from violence, Psal. 72, 13, from corruption, Psal. 103. 4. from the enemies hand, Psal. 116,10. from death. Hos. 13. 14. and from all euill, Gen. 48, 16. And in speciall, a Redeemer is one that challengeth or redeemeth any person or thing before alienated, and restoreth it to the first estate by right of kindred, 1 Kings 16,11. Ruth. 3,9,12,13. and 4, ver. 1, 3, &c. Therefore is this title giuen to God, and Christ who is our redeemer, and allyed to vs as concerning the flesh, Esay 43, 14. and 44, 6. and 47, 4. 1. Thes. 1,10. Hebrewes. 2. 14. 15.

Note further, that *Moses* who by the calling of God redeemed the people from a bodily and temporal thraldome vnder *Pharaoh*, bare the person, and is ỹ figure of Christ who wrought Redemption from spiritual and eternall captiuity: whereupon it commeth that *Moses* prayer was alwaies heard whensoeuer he prayed, or whatsoeuer he asked. See Acts 7,35.

[Redemption] The freedome of sinners, both from the guilt and power of sinne, by forgiuenesse and sanctification, as touching the beginning and first act of our Redemption, Ephes. 1,7. *By whom wee haue redemption.*

2 The whole worke of a sinners saluation, comprehending all things that belong vnto it, Heb. 9,12. *And obtained eternall Redemption for vs.* Our whole Redemption from the first acte to the last, is wholly from the mercy of God in Christ, & not at all from our selues, nor anie part of it.

3 The last act onely of our saluation is the resurrection of our bodies, and in the sentence of the last iudgement, when beeing freed from all misery, perfect felicity shall begin, as the full fruite of our Redemption, Luke 21, 28. *Lift vp your heads, for your Redemption draweth neere,* 1 Corin. 1,30. *Hee is made vnto vs Righteousnesse, Wisedome, Sanctification, & Redemption.* Our whole Redemption, from the first acte to the last, both for merit and efficacy, it is wholly from Christ, and not at all from our selues; no not in any part, or least degree.

[Redemption of our bodies] Eyther deliuerance from our body, by death, that our soule may be receiued into heauen; or rather, that perfect consummation of our blisse, when our bodies shall be deliuered from the

the graue at the last day, Rom. 8, 13. *Looking for the Redemption of our bodies.* Scripture speakes of a two-fold redemption or deliuerance. One whereby the elect of God are freed from bondage of sin and death, by the price of Christs bloude payed to the righteous Iudgement of God: heereof *Paul* in Ephes. 1, 7. Another whereby the same elect are put in full possession of their Redemption at the last and great day, when they shall be wholly freed from all remainder of sinne, and corruption of the graue. The former redemption is past, as touching the actuall payment of the ransome, and the vnperfect application of it heere vnto beleeuers; the latter being to come is yet hoped for, and when it commeth, it shall bee the consummation of the former. Heereof we reade in Luke 21, 28. Rom. 8, 23. Ephe. 4, 30.

[**Reformation**] Framing againe, or bringing back of persons and things disordered and out of course, vnto their first forme and state wherein they were set, either by Gods Creation, or institution and Ordinance, Psal. 50, 17. *Seeing thou hatest to be Reformed.* Heb. 9, 10. *Vntill the time of Reformation.* This time of Reformation (or correction) is the time when Legall ceremonies & shadows were to cease and fade; it tooke the beginning vpon Christ his first shewing himselfe in the flesh, and had further progresse by his death and resurrection, but through perfection when he ascended to heauen, which was the consummation of the Old Testament, and the full initiation of the New.

[**To Refresh**] To giue rest, or make fresh againe, after some bodily or spirituall decay and wearinesse, Psa. 60, 9. *Thou diddest Refresh thy Land when it was weary.*

[**Refreshing**] That most comfortable rest and repose, which the elect shall haue at their Resurrection for euer, after all their labour and miseries of this life. Acts 3, 19. *When the time of Refreshing shal come from the presence of the Lord.*

[**Refuge**] A place to flye vnto for succour and defence in danger: 1. or an high Tower or forte to resist the enemy. Ieremy 48, 1. wherein men bee protected, and escape the enemy. Deut. 2, 36.

2. The defence and protection of God, who is our best refuge, Psal. 59, 16. *Thou art my Refuge in the time of trouble,* Ps. 32, 7.

[**To Regard no God**] To be impious; without reuerence of any God, true or false; and inhumane also without equity or honesty.

honesty, Dan. 11,36,37. These two verses containe a plaine & full description (not of Antichrist, except in a figure and type) but of *Antiochus Epiphanes*, king of *Syria*, a monster among men, and a most cruell godlesse person, the great and grand enemy of Gods worship, and the Iewes his people: a type of the man of Sinne, the Sonne of Perdition, that singular Antichrist, who magnifieth himselfe aboue all that is called GOD. 2 Thessalonians 2.

[**Regeneration**] New-birth, after wee be once borne naturally, to be borne againe spiritually, Titus 3,5. *By the Laner of Regeneration, or by the washing of New-birth.*

2 The day and time of the last Iudgement, when our whole Nature, being perfectly restored, both body and soule shall enioy the heauenly Inheritance, Math. chap. 19. verse 28. *You which haue followed me, shall in the Regeneration sit vpon Thrones, &c.*

Regeneration is commonly put and vsed by Diuines, for Sanctification and Renouation; and then it imports and signifies as much, as the reformation of a Man; which consists in the mortification of sin, and newnesse of life. Whereas if we speake exactly, and as the thing is, this renewing of our nature, is but an effect and fruite of our Regeneration, which properly is our incorporation and ingrafting into Iesus Christ by faith, whereby wee haue our spirituall beeing of Children in the Kingdome of grace, as by carnall generation wee haue Naturall being in the Kingdome of this world. See Iohn 1,12,13,14. Regeneration may therefore thus be defined.

Regeneration, what it is.

Regeneration is a worke or act of Gods wonderfull power, begetting the elect again to himselfe, by the ministry of the Word, through the Spirit, that of the Children of wrath (by the desert of sinne) they might bee made by grace, through faith in Christ) the sonnes and daughters of God, Iames 1,18. *Of his owne will begat hee vs by the word of truth*, Titus 3,4,5,6. Therefore, the confounding of Regeneration with sanctification, I do take to be an ouersight: but I iudge it a grosse errour, to think our selues to haue any stroke in our New birth; so much as to assent to it; till of vnwilling, wee be made willing.

[**To be Regenerate**] To be borne

borne againe by the Spirit, that we may be the children of God Iohn 3,3. *Vnleſſe a man bee Regenerate and borne againe, he cannot enter into the Kingdome of GOD.*

[Regions] Fields, or Corne in the field properly: but by a Metaphor, the people which being docible and readie to learne the Goſpell of Chriſt, are therefore ſaid to bee white vnto the harueſt, Ioh. 4,35.

[Reioyce] To take comfort and be made glad, by the opinion, preſence, or hope of ſome good thing; earthly or heauenly, 1 Theſſ. 5, 16. *Reioyce euermore*, Luke 1,58. *They Reioyced with her.* It ſignifieth open and manifeſt ioy, outward gladnes as well as inward, Pſalm. 3. ver. 10.

[To Reioyce in Chriſt] To reſt wholly in him and his ſufferings, with full comfort and contentment of minde, Gal. 6, 14. Phil. 4,4. *Reioyce in the Lord.* Whereas not godly alone, but Hypocrites and vngodly Reioyce in Chriſt preached, as Math. 13, 20. Mar. 6, 20. *Herod heard Iohn gladly*: There is a fiue-folde difference: Firſt, in the antecedent: the godly they mourne for ſinne, before they finde ioy in Chriſt, Eſay 61. ver. 3. Math. 3, 4. and 11, 28. Secondly, in the matter, which is the Lord Chriſt, & peace with God thorough him, Rom. 5, 1, 11. Phil. 4,4. Thus Samaritans, thus the Eunuch reioyced, Acts 8. Thirdly, in the meſure, which is greater then euer they or other worldlings took in worldly things. For it is vnſpeakeable and glorious, 1 Pet. 1, 8. Such as paſſeth vnderſtanding, Eph. 3,9. Fulneſſe of ioy, Iohn 15. Full ioy, 1 Ioh. 1,3,4. 5. Fourthly, in the Concomitants, righteouſneſſe, peace, loue; and a good conſcience. Rom. 14,17. 2 Cor. 1,12. Fiftly, in the continuance, for it abideth euer; the world cannot take it away from the godly, who keep their ioy in perſecution, pouerty, &c. Rom. 5,3. Acts 5,41. 1 Pet. 4, 13. Heb. 10,34.

[To Reioyce in himſelfe] To find matter (not eſpying other mens faults) but in his owne graces and holyneſſe of being glad and glorying; not before God (as if he had goodneſſe of his owne without GOD) but before men, to the prayſe of God the author of his graces, and to the example of Others. Gal. 6,4. *Hee ſhall haue Reioycing in himſelfe alone.* This is farre from the fleſhly and corrupt brags of proud Iuſticiaries Phariſies, Pelagians, and Papiſts, which aſcribe their faith & conuerſion to God in whole or in part, to the naturall power of Free-will, or iuſtificati-

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on to the merit of workes. All such glorying and boasting is carnall and diuellish: also too highly to thinke of our selues, and to despise others.

[**To Reioyce the heart.**] To make the soule merry & cheerfull in prosperity and aduersity, Psal.19,8.

[**Religion**] Godlinesse, euen that inward piety of the heart, wherby God is truly acknowledged and feared, witnessed by the fruits of charity to menward, Iam.1,27. *Pure Religion, and vndefiled is this.*

2 The outward lawfull worship and seruice of God, prescribed in his worde, and professed by men, Iam.1,26. *That mans Religion is vaine.*

3 The Doctrine which teacheth Religion, Acts 25, 19.

4 The whole Iewish externall worship of God, as it was corrupted by the tradition of the Pharisies, Acts 26, 5. *I liued a Pharisie, after the perfect Sect of our Religion.*

5 Superstition, Colos.chap. 2.verse 18. *By the religion of Angells.* Verse 23. *In voluntary Religion.*

[**Religious.**] A worshipper of God outwardly, Iames 1,26. *If any man among you seeme Religious.*

2 A true worshipper of God or a godly person, Acts 10, 5. *A Religious or deuout man, one that feareth God.*

3 A person deuoted to Religion, and studious to know better the way of Gods worship, Acts 2, 5. *There were dwelling at Ierusalem, Iewes, Religious men.*

4 Superstitious and Hypocriticall persons, which would seeme to bee louers of Religion, and be not, Acts 13, verse 50. *They stirred vp certaine Religious, or deuout women, against Paul.*

[**To Remember**] Eyther to call to minde something past, or to keepe in minde somthing for the time to come, Exodus 20, 8. *Remember thou keepe holy the Sabboth,* Math.26,75. *Then Peter Remembred the wordes of the Lord.*

2 To make mention with liking; to praise, commend, and celebrate a thing, Psal.105, 5. *Remember the wondrous things that he hath done,* Psal. 6.ver.5. *In death there is none Remembers thee,* Esay 26,8. Eccl.12,1. *Remember thy Creator in the dayes of thy youth,* that is, worship and prayse him, Eccles.9, 15.

3 To trust or put confidence in another, Psalm.20,7. *Some trust in horses, but wee remember thee, O Lord.* In this sence, wee are commanded to eate the Lords Supper, in remembrance

of his death and paſſion: For wee are warned thereby, and ſtirred vp, both to call to mind his ſufferings, and to truſt in them for ſaluation, 1 Corinth. 11,25.

[**To Remember, as it is referred to God**] To care for one, to deliuer, ſuccour, and ſaue him, God Remembred *Abraham*, or thought vppon him, Gen. 19,29. Alſo in Luke 23,41. *Lord Remember me when thou commeſt into thy Kingdome.* Heb. 13,4. And in all places of the Pſalms, where the Prophet praieth to bee remembred, it hath this meaning, to be bleſſed cared for, helped, and comforted. If wee ſpeake properly, there falls into God no forgetfulneſſe, but as men vſe to help ſuch as they remember and thinke vpon; ſo the helpes, bleſſings, and comforts, which God doth affoord to his people, ſhewes & makes it knowne that hee remembers them. 1. Sam. 1,19,20. *And the Lord remembred Hannah.*

Note. God is ſaid to remember *Noah*, Geneſ. 8,1. Not that God can forget, but that he declared his diuine goodneſſe and power, whereby *Noah* might know that hee was not forgot.

2 To puniſh or correct ſin, Pſal. 25,7. *Remember not the ſins of my youth*; that is, Remember them not to puniſh mee for them, Ier. 31,34. *I will not Remember your Iniquities.*

3 Graciouſly to accept, and fauourably to fulfill, Pſal. 20.3. *Let him Remember all thy burnt Offerings.*

[**Remembrance**] A calling to minde, or keeping in minde, This is the proper ſignification.

2 Memory, good name, and report, Eccleſ. 9,5. *Their Remembrance is forgotten*, Exod. 17,14.

3 Hauing in minde, with faith and loue, 1 Cor. 11.25. *Doe this in Remembrance of mee*: Remembring the mercy and benefite which by my death is giuen to you: this is ſpoken of a thankefull remembrance.

[**Remiſſion of ſinnes**] Forgiueneſſe of ſinne, when both the guilt and puniſhment are freely pardoned, for Chriſt alone, to ſuch as beleeue in him, Acts 10,43. *All that beleeue in him, ſhall receiue remiſſion of their ſinnes.* Theſe are our ſpirituall debts, which beeing wholly pardoned by Chriſt only; what place is there for popiſh ſatisfaction?

2 All the merits and benefits of Chriſt, by a **Synecdoche** of a part for the whole, Math. 26,28. *Which is ſhed for many, for the Remiſſion of ſinnes.* Vnder this one benefit, is comprehended

ded the whole Masse of his merits.

Remission of sins, is sometime in Scripture placed after Repentance, as Luke 24, 47. Acts 3, 19. and 26, 18. because it followeth not in nature, but in our sence. For we first feele in vs a contrite heart, afflicted with griefe for the offence of God; and then are erected and comforted with the sence of Gods mercifull pardon by Christ. Secondly, because Repentance must bee taught before Remission of sinnes, which men thirst not for, nor eagerly desire it till their hearts be penitent and wounded with sence of sinne, Acts 2, 37. And this is the reason also why Repentance is sometime mentioned before faith (the roote and fountaine of repentance) namely, for that the preaching of the Law goeth before to humble sinners and prepare them to the desire of grace, and to Repentance, Mark. 1, 15.

[**To Remit or forgiue**] To forgiue, or not to require the paiment or debt of sinne, at our hands, Iohn 20, 23. *They are Remitted.* Thus God alone Remitteth authoratiuely, by his owne right: and thus no creature remitteth.

2 To declare and pronounce sinne to bee forgiuen, to such as shew their Faith by true Repentance, Iohn 20, 23. *Whose sinnes ye Remit.* Thus Ministers are said to remit declaratiuely as witnesses onely.

3 To put wrong done vs out of our Remembrance, Mat. 18, 21. *And I shall forgiue or remit him.* Thus one man forgiues another.

4 To receiue an excommunicate person into the Church vpon his repentance, 2 Cor. 2. 7 *Yee ought rather to forgiue him.* and verse 10. Thus the Church forgiues scandalous liuers. **See Forgiuenesse.**

[**Remaining**] A portion of time which is behind, how little soeuer, 1 *Pet*, 4, 2. *That time which remaineth.*

2 Constant, continuing and abiding for euer, Iohn 16. ver. 15. *And that your fruite Remaine.*

[**Remnant**] Certain persons reserued out of a great number & masse of people, Romanes 9, 27. *Though Israel were as the sand of the Sea, yet but a Remnant shall bee saued*, Esay 10, 20, 21. As a Remnant of cloath left of an whole web or piece.

[**To Remoue**] To put a thing out of his due place, Prou. 23, ver. 10. *Remoone not the ancient bounds.*

2 To destroy and to confound, Psalme 15. and the fift Verse. *Hee that doeth these*

things shall neuer bee Remooued.

[**Cloath to be Remoued.**] That mans own best righteousnesse deserueth to bee remoued out of the sight of God, as a contagious or filthy cloath deserueth to be remoued from the sight of men, Esay 64,6. As a cloath of remouing: so *Tremellius* readeth.

[**To Render.**] To giue something backe where wee had it, Psal.116, 12. *What shall I Render vnto the Lord for all his benefits toward mee?* that is, by way of Thankefulnesse, to returne vnto his praise, all those graces & good blessings which we receiue of him, Mat.22,21. Rom.13,7.

2 To requite or recompence, or to doe one like for like, Psal. 94,2.

Note. There be foure sorts of recompences or retributions.

1. Of good for good.
2. Of euill for good.
3. Of good for euill.
4. Of euill for euill.

The last sheweth a wicked man, the second a very wicked and vngracious person. The first an honest man, the third a true Christian endued with the spirit of Charity, Romanes 12. verse last.

[**Renewing.**] That worke of the Spirit, whereby the elect, of the enemies of God, children of his wrath, vngodly, and sinners, they are become the Children of GOD, Cittizens with the Saints, heyres and coheires with Christ; being made partakers thorough Faith, of Christ, his Righteousnesse, and his sufferings, vnto perfect Reconciliation with GOD. This is the first worke of grace, and is the same with ingrafting it into Christ, or Regeneration, Iohn 3.3,4,5, 6. &c.

2 The restoring of our corrupt Nature to our first image, when Satans image, consisting of ignorance and sinne, being defaced and blotted out; instead thereof, there is printed in our breasts, Gods Image, consisting in true righteousnesse, holinesse, & knowledge, Titus 3,4,5. *By the Renewing of the holy Ghost*, Colos.3. ver.10. *Put on the New man, which after God is created in Knowledge*, Ephes.4,24. This is an effect of the former Renewing, as a second worke of grace, yet done at the same time.

3 The refreshing & strengthening of that which is somewhat decayed and blemished, by our dayly slippes, staynes, and falls, Psal.51,10. *Renew a right Spirit within mee*, Roman. 12,2. *Be Renewed in the Spirit of your minde*, 2 Corin. 4, 16. *The*

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inner man is Renewed daily. This third Grace, is the proceeding of the second worke of Grace, vntill it be fully perfected.

[**Renewing of our mind**] The altering and changing from euill to good, of the two principall Faculties of the Soule, Vnderstanding and Will, Rom. 12,2. *Be transformed by the Renewing of your minde.* Not onely then the inferiour parts, but euen the principall powers bee corrupt with blindnesse, vnbeleefe and sinne. For nothing needeth Renewing, but what was first corrupt, olde and decayed.

Also Note, that this Renewing, is called sometime the newnesse of life, from the effects which shew themselues in the life, as Rom. 6,4. Sometime the newnesse of Spirite, from the efficient cause, which is the Spirit; as Romans, chap. 7. verse 6. Sometime the Renewing of the minde, from the place and subiect where this renouation beginneth; as Ephesians 4. chap. and the 23. verse.

[**Renting of Garments.**] Some great indignation and heauinesse, conceiued for some horrible crime done, or supposed to be done, or some great and extraordinary calamity & iudgement present or imminent, Math. 26, 62. *They Rent their cloathes, saying he hath spoken blasphemy,* Acts 14. vers. 14. *When they heard that, they Rent their cloathes,* Gen. 37. verse 34. *Iacob Rent his Cloathes, and sorrowed for his Son, a long season,* 2. King. c. 22. v. 19. A signe of sorrow and renting the heart with griefe.

[**To Rent the heart.**] To endeuour by Praier, Meditation, and Fasting, to bring the heart to an vnfeigned and deepe sorrow and mourning, for the offence of a most gracious God by our greeuous sinnes, Ioel chap. 2, 13. *Rent your Hearts, &c.*

[**To Rent a Kingdome**] To take away and depriue one of his Kingdome, 1 Sam. c. 15, 28. *The Lord hath Rent the Kingdome of Israel from thee this day.*

[**To Repayre**] To build vp, and raise that which is fallen downe, Amos chapt. 9. verse 11. *I will Repayre or builde vp the decayed Tabernacle of Dauid.*

[**To Repay**] To pay backe againe, or to pay a man with his owne Money (as wee vse to say) Romanes 12. verse 18. *I will Repay, saith the Lord.* This is to mete sinners their owne measure.

[**To Repent referred to men.**] To bee wise after the fact, and to come to our selues againe.

2 Cor.7,8. *I Repent not, though I did Repent*, Luke 15. verſ.17. *And hee came to himſelfe*, Math. 21,19. *Yet afterward hee Repented.*

2 To wiſh with greefe, ſomething which is done, to bee vndone, in regard of the hurt that comes of it, Matthew ch.27, verſe 2. *Iudas repented, &c.*

3 To change the minde being ſorry for ſinne (as it is ſinne and the offence of God) with purpoſe of amendment, Acts 8. 22. *Repent that thy wickedneſſe may be done away*, and 17, 30. *Now he warneth euery man euery where to Repent.*

4 To repaire and refreſh Grace, being decayed by negligence or ſecurity, Reuel. 2. Verſe 5. *Repent and doe thy firſt workes.*

[Referred to God.] 5. To alter ones purpoſe and counſel. Thus God is ſaide not to Repant. 1 Sam.15, verſe 29. *The eternity of Iſrael cannot Repent*; For God neuer alters his purpoſe.

6 To vndoe that which was once done. Thus is God ſayde to Repent after the manner of men, who repenting themſelues of that was done, they doe vndoe, and afterward ouerthrow their firſt worke, Geneſis 6,6. *God Repented that hee had made Man.*

[Repentance] Any change of mind or purpoſe in any matter whatſoeuer, Heb.12,17. *Eſau found no place for Repentance*, that is, could not moue *Iſaac* to change his minde touching the bleſſing giuen away to *Iacob*, Rom.11.v. 29. *Without Repentance*, that is, without change and alteration, God ſtill continuing his ſauing gifts to the elect euen for euer.

2 A great greefe of minde, thorough the ſence of Gods wrath threatned to ſinne, without any true hatred of ſin. This is a Legall Repentance, Math. 27,2.

3 The whole change of a ſinner, in minde, will, and actions, from euill to good, at his firſt conuerſion, Acts 11, 18. *Hath God giuen the Gentiles repentance to life.* This is an Euangelicall Repentance, and comprehends Faith vnder it, Mat. 3,8,11. This repentance is wholly the worke of Gods grace: for in that we are willing to turne to God, it is, becauſe grace of vnwilling, hath made vs willing.

4 A reparation of our ſpirituall decayes, by a turning from ſome particular ſinnes, after our firſt conuerſion, 2 Cor.7.v.10. *Godly ſorrow brings forth repentance, not to be repented of.* This is the Progreſſe of Euangelical Repentance.

Repen-

Repentance, what it is.

Repentance is a very ſore diſpleaſure which man hath in his heart for his ſinnes (euen becauſe they are the breach of Gods holy Lawes, and the offence of God his moſt mercifull Father) which engendreth in him a true hatred againſt ſin and a ſetled deſire to liue better in time to come, ordering his life by the will of God, reuealed in his word.

[**A Report**] Fame, rumour, good or euill, true or falſe, 1. Sam. 2, 24.

2 Hearing, or Doctrine heard from the Prophets and Apoſtles, Eſay 53. 1. Rom. 10. 16.

[**Euill Report**] Wicked carriage, which cauſed euill report of them, Gen. 37. v. 2.

[**Reprobate**] A refuſed one, or one caſt out and reiected: alſo one, not being found ſuch an one as he ought to be, 1 Cor. 9, 27. *Leaſt I be found a Reprobate, or be reprooued*, that is, not ſuch as I ſhould bee, by liuing otherwiſe then I teach and profeſſe.

Reprobation, what.

Reprobation, is the moſt wiſe purpoſe of God, whereby he hath before all eternity (for his owne wils ſake) conſtantly decreed, without any Iniuſtice, not to haue mercy on thoſe Angels and men whom he hath not loued, but hath paſſed them ouer when he did chuſe others; that by their iuſt condemnation, he might declare his wrath towards ſinne, to the glory of his Iuſtice. Rom. 9, 10, 11, 18, 22, 23. In the decree of Reprobation, there be two acts to be conſidered by vs: viz. a purpoſe of not ſhewing mercy, and of not chuſing, of not calling, iuſtifying, &c. This is priuatiue, or negatiue, or abſolute reprobation, hauing no cauſe impulſiue without God. Epheſ. 1, 11. Prou. 16, 4. Ier. 6, 30. The ſecond act is a purpoſe of condemning, or an ordination to paine, euen eternall and moſt iuſt damnation. This is poſitiue, affirmatiue, or reſpectiue reprobation, which reſpecteth ſinne originall or actuall (as meritorious cauſe of deſtruction.) But note further, that this ordination to paine (which is the ſecond act of Reprobation) is either ſimple, whereby this or that man (as *Caine* or *Iudas*) were ordained to paine: or comparatiue, whereby *Caine* rather then *Abel*, and *Iudas* rather then *Peter*, be ordained: of this latter the will of God is the ſole cauſe, but the ſoue-

raigne cauſe of both: yet in the former not without relation to ſinne, as a meane of the paine.

Note yet further, that what place Chriſt (in whoſe obedience and ſuffering wee are choſen, Eph. 1, 4.) hath in the election of ſaued perſons: that place ſinne hath in the reprobation of the wicked; in which it is no efficient that is Gods will, but a materiall cauſe of their condemnation.

[**Reprobate minde**] A minde deſtitute and voide of Iudgement and common reaſon, to diſcerne betweene good and euill, Rom. 1.28. *Deliuered into a Reprobate minde.*

[**To Reproue, or rebuke**] To checke and cenſure by wordes a Sinner for ſome ſinfull deede or ſpeech, either priuately, as in Prouerbs 27,5. or openly for ſome publicke ſcandall, 1 Tim. 5, 20.

2 To manifeſt the euill conuerſation by our holy and honeſt life, Epheſ. 5, 11. *Reproue them rather.*

[**Reprobate to good workes.**] Counterfeit and vnſincere profeſſours, which know not how to doe or goe about any good worke, Titus 1, 16. *And to euery good worke Reprobate.*

[**To Reſerue**] To leaue, or cauſe to remaine, Rom. 11, 4. *I haue reſerued to my ſelfe, &c.*

2 To be ſet apart in Gods eternall counſell, to be deliuered vnto the cuſtody and ſafe keeping of Chriſt, Iude 1.

[**Reſpect of perſons**] The preferring of one before another for ſome outward qualities, of riches, pouerty, &c. Iames 2, 1. *Haue not the faith of Chriſt in reſpect of perſons.* Deuter. 16, 9. See Acception of Perſons.

[**To Reſiſt**] To withſtand, to ſtand vp againſt, or in order to ſet againſt, as they which doe ranke themſelues in battell array. This is eyther by men againſt men, Rom. 13, 2. or by men againſt men, Rom. 13, 2. or by God againſt men, Iam. 4, 6. 1 Pet. 5, 5.

[**To haue reſpect to one, &c.**] To caſt a fauourable eye vpon one, and to declare that fauour by ſome outward viſible ſigne, as God did in the acte of *Abels* ſacrifice, which he ſhewd himſelfe well pleaſed withall, eyther by fire ſent from heauen to conſume it, as was done to the ſacrifice of *Aaron*, Leuit. 9. verſe laſt. of *Dauid*. 1 Chron. 21. verſe 26. of *Salomon*. 2. Chron. 7. 1. of Kings, 1 Kin. 18, 38. Or by ſome other waies God gaue witneſſe to his gifts as the Apoſtle ſpeakes, Heb. 11. 4. See Gen. 4, 4. *God had Reſpect to Abel and his gifts.* Firſt, to his perſon, then to his gifts. Works make not acceptable.

2 To relye with confidence vpon

vpon God. Esay 17,7. *In that day a man shall looke to his Maker, and haue Respect to the holy one of Israel.* This word [Respect] being attributed to the creatures, signifieth confidence: but it signifieth beneuolence, being affirmed of the Creator.

[**Reproach**] Barrennes, want of Children, which among the people of God was esteemed a Reproach, becaufe multitude of Children, was promifed for a bleffing, Efa. 4,1. *Take away our Reproach.*

[**Reſt, as it is referred to men**] A ceafing from labor or worke of minde or body.

2 A ceafing from bodily labours, and a refreſhing after wearineſſe by ſleepe. Pſal. 104. *The day for man to labour: alſo he hath giuen the night for man to reſt in.* Luke ch. 9. *He called them aſide to reſt a while.* This is Naturall Reſt. Pſalme 127,2. *He will giue reſt to his beloued.* Mat. 8,20. Reſt hath two things: firſt, a ceſſation from worke: ſecondly, a refreſhing of our wearied members.

3 A ceafing from outward workes of our worldly calling for a certaine time, to fit vs for Gods ſeruice. Thus the Iewes ſeuenth day, and our Lords day with vs, is a day of Reſt: Commandement the fourth. This is Ceremoniall reſt.

4 A ceaſing from diſobedience to God, and the workes of ſinne. Hebrews 4,3. *We which haue beleeued doe enter into Reſt.* Alſo verſe 10,11. *When an Elect ſoule ceaſeth from the workes of corrupt Nature.* This is ſpirituall Reſt.

5 A perfect ceaſing and full freedome, from all ſinnes, ſorrowes, and miſeries. Reuel. 14, 13. *They that dye in the Lord reſt from their labours.* This is eternall Reſt.

6 Peace and quietneſſe of a good conſcience, vnder ſure hope of eternall Reſt. Mat. 11, 29. *And ye ſhall finde Reſt to your Soules.*

7 The quietneſſe of the minde being freed from all worldly cares and feares of enemies and dangers. Pſa. 116,5,6. *Take thy Reſt, O my Soule, for GOD, &c.*

8 The Doctrine of GOD, whereupon wee ought to ſtay and Reſt our ſelues. Eſay 28,12. *This is the Reſt, &c.*

9 A place of quiet and conſtant abode. Pſal. 132,8. Pſalme 95,11. So was *Canaan* to Gods people, and *Ieruſalem* to the Arke. Pſal. 132,14.

10 A ceaſing from Tillage and Husbandry. Thus the ground is ſaid to Reſt. Leuiticus 25,5,6. *A yeare of Reſt to the Land.*

11 Eaſe and idleneſſe. Gen.

49.15. *Hee ſhall ſee that Reſt is good.* Thus the wicked Reſt.

12 The Church and houſe of God, wherein Chriſt Reſteth by his loue and grace. Pſal. 132.14. Eſay 11.10. *And his Reſt ſhall be glorious.* The Papiſts which tranſlate, *This his Sepulcher ſhal be glorious*, to proue the adoration & Religious worſhip of our Sauiors Sepulcher, deale both ignorantly and ſuperſticiouſly therein.

[**Reſt, referred to God.**] A ceaſing from his worke of Creation at the end of ſixe dayes. Heb.4,4. Gen.2,2. *He Reſted the ſeauenth day from his worke*; that is, he ceaſed to create any new workes, or creatures of a new kinde. A **Metaphor** from men, who are ſaid to Reſt, when they leaue to worke.

[**Reſtitution, or Reſtoring**] The ſetting in ioynt againe, or placing in good eſtate, that which was once fallen downe and decayed. Gen.40,21. *And he Reſtored the cheefe Butler.* In this ſignification, God is ſaid in Scripture to reſtore his people: and thus are we commanded to Reſtore ſuch as ſinne by infirmity. Gal.6,1. *Ye that are ſpirituall, Reſtore ſuch an one.* This ſhall be perfectly done at the laſt day, when euery thing (now corrupted) ſhall haue due perfection and proportion.

2 A giuing againe that which one had before loſt. Pſa.51,12. *Reſtore to me the ioy of thy ſalnation.*

3 Returning that which is not a mans owne to the proper owner. Luke 19,8. *I will Reſtore fourefold.* Eze.18,7. *If he Reſtore the pledge, &c.*

[**Reſurrection**] An action of diuine power, quickning dead bodies, and raiſing them to life 1 Corinthians 15,12. *How doe ſome ſay there is no Reſurrection?* This is the ſecond Reſurrection.

2 Reſtoring dead Soules to the life of grace, that they may liue to God, being moued by his Spirit. Reuel. 20,6. *Bleſſed are they that haue part in the firſt Reſurrection.* Iohn 5,25. This is the firſt Reſurrection.

[**Reſurrection of Condemnation**] Such a Reſurrection, as hath condemnation and eternall death to follow it. Iohn 5, 29. *Others ſhall riſe to the Reſurrection of condemnation.*

[**Reſurrection of life**] Such a Reſurrection as hath eternall life following it. Iohn 5, 29. Which life, becauſe it belongs onely to the iuſt, it is therefore called the Reſurrection of the iuſt. Luk.14,14. *At the Reſurrection of the iuſt.*

[**Reſurrection from the dead**] The whole mediation of Chriſt in his Incarnations, Natiuitie, Life, Suffering, Death, Buri-

all, his remaining in the graue vnder the power of death, Aſcenſion, returne to iudgement. Romans chapter 10. verſe 9. *And raiſed him from the dead.* Alſo it ſignifieth life eternall, which followes the generall Reſurrection. Philippians 3. verſe 11.

The Reſurrection of Chriſt from the dead, is not onely a witneſſe of our being iuſtified by Chriſt the Conqueror of ſinne and death; but through Faith it is the reall cauſe of our Iuſtification, as his death was the cauſe of the Remiſſion of ſinnes. Romans chap. 4. verſe 25.

[**Reſurrection and life**] Chriſt to be the author, and worker of reſurrection of the ſoule from ſinne, and of the bodies from the graue, and of both from death ſpirituall and temporall, and to ſet and keepe them in ſtate of life. Iohn 11, verſe 25. That hee ſpeaketh here of ſpirituall life alſo, is cleare by the words next following.

[**To Returne**] To come backe againe, after one is departed or gone out of the way.

2 To repent, as when a ſinner which hath erred from the way of Gods commãdements, doth come againe by vnfained repentance. Acts chapter 3. verſe 19. *Returne and Repent, &c.* Ezechiel 18, 32. Thus ſinners returne to God. Eſay 10, 21.

3 To yeelde or giue conſent to the minde or deſire of another. Ieremie 15, 9. *Doe not Returne to them, but let them Returne vnto thee.* Thus the people Returne to their Miniſter.

4 To ſhew freſh ſignes of fauour, after ſome iudgements for ſinnes. Pſalme 61, 20. *Thou wilt Returne.* Pſal. 40. verſe 13. Ioel 2, 14. *Who knoweth if God will Returne?* Thus God Returnes to vs.

[**Reuelation**] An vncouering or opening ſomething that is hid and ſecret. Reuel. 1. *The Reuelation of Iohn the Diuine*, that is, which was ſhewed to him. How do ſome teach, that this Booke is ſo hard that it cannot be vnderſtood? if the holy Spirit haue entituled it the Reuelation, that is, a declaration, or a thing Reuealed, immediately from Chriſt, as to *Paul.* Epheſ. 3, 3. or mediately by others, as to Iohn by an Angell. Reuelation chapter 1. verſe 1.

[**The day of Reuelation**] A time of declaration appointed in Gods counſell, for the manifeſting of darke things, which be hid and kept cloſe. Rom. 2, 5.

The

[The Reuelation of Iesus Christ] That propheſie which Ieſus Chriſt hath opened vnto vs out of the boſome of the father, by the miniſtry of the Angels, Reuel. 1,1. *The Reuelation of Ieſus Chriſt.*

2 His declaring himſelfe vnto vs to be our Redeemer by his word and ſpirit, euen in this life, 1 Pet. 1,13. *Truſt perfectly in the grace brought you in the Reuelation of Ieſus Chriſt.* This is ordinary as here; or extraordinary, as Gal. 1,12.

3 The glorious appearing of Ieſus Chriſt at the laſt day. 1 Pet. 1,13. Tit. 2,13.

[To Reueale] To make vs vnderſtand any part of Diuine truth, which wee knew not before. Phil. 3,15. *God ſhall reueale the ſame vnto them.*

2 To open a ſecret committed to vs. Prouerbs chapter 20. ver. 19. *Reuealeth or diſcouereth ſecrets.*

3 To propound and hold forth a thing to be ſeene and looked vpon clearely and manifeſtly. Thus is righteouſneſſe and ſaluation reuealed in the Goſpell, Rom. 1,17. *Thereby is Reuealed the righteouſnes of God.* Hereby is diſcerned and ſeuered the Goſpell from Phyloſophy, which teacheth things knowne by nature, or comprehenſible by reaſon: Alſo from the Law and bookes of Moſes which taught this righteouſneſſe darkely and a farre off, in ſhewes & ſhadowes, not plainly as the Goſpell doeth: which ſo manifeſteth this righteouſneſſe, as it giueth & exhibiteth it to the beleeuers, to whom it is ſo made knowne by the Goſpell, as it is hid from ſuch as periſh. 2 Cor. 4,3.

Two wayes is the iuſtice of God reuealed by the Goſpell. Firſt, becauſe it effectually teacheth, that that righteouſneſſe whereby the ſinner is made able to ſtand before the iudgement of the moſt Righteous God, is not a performance and obſeruance of the Lawe, of Workes, of Ceremonies, but a free acceptation of a ſinner to mercy, and an imputation of righteouſneſſe thorough Chriſt his merit. Secondly, becauſe it ſheweth the way and meane how this righteouſneſſe is obtained, to wit, onely by Faith.

4 To witneſſe by examples, and by experiment or daily proofe to declare. Rom. 1,18. *Wrath Reuealed from heauen.* For although Gods vengeance againſt ſinners be manifeſted ſundry wayes; as by naturall light accuſing, Rom. 2. by the Law ſhewing and working wrath, Rom. 4. By the Goſpell, which hath a comminatorie voice (Iohn 3. verſe laſt) againſt vnbe-

vnbeleeuers, as well as a consolatory vnto beleeuers: yet here is meant the shewing of Gods wrath by daily experience, as the stories of those times when *Paul* wrote, and the rest of this chapter plainely and cleerely conuince it.

[**To Reueale Christ in vs**] To open the eyes of our minde by the Spirit, that wee may see him to be the onely Sauiour, & to be our Sauiour. Gal. 1,15. *It pleased God to Reueale his Sonne in me.*

[**To be Reuealed**] Not now by stealth, vnder hand, and in secret, as at first, but openly to shew himselfe in his Doctrine and Gouernment, to be that aduersary of God, euen that singular Antichrist. 2 Thessal. 2, 8.

[**To Reuiue**] Is properly to stirre vp fire which is buried vnder ashes, which word *Paul* vseth figuratiuely for stirring vp the gift of God. 2 Timothie 1,6. It also signif. strengthning the heart, being weake and wauering thorow doubt and vnbeliefe. Genesis 45,27.

[**To Reuenge, or auenge**] To punish sinne, commonly with some iudgements like and proportionable to the sinne it selfe. Psalme 94,1. *Reuenge thy selfe O God: or, O God the Auenger.* God reuengeth either immediately from himselfe, or by meanes of Magistrates, Angels, men, or other Creatures. Rom. 13,4.

2 To requite an iniury done vs, out of some hate against our person. Rom. 12,19. *Reuenge not your selues*; that is, Recompence not euill for euill. Rom. 12,17.

[**Reuerence**] An holy feare of the heart towards God, witnessed by all seemely behauiour, gesture, attire, countenance, attention, and such like. Psal. 2,11. *Serue the Lord with Reuerence.* Malac. 1,8. Heb. 12, 28. *That we may please him with Reuerence.*

2 All comely behauiour towards men, which is meete for their gifts and places. As *Salomon* did Reuerence to *Bethsheba* his Mother: *Abraham* to the Rulers of *Sichem.* Matthew 21,37. *They will Reuerence my Sonne.* Genesis 33,7. *They drew neere and did Reuerence.* Heb. 13,9. *And we gaue them Reuerence.*

[**Reward**] A iust Recompence, giuen vnto labourers at the end of their work, as the labourers. Mat. 20,8. *Receiued their wages in the euen.*

2 A free Recompence, giuen of mercy vnto the godly after all their labours and trauailes in the seruice of God (as labourers vse to be Rewarded at

at the end of the day, when their worke is done.) Mathew 6, 6. *Shall Reward thee openly.* Math. 10, 41. This is farre from Popish merit and deseruing, by worthines of the worke done. Wee teach Reward by fauour from God, not by desert of our owne work. That which Christ in Mathew 6. 1. cals Reward, in Luke 6, 32. is called in the Greeke, *Charis*; that is, Grace, which we translate Thankes.

3 An euill done of ones owne accord. Gen. 50, 15.

[**To Reward bounteously**] From God to his people, a plentifull giuing of good things in stead of the euill which they deserue, as Psalme 116, 7. and 119, 17. and 142, 8. and 103, 2, 16. also 13, 6. But from men to men it signifies recompencing euill for good, as Psalme 7, 5. Or euill for euill. Psalme 137, 8.

Reward is named of a word in Hebrew (*Ghnekeb*) which signifieth the heele or foote-stoole, and figuratiuely is vsed for the end of a thing (as head for the beginning, Psalm. 119, 160.) and so for the successe, euent, and recompence that followeth therupon, Ps. 19, 12. Pro. 23, 18.

Note. Reward is the end of the worke, and is giuen when the worke is ended.

[**Reward of Inheritance**] The heauenly inheritance giuen in stead of a reward, not of debt, but of fauour: for an inheritance belongs to sonnes, and is due by grace of adoption, not by merit of workes. Col. 3, 24. See Rom. 8, 17 Math. 25, 34. A **Metaphor**; for as a Reward is giuen after the labour is ended (whence reward is in Hebrew signified by 2. words, whereof one importeth an heele, the other an extremity or end) so after our labour in the Lord is finished, heauenly happinesse is bestowed on the Sons of God. *Peter* in Epist. 1. chap. 1, 9. vseth (*Telos*, or end) in the same sence.

[**To reward according to workes**] That God will reward him in whom he shall finde the vndoubted signe and marke of the perfect righteousnes which he hath by faith in Christ, Mat. 16, 27. for this word (according) is a note of order, and of the manner of being, rather then of the cause thereof.

[**Reynes**] Priuy and secret thoughts. Ieremie 11, 20. *God searcheth the heart and Reynes.*

2 Secret inspiration of God, Psal. 16, 7. *My Reynes teach me in the night.*

3 Affections of the heart. Psal. 26, 2. *Examine my Reynes and my heart.*

R. I.

[Rich] One that aboundeth in earthly blessings. 1 Timothie 6, 17. *Warne them that be Rich, &c.*

2 One that aboundeth in spirituall good things. 1 Cor. 1,5. *Ye are Rich, &c.* Eccles. 10, 6. *The Rich sate in the low place.* That is, men stored with all kinde of wisdome: and (poore) for him which is void of wisedome, Pro. 29, 13.

3 Such as by their Riches are puft vp, and presume too much vpon themselues, that they haue good store of goodnesse and grace, when they haue little or none at all. Reuel. 3, 17. *I am Rich.* Luk. 1, 53. *He sendeth the Rich empty away.* Also proud tyrants, Iames 2, 6.

4 Such as put their trust in their owne goods. Mat. 19, 24. Luke 6, 24. *Then for a Rich man to enter into heauen.*

5 The exceeding great force or plenty of any thing, as in the examples following.

[Rich grace, and rich mercy] Most aboundant or plentifull grace and mercy. Ephes. 2, 4. *According to his Rich grace.* Ephes. 1, 7.

[Rich to God] One that wholly resteth vpon Gods goodnesse, being plentifully furnished with faith, hope, loue, feare, and other graces. Luke 12, 21. *So is it with euery one who is Rich to himselfe, and not Rich to God*; that is, in respect of God.

[To the Rich in his deaths] Christ by the wicked Iewes exposed and giuen vp to *Pontius Pilate*, vpon this condition, that if any fault were in killing him, his blood should be Required of them and their children: therefore is it (deaths not death) in the originall text. Esay 53, 9. Mathew 27, 25. The people (viz. the Iewes] exposed his graue to the wicked, (viz. the Gentiles) and to the Rich vpon their deaths. Thus *Iunius* reades and expoundeth it.

[Rich to himselfe] One that dependeth not vpon Gods prouidence, but vpon his owne wisedome and wealth, caring for, and storing onely such things as belong to this life. Luke 12, 21.

[Rich in faith] Such as haue a great measure and portion of faith, by which they are made partakers of Christ his riches. Iames 2, 5. *That they should be Rich in faith.*

The godly are not chosen being then at their election Rich in faith, or because God did fore-see that they would beleeue: for as loue followeth faith in order of causes, so faith

is

is an effect of Gods eternall election, wherupon as the foundation, depends both faith, and the right of inheritance, and all graces of the Spirit. See Ro. 8,30. & Eph.1,4. 1 Peter 1,2. 2 Thess.2,13.

[**Rich in knowledge**] Such as haue a great measure of vnderstanding in heauenly things. 1 Cor.1,5. *Yee are Rich in all knowledge.*

[**Rich in good workes**] Such as be full of good works, abundantly dooing good to others. 1 Tim.6,18. *And be Rich in good workes.*

[**Rich in this world**] Such as abound in things appertaining to this life. 1 Tim. 6, 16. *Charge them that be rich in this world.*

[**Riches of the world**] The plentifull conuersion of the Gentiles by the preaching of the Apostles; together with the manifold graces of the Spirit, whereby they were enriched to God-ward. Rom,11,12. *If the fall of them be the Riches of the world.*

[**Riches**] Store of worldly goods heaped together. Lu.12, 15. *Mans life is not in his Riches.* 1 Tim.6,17. *Trust not in thy Riches.*

2 The merits and graces of Christ. Ephes.3,8. *That I should preach the vnsearchable Riches of Christ.*

3 The knowledge of the Gospell vnto life eternal. Rom. 11,12.

[**Riches of Gods bounty**] A plentifull large abundance of his bounty and goodnesse. Ro. 2,4. *Doest thou despise the Riches of his bounty?*

[**Riches of iniquity**] Worldly goods, kept, or spent and vsed wickedly. Luke 16,9. *Make you friends with the Riches of Iniquitie.*

Note. They are called vniust or euill riches, not because they were vniustly gotten (for then Christ would haue commanded them to be restored) but because they be ordinarily entisements to iniquitie.

[**Uncertaine Riches**] Vnstable, fleeting, and inconstant riches, 1 Tim.6,17.

[**Unsearchable Riches**] The most precious benefits of Iesus Christ, the worthines & depths whereof, no humane wit can finde out. Eph.3,8. *Vnsearchable Riches of Christ.*

[**Riddle**] Some darke and hidden saying or question, not easie to bevnderstood of vs without an Interpretation. Iud.14, 12. *I will put forth a Riddle vnto you.* See Parable.

[**To Ride vpon swift clouds**] To set vppon the Egyptians suddenly and speedily with terror to them. Which seemeth to haue relation to the manner of

of that country of Egypt, where there were but few Clouds or Raine seene (their Land being watered with the ouer-flowing of *Nylus*) so as it was reckoned ominous and cause of feare to see a Cloud, Esay, chapter 19. verse 1. Psalme 18, 10, 11, &c.

[**Right**] Either that which is not wrong, but iust, or that which is not crooked, but straight, like a way which leadeth right on without turning; so is the word of God; therefore a plaine and easie way. Psa. 19, 8. Prou. 8, 8, 9. Psalme 82. verse 3.

[**Righteousnesse vnto thee**] A iust worke, and pleasing vnto God. Deut. 24, 13. *It shall be Righteousnesse vnto thee, before the Lord thy God.*

[**Righteous**] One that giueth to euery one, that which is his owne.

2 One iust, perfectly, and infinitely of himselfe, and in himselfe; doing alwayes that which is righteous vnto others Psalme 11, 7. *The Righteous God loueth Righteousnesse.* And Dan. 9, 7.

2 Equall, rightfull. Thus the Iudgements and Lawes of God, are called Righteous. Psalme 119. *Thy Righteous Iudgements.* Deut. 4, 8. *Lawes so Righteous.*

3 One accounted Righteous by imputation of Christs Righteousnesse vnto him. Psal. 32, verse 11. *Be glad yee Righteous.*

4 One that performeth iust and Righteous workes in his owne person, though vnperfectly. 1 Ioh. 3, 7. *Hee that doth righteousnes is righteous.* Gen. 7, 1. *For thee haue I seene righteous before me.* Luke 1, 6.

5 One that is iust in his owne opinion, an hypocrite who thinkes himselfe iust. Mathew 9, 13. *Christ came not to call the righteous, but sinners to Repentãce.*

6 One that is lesse faulty, and blame-worthy then another. Gen. 38, 26. *She is more Righteous then I.*

7 One which suffereth iniury without any cause giuen on his part. 2 Sam 4, 11. See Exod 1, 13.

[**A Righteous Nation**] Either family, or kingdome of *Abimelech* to be innocent in that cause. Gen. 20, 6, 9, 17.

[**Righteousnesse**] The Diuine essence, or God himselfe, who is Righteousnesse it selfe; and the Author of all righteousnes in others. Ier. 22, 6. *Iehouah our Righteousnesse.*

2 Our whole Iustification, which is our deliuerance from guilt and punishment of all sin; and our being accounted righteous, by the Righteousnesse of Christ imputed to vs. 1 Cor. 1.

30. *Christ is made vnto vs Righteousnesse.*

There is a glorifying righteousnesse of men in the world to come, and it is both perfect and inherent. In this life there is a iustifying Righteousnesse which is not had but by faith, (such as *Abraham* had:) it is perfect, but not inherent in vs; it sticketh in Christs manhood (as the subiect) and is ours by imputation, Ro.4,4,5,6,7.&c. Lastly, there is a Righteousnes of sanctification, or sanctifying Righteousnes in this world also, which cannot be had, except wee worke (as *Abraham* did:) this is inherent but not perfect, growing daily by degrees vnto perfection. Iames 2, 21,22. More briefly thus; there is a Righteousnesse in heauen both perfect and inherent: a Righteousnesse in earth, either perfect but not inherent, which is Iustification; or inherent but not perfect, which is Sanctification.

3 The fidelity or trueth of God, in keeping his promise. Psal. 4,1. *O God of my Righteousnesse*, and 51,14. *My tongue shall sing of thy Righteousnesse.* 2 Pet.1,1.Esay 45,19.Psal.36, 7. 1 Iohn 1,9.

4 The benefits and protections of God, which declare him to be righteous and iust of his word. Psalme 24,5. *He shall receiue Righteousnesse from the God of his salvation.* Heere it may signifie the reward and fruit of Righteousnesse, euen eternall life in heauen. Also the mercy, goodnesse, grace, & clemency of God, pardoning sins, iustifying, regenerating, sauing, and procuring other benefits as effects of his mercy. Psalme 31,2. & 71. & 35,24. 1 Sam. 12,7.

5 The perfect conformity of Christ his humane Nature and life vnto the will of his Father, which is called the Righteousnesse of Christ, because it it was in him as the proper subiect, and the Righteousnesse of faith; because faith is the onely instrument to apprehend it, and receiue it: and the Righteousnes of God, because onely it can satisfie and answere the rigour of Gods Righteous Law. Rom. 3,21,22. *The Righteousnesse of God is manifest without the Law, and it is our Iustification before God.*

6 The thorough conformitie and agreement (in some part and measure) of our will and actions, vnto the whole iust Law of God. Rom.6,18, 19. *Being free from sinne, ye are made the seruants of Righteousnesse, &c.*

7 That iust and vpright dealing which is betweene man and man, Luke 1,75. *To serue God*

God in Righteousnesse and true holinesse. And in all places where the word Righteousnesse is ioyned with holinesse and godlinesse. Also it signifies almesdeeds, a chiefe part of Righteousnesse, as Esay 58,8. Daniel 4, 24. 2 Cor. 9,9.

8 Righteousnesse of works and faith. Rom. 9,30.

They followed not Righteousnesse, yet attained Righteousnesse; that is, The blinde ethnickes and Gentiles were farre from seeking or once desiring the Righteousnesse of workes; for their life was vngodly and vnrighteous, as *Paul* chargeth them, Rom. 1,20,21. &c. Yea, and that in an high degree, as hee accuseth them, Rom. 1,25,26. &c. Euen so extreamely euill and lewd were they, as to patronize and fauor euill doers, Rom. 1,32. against the light of Conscience; & yet like hypocrites affected praise of honesty, by condemning others for such faults as they were guilty of. Rom. 2,1. Neuertheless, these vniust and wicked Gentiles that lacked the Righteousnesse of *Moses* Law, which stands in working, they did get a righteousnesse before God by beleeuing in Iesus Christ, who was made Iustice to them of GOD his Father, accounting his Iustice theirs by faith.

9 The iust and right distribution of punishments and rewards, by publike Gouernors, also by God himselfe. Rom. 1, 23. 2 Thes. 1,5. Psal. 72,2. *Then shall he iudge thy people with righteousnesse.* Acts 17,31. *Hee will Iudge the world with Righteousnesse*; that is, most Righteously punishing the wicked, and rewarding the godly.

10 All righteous persons, 2 Pet. 3,13. and all righteous or lawfull Ordinances, Mat. 3, verse 15.

[**Iustice or Righteousnesse of God**] The perfect fulfilling of the Law by Christ, which is euery ones righteousnesse that doth beleeue, euen to the full satisfying of Gods strict iustice. Rom. 10,3,4.

[**To learne Righteousnesse**] To profit in true Righteousnes and holinesse, by meanes of Gods chastisements. Esay 26, 9,10. *The people will learne Righteousnesse, when thy Iudgements are in the Earth.* Chastisements are as a bitter roote which bring foorth (in the godly through the working of the Holy Ghost) most sweete fruit of a iust life. See Heb. 12, 11. as in *Manasses, Dauid.* Psal. 116.

[**In which Righteousnesse dwels**] That in the world restored at the Iudgement of the quicke and dead, shall be place

for righteousnes onely, whereas now it is full of iniquity of all sorts. 2 Pet.3,13. *New heauens and new earth, in which dwelleth Righteousnesse.* This some vnderstand of the Righteousnesse of Christ, according to that in Phil. 3,9. Others of Righteous persons, whereof the new heauen and earth shall be a Pallace for habitation, it being heauen whersoeuer Christ shall be; and the Saints must follow the Lambe whersoeuer he goeth.

[**Brest-plate of Righteousnesse**] Not a righteous brest-plate, as if it were an Hebraisme but a brest-plate which is Righteousnesse by apposition. Eph. 6,14, *Hauing on the brest plate of righteousnesse*: that is to say, the study and endeuour of keeping a good Conscience, and of leading an holy life, which is to the soule of a Righteous man, as a strong brest-plate is vnto the body of a Souldier to keepe off blowes.

[**Righteousnesse of the Law**] That perfect vprightnesse in nature and actions, which is commanded in the Law of *Moses*; and was at first written in mans heart by the Law of Nature. Rom.8,4. *That Righteousnesse.*

[**Hope of Righteousnesse**] Eternall life by the promise of God offered to the Righteous, and giuen only to such as be Iustified by faith. Gal.5,5. *Waite for the hope of righteousnesse.* Here is a double Metonimie: first of the adioynt, hope being put for the thing hoped for; as Rom.8,24. Secondly, of the efficient cause, for hope as an effect springeth out of the righteousnesse of faith, as the cause, which is here termed the hope of Righteousnesse.

[**Sunne of Righteousnesse**] Christ Iesus, the Sauiour of his Church, iustifying and absoluing the elect from their vnrighteousnesse when they first beleeue in him: and executing the iustice of God vpon the wicked which refuse and contemne him whom the Father sent. Mal.4,2. *The Sunne of righteousnesse shall arise.* See verse the first.

[**Right hand of God**] The infinite strength & power whereby God workes all things effectually. Psal.118,16. *The Right hand of the LORD, hath brought mighty things to passe.*

2 Helpe and succour proceeding from his power. Reu.1,17. *He laid his Right hand vpon me, and said, Feare not.* Psal.138,7. and 139,10.

3 The high and exceeding great glory of God the Father. Psalme 110,1. *Sit on my Right hand*; that is, in heauenly glory fully manifested. So in

Acts

Acts 2,34. Mat. 26,64. Acts 7, 56. Hebrewes 1,3. Ephesians 1,20.

4 Euerlasting ioy and blisse in the life to come. Mat. 25,33. *He shall set the Sheepe on his right hand.*

[**Right and left hand of Christ**] The highest & greatest worldly preferment, which Christ as King, can giue to his chiefe fauourites and seruants. Math. 20,21. *Grant that these my sons may sit, one at thy right hand, &c.* The woman that made this request, did thinke Christ to be an earthly King; and therefore desired for her sonnes, (not a tyrannicall gouernment, which had beene vnnaturall for her to aske; vnfit for Christ to giue; and vnprofitable for her sonnes to receiue) but the highest lawfull dignities vnder Christ: such as *Ioseph* had vnder *Pharaoh* in Egypt; and *Daniel* vnder *Darius* in Babylon. It is a fault in the Rhemists, who thinke Heathenish tyranny forbidden here, which the other Apostles would haue pittied, not disdained, Marke 10,41.

2 The chiefest glory and blisse in the Kingdome of heauen. Mathew 20,23. *To sit on my Right hand, and on my left, shall be giuen to them for whom it is prepared of my Father.* These words teach plainely, two things: First, that there shall be differences and degrees of glory in heauen. Secondly, that they are prepared and appointed of God, in his eternall purpose.

3 Throughly, at all hands, or on euery side. 2 Cor. 6,7. *On the right hand and on the left.*

[**Riuer**] A brooke, or course of water, issuing out of the Sea, or some great water.

2 The whole people of God, dwelling in *Ierusalem* and *Iury*. Psa. 46,5. *There is a Riuer, whose streames shall make glad the City of God.*

3 The promises of the word, whereof the faithfull drinke to their full content and refreshing. Psal. 23,2. *Hee leadeth me by the pleasant Riuers, or still waters.*

[**Riuer of God**] Store and plenty of Raine, sent of God. Psal. 65,9. *The Riuer of God is full of water.*

R. *O.*

[**To Rob or spoile**] To take something from others by violence. Mathew 27,44. *Betweene two Robbers.* So it is in the Originall Greeke Text. Luke 10,30. *They Robbed him of his Raiment.*

2 To take something from others, which is theirs, by the consent of the owners, at the appointment of God. Exo. 13,

22. *Thou ſhalt Rob or ſpoyle the Egyptians.*

[**White Robe**] See Robe.

[**Robbers of thy people**] Certaine obſtinate contemners of God, from whoſe feare and obedience they were carried by the ſubtilty of *Philopator*, but were ouerthrowne by *Antiochus*. Daniel 11, 14. *The Robbers of thy people.*

[**Rocke**] A ſtrong defenced place of ſtone, ſeruing for ſafety againſt enemies and dangers. 1 Sam. 14, 4. *There was a ſharpe Rocke on the one ſide.* Alſo a firme and ſafe eſtate. Pſal 40, verſe 3.

2 The mighty helpe and defence of God. Pſalme 18, 1. *Thou art my Rocke*; that is, ſuccour and defence. In common dangers men did flye vnto Rocks for ſafety.

3 Chriſt Ieſus, who is called a Rocke in two reſpects. Firſt, becauſe wee haue from him our ſoule-refreſhing; as water guſht out in the wilderneſſe, to refreſh the people being thirſty. 1 Cor. 10, 1. *The Rocke that followed them, was Chriſt.* Secondly, becauſe he alone ſtrongly ſuſtaines & beareth vp his Church, built vpon him by faith; as a houſe vpon a Rocke. Math. 16, 18. *Vpon this Rocke will I build my Church.* The Papiſts, which expound this, not of Chriſt beleeued on, and confeſſed by *Peter*, but of the perſon of *Peter*, they deale reproachfully with Chriſt, by lifting the creature and ſeruant of Chriſt, into the roome & place of his Creator and Lord. Alſo falſely with the Text, which ſaith not [*vpon this Peter*] but [*vpon this Rocke*] that is, not vpon thee *Peter*, but vpon my ſelfe (as *Auguſtine* expounds it.) Laſtly, they offer wrong, and deale iniuriouſly with the Church, to build it vpon ſo feeble, fraile, and weake a Rocke as *Peter*; who failed more often then any of his fellow-Apoſtles, (*Iudas* excepted.)

Adde vnto all this, that the gates of hell preuailed againſt the particular faith of *Peter*, and that there was a Church before *Peter* either was borne, or did beleeue; & that ſundry Popes, (*Peters* ſucceſſours, as Romaniſts ſay) were Apoſtataes from the faith, and Atheiſts; therfore vnfit to be the Head and Rock, of the Church. Wherefore by the Rocke muſt be meant, either Chriſt, or the generall faith which *Peter* confeſſed, as the Scriptures, Fathers, Greeke and Latine, yea and the Popiſh Writers, euen *Bellarmine* and *Baronius* are forced to affirme. Finally, whereas there is no argument to be drawne from Metaphors and Allegories, except the Scriptures elſewhere ſpeake

ſpeake the ſame thing in plaine words, and the Scripture no where plainly writeth that *Peter* is Head of the Church, therfore it is not to be concluded from this Metaphor.

4 Such comfortable ſuccour, as godly Princes do affoord to good men, oppreſſed by the wicked. Eſay 32,2. *As the ſhaddow of a great Rocke in a weary Land.*

5 *Abraham* and *Sarah*, of whom the Iſraelites were begotten and borne. Eſay 51,1. *Looke to the Rocke whence yee are hewen, &c.* An allegory from a quarrie of ſtones, very fitting to the argument of the Prophet, which is, to comfort the Church being ſore afflicted and brought almoſt to nothing: for which purpoſe, the people ſo waſted, are willed to looke backe vpon their Parents and Progenitors, *Abraham* and *Sarah*, who in their great age and barrenneſſe, did bring forth a Son by vertue of Gods promiſe. So the Church in their extreame diſtreſſe ſhould feele the ſame vertue for their deliuerance and ſafety. See verſe 2, & 3. thus expounding it.

[**Rocke of ages**] A perpetuall neuer failing Rocke. Eſay 26, 4.

[**Rod**] A little twigge or wand, which was wont to be carried before Princes and Rulers, as a ſigne of their authority and dignity. This is a Ciuill Rod.

2 Correction, diſcipline, puniſhment. 1 Cor. 4,21. *Shall I come to you with a Rod?* This is an Eccleſiaſticall Rod.

3 Afflictions, wherewith God chaſteneth his Children for their amendment. Pſal. 89, 32. *I will viſite their tranſgreſſions with a Rod.* Iob 21,9. This is a Diuine Rod, which is either for ruling or correcting, Ezek. 20,37. Mich. 7,14. Pſal. 89,33. And for the rebellious, God hath an Iron Rod. Pſalme 2,9. Lament. 3,1.

[**Rod and Staffe**] Hard and cruell gouernment, Eſay 14, 5, 20.

[**Rod of Gods power**] The preaching of the word, whereby God is mighty and powerful among his people. Pſ. 110,2. *Thou ſhalt ſend the Rod of thy power.* See **Scepter.**

[**The Rod & Staffe of God**] The direction of Gods Spirit and word, leading and reſtraining vs: or (as ſome thinke) the prouidence of God in his word, corrections, and deliuerances. Pſal. 23,4. *Thy Rod and thy Staffe comfort me.*

[**Rod of Anger**] The King of *Aſſyria*, whom God would vſe (as a father a Rod) in chaſtiſing his people. Eſay 10,5.

[**Roaring Lyon**] Satan very terrible in his temptations and assaults. See **Lyon**.

[**Rote**] That whereby hearbs and plants are firmely fastened to the earth.

2 Stedfastnesse, or constant and vnmoueable stablenesse, Math.13,6. *Because it had no Roote.* Col.2,7. *Rooted and built in Christ*; that is, firmely setled and fastened vnto him by faith, as a Tree by the Rootes.

3 The beginning and cause of a thing. 1 Tim.6,10. *Desire of money, the Roote of euill.*

4 Christ. Esay 11, verse 10. Also Parents, Esay 14,30. Dan. 11, 7.

[**Rote and Bud**] Parents and children, old, yong, firme and infirme among the people with all their ornaments and adiuments publike and priuate, it should all be ouerthrowne without recouery as a tree rotten at roote, which cannot grow any more: so should all Israel and Iuda be in the day of the Lords wrath. Isa. 5,24. Their roote shall be rotrennes, & bud shall be dust, &c.

[**Rote of bitternesse**] Some Heresie or grieuous sin, which (like a bitter Roote) bringeth foorth bitter fruites of defilement in the Conscience, and disquiet to the Church. Heb. 12,15. *Let no Roote of bitternesse spring vp.*

[**Royall Priest-hood**] Such as by Christ the High-Priest and King of his Church, are made Kings and Priests vnto God. 1 Pet.2,9. Reuel.1,6. Exodus 19,6.

[**Rote of Iesse**] Christ Iesus, who according to the flesh, came of *Dauid* the son of *Iesse*, Esay 11,1. *A graffe shall grow out of the Roote of Iesse.*

[**Rote and Blossome**] Eyther Parents, as Roote; and Children, as Flowers; or all their prosperity and felicitie to come to nothing. Esay, chap.5. verse 24. *Their Root shall be Rottennesse.*

R. *V.*

[**Rudiments**] The first beginnings in any Science, which be first to be learned.

2 The Iewish Ceremonies and Rites; or any other externall humane obseruations, vrged with an opinion of merit, necessity of saluation, and as parts of Gods seruice. Gal.4,9. *Weake and beggerly Rudiments.* Col.2,8.

The whole Law of *Moses* (especially the Ceremoniall) hath the name of Elements or Rudiments giuen tn it, because it was like vnto Rudiments, in so much as God intended and meant thereby to call the world to a more full knowledge of him-

himselfe, as by beginnings and principles wee are brought to more exact knowledge of Arts and Sciences. For the promises vnder the Law were very darke couered with Ceremonies (as with a veyle or curtaine drawn before them) shewing and pointing at Christ a farre off. At a word, the whole Discipline and Gouernment of Mosaicall Law, was very Rude, agreeing to such as were rude, vntill the time that the holy spirit should be powred out with full horne (as it were) vpon the body of the Church, gathered of Iewes and Gentiles; as was prophesied, Ioel 2,28,29. and promised by Christ, Iohn 7, verse 39.

Mosaicall or Legall Ceremonies, are tearmed weake and beggerly, being considered in themselues apart from Christ, and by the false opinion of the seduced Galathians, who by attributing grace, holinesse, and merit vnto them, shewed plainly, how poore and needy they were. For to turne and fall from Christ to any Ceremonies, or to any good workes whatsoeuer, though proceeding from faith (as if any saluation in whole or in part were deriued from them) it is to follow emptinesse and beggery in stead of the fulnesse of Christs riches, in whom all the treasures of life be hidde.

[Rule] Gouernment, Diuine or humane, Ciuill or Ecclesiasticall; as Ruler signifieth any Gouernour: and to rule, is to goueme, 1 Timothy 5. ver. 17. *Elders that Rule well*, Romanes 12, verse 8. *Hee that Ruleth with diligence*, Exodus 22, verse 28. *Thou shalt not speake euill of the Ruler of thy people.* Exod.c.18.v.21. *Appoint such to bee Rulers ouer thousands.* 1 Tim.3,5. signifieth one that gouerneth wisely, causing euery one in the family to do his duty.

2 The direction of the word of God, as a Rule to goe and worke by, Galath.6, verse 16. *As many as walke according to this Rule (or Canon.)* Hence the Scriptures are called Canonicall, because they containe and giue a perfect Rule of faith and manners vnto the Church, which is bound obediently to walke according to this Rule, and to giue Testimony to it, and not by her authority to ouer-rule it, and the sence of it, as Romanists do, and professe to doe without blushing.

[Rumor] Fame, voyce, or report.

[To Run] With great speed and celerity, to passe through a Race, vntill they come vnto the Goale, 1 Corin.9,24. *They which Run in a Race, Run all.*

2 To

2 To keep and hold on in the Race of Christianity, with diligence and constancy, vntill wee come to the end of it, 1 Cor. 9, 24. *So Run that ye may obtaine*, Heb. 12. 1. *Runne the Race that is set before thee.*

[**To Run in vaine.**] To labour in preaching the Gospell, (which is elegantly likened to a Race) without fruit or benefit, Gal. 2, 2.

[**To Run well.**] Thorough the beleefe and knowledge of the Gospell to striue mightily, and with good courage to attaine eternall life as a promised reward, Gal. 5, 7. *Ye did Runne well.*

[**Not in him that willeth, nor in him that Runneth.**] That in the matter of our election, and those things which depend thereon for perfect saluation in heauen, to wit, our calling, iustification, adoption, sanctification: in these things nothing at all is to be attributed, either to our willing, that is, to free-will, desires, affections, and endeuour of the heart: or to running, that is, to our outward actions, labors, study, and working, but all wholly to be attributed vnto the mercy of God. Therefore Pelagians and Papists are hereby fully confuted. For the Apostle ascribing our election (and saluation depending thereon) al whole to Gods free mercy, and denying it to come by willing and running, by our desires or endeauours, doth thereby ouerthrow all strength of nature, to prepare and make fit for grace, or to accept it being offered; and all merits of workes done after grace. For if election, or calling, or Iustification, &c. come of workes, they come not at all of mercy, Rom. 11, 6.

S. A.

[Sabbath]

A Day of reſt, or a time ſet apart for holy Reſt, Exod. 20, 10. *Remember the Sabbath day to keepe it holy*, Mark. 2, 27. *Sabbath was made for man.* The ſeuenth day from the creation, was the Sabbath of the Iew, as a type and token of ſpirituall reſt. But Iewiſh rites being aboliſhed in the death of Chriſt which brake downe the partition wall: now we Chriſtians haue the firſt day of the weeke for our Sabbath, in remembrance of Chriſt his reſurrection that day, Acts 20, 7. 1 Cor. 16, 2. The Iewiſh Sabbath was abrogate by authority of God, and not of the Church; without Scripture, as Papiſts feigne and imagine.

2 The whole weeke, by a Synecdoche, of a part for the whole, Luke 24, 1. *In the firſt day of the Sabbath.* Alſo 18, 12. *I faſt twice euery Sabbath*, that is, euery weeke. So our Tranſlation reades it, but the Greek word ſignifies [Sabbath.]

Note. Sabbath is of a word in the Hebrew, which ſignifieth to reſt, not for idleneſſe or any worſe employments, but becauſe of the vacation to diuine & religious duties, for practice whereof the ſeauenth day was ſequeſtred from the reſt, and ſanctified to God as our Lords day now is.

Beſides this day, the Iewes had ſundry Feaſts, as Eaſter and Pentecoſt, &c. whereon becauſe they ceaſed from their ſeruile workes, and kept an holy conuocation the firſt day and the laſt, hence they were called Sabbaths, as Leuit. 26, 2. No ground for Popiſh feaſts. The ſeuenth yeere alſo was Sabbaticall, becauſe of reſt from tillage, Leu. 25. v. 2.

This word [Sabbath] is named of ceſſation and reſt from our owne workes, wils, wayes, and words, Exod. 20, 10. Eſay 58, 13. Heb. 4, 10. which day was the ſeauenth day from the creation, wherein God reſted from all his worke, and bleſſed and ſanctified it, and commanded it to bee kept holy to him, Gen. 2, 2, 3. Exod. 20, 8. which was a token of his mercy vnto vs, and ſanctification of his Church, Nehem. 9. 14. Exod. 31, 13, 14. This day was ſanctified by an holy conuocation or

aſſembly

assembly of the people, Leuit. 23,3. by offering of Sacrifices, Num. 28,9,10. by singing of Psalms, as ỹ title of Psa. 92. doth shew with the Chronicles, 2. Chron. 29,26,27. by reading & expounding Scriptures, Act. 13 15. and 15, ver. 22. by praying, Acts 16,13. by disputing, conferring, meditating of Gods word and workes, and doing works of mercy to such as haue need, Acts 17,2. and 18,4. Mat. 12.2,7,8,11,22.

Note. The Sacrifices and accustomed Rites of the Sabbath, are mentioned, Numb. 28 and Leuit. 23. and 24. where we may read the Offerings one daily vsed in the weeke, were doubled on the Sabbath, and the Shew-bread renewed.

[**To breake the Sabbath**] To offend against the Ordinance of God, concerning the Sabbath, by doing some seruile & forbidden worke, Nehem. 13, 17. *Why breake yee the Sabbath day?*

2 To do some outward bodily worke, commaunded of God, Math. 12, 5. *The Priests on the Sabbath day, doe breake the Sabbath in the Temple, and yet are blamelesse*: that is, they doe a bodily worke in killing Beasts for Sacrifice, which though it breake the rest of the day, yet is not against the holinesse of the day.

[**Sabbath of the Lord**] A day of rest, appointed to bee kept holy to the Lord, beeing spent in his seruice, Exod. 20, 10. *It is the Sabbath of the Lord thy God.*

[**To sanctifie the Sabbath.**] Either to ordaine the Sabbath vnto holy vses, or to apply it vnto such vses as it is ordained for. In the former sence, God doth sanctifie the Sabbath, and we do sanctifie it in the latter, Exodus 20,11. *GOD sanctified it.*

[**From Sabbath to Sabbath**] Euerlasting, without intermission or ceasing of time, euen so long as that blessed rest of heauen, doeth continue, Esay 66, 23. *From Sabbath to Sabbath shall all flesh worship mee, saith Iehouah.*

[**Second Sabbath**] The latter solemne day of a Iewish Feast, wherein they rested from bodily labours, and kept a publique assembly, as was vsed to be done vpon the Sabbath day, Luke 6,1. *It came to passe on a second Sabbath day.* Leuiticus chap. 23,3. Deuter. 16, 8.

The Ceremoniall obseruation for the Sabbath was double. 1. a precise and strict rest on that day, not so much as to dresse meate, which signified a rest from sinne in this life, Exodus 31,13. Hebr. 4,5,6. And an

an euerlasting rest in heauen, as in the Hebrewes. The other Obseruation, that no fire shold be kindled on that day, which sig. that Gods children in the Kingdom of God shall be freed from all the fire and scorching heat of affliction, Exod. 35,3.

Sacrament, what.

A Sacrament, is a visible signe and seale of an inuisible grace. Or more largely thus. It is an ordinance of God, in the right vse whereof, the partaker hath assurance of his beeing in the Couenant of grace, and saluation by Christ. Of such Sacraments there bee two onely vnder the New Testament; Baptisme, and the Lords Supper. The former, beeing a Seale of our entrance into the Couenant; the other, a Seale of our continuance in the Couenant, Mathew 26, verse 26, and 27. Also chap. 28. ver. 18, 19. 1 Corinthians 10. verse 1, 2, 3. 1 Corinth. 12, verse 13. The seauen Sacraments of Papists, are too many by fiue, which either lacke an outward signe, or institution by Christ, or be no seales of sauing grace. Touching the true Sacraments instituted by Christ himselfe; this is to bee obserued, that a liuely faith saueth without thē (so there bee no contempt and careleſſe neglect:) but the Sacrament cannot saue without faith, Mark. 16, 16. For ỳ which begetteth anew and iustifieth, is not the Sacrament of Faith (which is common to Reprobates and vnbeleeuers, with the elect and beleeuing Christians) but the faith of the Sacrament, apprehending Christ, the thing represented, that is the Sacramēt; not because it is done, but because it is beleeued, therfore it regenerateth & strengthneth.

[Sacrifice] A Sacred action, wherein the faithfull Iewes did voluntarily worship God, by offering some outward thing vnto his glory, thereby to testifie his chiefe dignity and dominion ouer them, and their seruitude and submission vnto him. Such sacrifices, were eyther propitiatory, to procure fauour and pardon, after some fiume: or gratulatory, to giue thankes and praise after some benefit, Psal. 50, 8. *I will not reprone thee for thy Sacrifices*; and 51, 16. Leu. 3. & 4, & 4, 2. This is Legall sacrifice, and typicall; Christ Iesus being the trueth and substance, who in the offering of himselfe once vpon the crosse, hath fully apeased Gods wrath. The word Sacrifice sig. slaughtering or killing, as cattell were killed for Sacrifice to God, figuring mans mortification or dying to sin. Ps. 51, 19.

2 The whole Legall worship, Eccles. 5, 1. Hosea 4. vers. 19.

3 Our whole spirituall seruice and Christian duties of all sorts, within our generall and speciall callings, Psalm. 51, 17. *The Sacrifices of God are a contrite Spirit, &c.* 1 Pet. 2, 5. Heb. 13, 15. This is euangelicall sacrifice. But touching Papisticall sacrifice of the Masse, wherin Christ is said to be corporally offered by the Priest for the sinnes of quicke and dead, the Scripture is altogether mute and dumbe, saue to cry out against it.

Sacrifices of the Law, (nor Sacraments of the Gospell) were euer appointed of GOD to any such end, as to take sinne away (which is the peculiar office of Christ, Io. 1. 29. 1 Tim. 1, 15.) but partly to discern the people of whome Christ must come frō al other, 2. to try their obedience, and keep them from wil-worship. 3. to be representatiōs to remember them of Redemption to come, by that onely true meritorious sacrifice of Christ himselfe, and to nourish their faith in the promise of that redemption of his.

There bee two maine causes why the Sacrifices of GOD himselfe commanded, are so often by the Prophets condemned in the Iewes; first, because they performed their outward vnreasonable Oblations, without the inward and reasonable, as we may see in Esay 1. and 58. & Psal. 50. The second cause is, for that they did think by their Sacrifices, not onely to cloake and hide their hypocrisie and wickednesse, as Ieremy 7, verses 4, 5, 6, 7, 8, 9, 10. &c. but also to giue a price to God for their sinnes, Math. 6, 6.

[**Sacrifices to God**] Sacrifices of peace or for thankesgiuing, Exo. 18, 12. which word of peace is sometime added, as Exod. 24, 5. *And Iethro with Israelites keeping vow a banket afore the Lord*, it is to bee meant of peace offerings. See Leuit. 7, 15.

[**Liuing Sacrifice**] Our selues, euen our bodies and soules, bēing consecrate and giuen vnto God, Rom. 12, 1. *That ye offer vp your bodies a liuing Sacrifice.*

[**Sacrifices of Ioy**] Ioyfull Sacrifices offered with gladnesse, Psal. 27, 6.

[**To Sacrifice**] To kill beasts for sacrifice; that hee might giue thankes for tidings of *Ioseph*, and consult with God about his going into Egypt. Gen. 46. v. 1.

[**To Sacrifice vnto Nets**] To ascribe Diuine power vnto our selues, and to the Instruments of our life, Hab. 1, 16. *Therefore they Sacrifice to their Net.* This is

is by putting confidence of our hearts, in meanes, depending vpon second causes, God being neglected.

[Sacrifice of the Gentiles.] The conuersion of the Gentiles vnto the faith of Christ, by the sound and diligent preaching of the Gospell, Roman. 15,16. Ministers haue a Priest-hood, and offer Sacrifices, but improperly, by a Metaphor or similitude to the Legall Oblations, where bodies of beastes were offered; heere in the Gospell the soules of Christians, by killing of their inward vices: there in the Law the knife was materiall, heere the knife is spirituall, the Gospell and the preaching of it is the Oblation. Let not the Papists complaine of vs, that wee lacke Sacrifices and Oblations; for we haue such as Scripture euery where commendeth, and God himselfe hath prescribed, whereby God is truely worshipped, and men saued: whereas their sacrifice of the Masse is not once mentioned in Scripture, and is ioyned with horrible Idolatry, and cruell murthering of soules.

[Sacrifice of Righteousnesse] A lawfull, due, or righteous Sacrifice, such as God himselfe requireth, done in faith according to the intendment of the Law, and with an vpright hart. Psalme 4,5. *Offer the Sacrifices. &c.*

[Sacrilege] An vsurping to our selues by fraud and couetousnesse holy things, which are dedicated vnto God, either by vow or course, Rom. 2,22. *Thou committest Sacrilege.*

[Sackecloath] A signe of sorrow, to which is added dust or ashes vpon their heads, 2 Sam. 3,3. 1 King 21,27. Nehe. 9.1. Est. 4,1.

[The Said.] A word vttered, Math. 9,4. 2. A word conceiued onely, Psal. 141. 3. An vncreated and effectuall word, Gen. 1,3. John 1, 2.

[To Say] To promise, Luk. 23,43. 2 To affirme and pronounce, Math. 18, 3. and elsewhere often. 3. To thinke in the heart, or intend and will a thing, Exod. 2,14. Gen. 27,41. Acts 7,28. 2 Sam. 21,26. Also to decree and commaund that heauen & earth should be created, Gen. 1,3. Psal. 148. 5.

[Saint or Saints] An holy one, or a person called to holinesse, such is euery faithfull person, hauing the perfect holinesse of Christ put vpon him, by imputation of Faith, and the quality of imperfect holinesse powred into his heart, by the Spirit of Sanctification, Psal. 16,2. *To the Saints which are in earth*, Psalm. 132,12. All godly beleeuing Iewes, Dan. 7,8.

7,18, Ephesians 1,1.

2 The holy Angels, Deut. 33,2. *Hee commeth with thousands of the Saints*; that is, with innumerable Angels. One Angell, in Dan. 9,13.

3 The whole body of a particular visible Church, consisting of good and euill, of priuate and publike persons, set apart to administer holy things and all professing holinesse, Phil. 1,1. Ephes. 1,17. 1 Cor. 1.

2. *Saints by calling.*

[**Necessity of the Saints**] The vses of poore beleeuers, Rom. 12,13. *Communicate to the necessityes of the Saints.* The meaning is not, that we should stay from giuing till extreame want of the poore doe vrge vs vnto it: but our loue is to preuent that by cõmunicating to their behouefull vses. This Communicating implieth these things: first, that the needy Saints haue a fellowship and interest both in our goods, as touching the *vse* (euery mans property reserued entire) and also in our affections, because we are bound to releeue them, with a fellow-feeling of their wants. Secondly, that the rich giuers are reciprocally and mutually to be made partakers of the fruite which commeth through the prayers of the faithfull poore, as they are partakers of the goods of their brethren.

Againe, the former words haue three speciall motiues vnto Christian liberality toward the poore Saints. First, the compassion of necessity. Secondly, the loue of Sanctity or holinesse. Thirdly, the fruit and benefit of the Communion of Saints: to which, if we adde three more, 1. The streit commandement of God, often repeated. 2. The precious and manifold promises made vnto mercifulnesse in almes-giuing. 3. The examples of the godly which haue shewed themselues liberall, yea bountiful euen beyond ability sometime, Acts 2, and 4. 2 Cor. 8,3. Then yee haue a fixe-fold cord to drawe you to this duty.

[**For the perfecting of the Saints**] Their restoring to that happines by the word of grace being before out of happinesse by corruption of nature, Ephes. 4,10,11. The Greeke word in this text sig: two things. 1. to restore and set things fallen in the proper place, as Gal. 1,16. 2. To be more and more perfected & stablished in that estate, 1 Cor. 1.10.

[**Salt**] A Creature, whose property is sharpnesse; and the effect to kill corruption.

2 The doctrine of the word, because it seasoneth, not onely the corrupt manners and conuersations of men, but the rotten

rotten heart within, euen corrupt reason & will, that all may become sauory to God, Mat.5, 13. *Yee are the Salt of the earth.* Ministers are so called in respect of their doctrine, Mark.9, 49. Christians must be seasoned with the Word, ere they can consecrate themselues to God, to bee a pleasant Sacrifice to him.

3 Godly wisedome, which seasoneth our communication (as Salt doth meat,) Colos.4,6. *Let your speech bee poudered with Salt.*

4 Christ, by whom all that beleeue in him are made sauory and pleasing to God, Leuit. 2,13. *Vpon all thine Offerings thou shalt bring Salt.*

[**To be salted with Fire and Salt**] That neither the persons of men, nor their actions can relish well and be pleasing to God, till by Fire and Salt; that is, the incorruptible word and wholesome doctrine therein contained, they be seasoned & changed (sinfull corruptions soule putrifactions, infidelity and sinne being eaten out, and in part consumed) Marke 9,49. *all men shall be Salted with Fire, and euery Sacrifice shall bee salted with Fire.* Here is an alluſion to the Leuiticall Lawe and Custome.

[**The Couenant of Salt**] A firme, sure, and vncorruptible Couenant, which lasts for euer, Numbers, chapt.18,19. *It is a perpetuall Couenant of Salt to the Lord.*

[**To sow Salt**] To make the ground barren, or vnapt to bring forth any thing, by casting Salt vpon, Iudges 9,45. *Hee destroyed the City, and sowed Salt in it.*

[**To Salute no man by the way**] Speedily to dispatch a iourney without negligence, Luke 10,4.

[**Saluation**] Outward safety, victory, and deliuerance from outward dangers and enemies, Exod.14,13. *Beholde the Saluation of the Lord,* Psalm. 3,8. Psalm.51,12. *The ioy of thy Saluation.* This is a large signif. as Psal.12,1. and 98,1. & 118. 15. Gen.49, 18. The Tribe of *Dan* in two respects had need of Gods deliuerance; first, for their inheritance, Iudges, chapter 1, verse 34. Iosh. 19, 47. Secondly, for religion, Iudg.18.

2 The state of blessed and happy life, as touching the entrance into it, when we begin first to beleeue and repent, Lu. 19,9, *This day Saluation is come to thine house,* Ephesians 2, 8. Luk.1, 77. As there is no other Sauiour but Iesus, so our Saluation in whole, and euery part, is from the merit of his owne sufferings and workes,

done in his owne selfe.

3 The perfection of blessed and happy life, as our glorification in heauen. Hereof there are two degrees: the first is, at the time of our death, when the soule being loosed from the body, is carried by elect Angels into the third heauens, Luke 16, 22. The second degree, is at the day of the resurrection, when our whole person, body and soule, shall be receiued vp into heauen with Christ, into euerlasting blisse, Hebr. 1, 14. *Which shall bee the heyres of Saluation.* Rom. 5, 10, Rom 13, 11.

4 Our blessed life, both as touching the entrance and perfection, the beginning and end of it (euen our full happinesse) Heb. 2, 3. *If wee neglect so great Saluation,* Rom. 5, 10. 2 Thes. 2, 15. No part of this Saluation is merited by Workes of grace which we doe, but from Christs works in his owne person.

5 The Author of Saluation, Psal. 27, 1. *The Lord is my Saluation,* Esay chap. 12, 2. and 17, 10.

6 The person of him who is our alone Sauiour, Luke 2, 30. *Mine Eye hath seene thy Saluation,* that is, him which by thy decree, bringeth, worketh, and giueth Saluation, or the person appointed to be our Sauior.

[To worke out Saluation.] To go forward diligently, and constantly to persеuere in the course of saluation wherein they were now setled, Phil. 2. 12. *Worke out, or make an end of your Saluation, &c.* Papists doe thinke to haue helpe from this Text, to vphold their rotten building of Free-will in matters of saluation, as if it were a forcible efficient cause of saluation, or a partner of it selfe with the holy Ghost in doing good workes. Whereas this is but an exhortation, to shewe what we ought to doe, not to declare what wee are able to doe. Moreouer, albeit it is we which will, when we doe will, and wee which doe when we doe; yet seeing it is written in the thirteenth verse, that God worketh both will and deede, therefore Free-will of it own force worketh nothing, willeth nothing towardes the pleasing of God, and attaining of saluation, but so far as God doth make it able to will, and to worke.

Note. There be sundry things which accompany saluation, Heb. 6. to witnes it to vs: As suffering of afflictons, & good workes, which be not grounds and causes of our saluation, as ℣ free promise of God, the merit of Christs passion & death, the spirit of faith: the Papists do vn-

vnskilfullie confound these things. Also wee are further to note, that Saluation when it signifieth the first entry thereunto, namely the remission of sinnes, and iustification, with newnesse of life, then good workes are not necessarily required thereunto; because ones sins must be forgiuen ere good workes can be done: but when saluation is put for eternall life hereafter to be possessed in heauen, then good works are needfull (not as a meritorious cause, but as a meane and way wherein to walke thither.

[**Helmet of Saluation**] Either that Sauiour Iesus himselfe, or that saluation and deliuerance which Iesus purchased from sinne and death, to bee as an Helmet on our head, to defend vs against spirituall assaults, Ephesians chap. 6, ver. 17. *And take the Helmet of Saluation, and the sword of the Spirit, &c.*

[**To Salute**] To wish & pray from God with hearty good will for the health and saluation of others. It is the same with greete, Romanes 16,6, 7, 8. &c. Wee ought to bee carefull for the safety euen of such as bee farre distant from vs.

[**Saluation is of the Iewes**] The oracles of life, and Couenant of saluation, not onely to haue bin committed vnto, but to haue beene deriued to other people of the world from the Iewes, of whom came Christ also, in knowledge of whom stands all true saluation, Ioh. 4, 22. See Esay 2,3. and Psalme 110,2. Luke 24,47. Romanes 9,5.

[**To Sanctifie, Referred to God**] To appoint and separate a thing from a common, to an holy or religious vse. Com. 4. Exod. 20, 11. *God Sanctified the Sabbath.* Thus Priests vnder the Law, Ceremonies, Temple, and vessels, were sanctified, Mat. 23 17.

Note. To giue these graces to men, whereby they be made holy: this is to sanctifie men.

2 To make holy, by putting holinesse morall into one: of vncleane, making vs cleane, 1 Thes. 5, 23. *The God of peace Sanctifie you throughout,* 1 Cor. chap. 6. *But yee are Sanctified,* 1 Cor. 6,12. Iude 1. Iohn 17 Eph. 5, 26.

3 To blesse something to vs in the ordinary vse, 1 Tim. ch. 4,4.

4 To clense and purifie both ceremonially and spiritually, Exod 19, 10. *Goe to the people, and sanctifie them to day and to morrow,* that is, let them performe outward and ceremoni. all pureneſſe, to admonish and stirre vp to inward vse.

[**Referred to men**] 5. To acknowledge holy, Mathew 6,9, *Sanctified be thy name, or hallowed*; when wee acknowledge something to bee holy, which before was so in it selfe, Leuit. 10,3. Esay 5,16.

6 To apply to such holy, and diuine vse as God appointed. Commandement 4. Exodus 20,8. *Sanctifie ye my Sabbath*, that is, imploy it to the holy vses for which I haue ordaine it.

7 To separate and set apart one to doe the Office of a Mediator, and to endow him with sufficient authority and gifts, Iohn 10,36.

8 To offer himselfe freely vnto his Father an holy and expiatory sacrifice; by merit therof to purchase for his elect people remission of sinnes, perfect righteousnesse, and the holy Ghost, that they might become holy both by imputing to them his holy Oblation, and by sanctification or holinesse infused into their hearts, to will and worke things pleasing to God, Ioh. 17, 29. *For their sakes doe I sanctifie my selfe.*

9 To procure, offer, and giue glory to the holy name of God, Numb. 20,12. Deut. 32,51.

10 To bee acknowledged and worshipped as one most holy, Leuiticus 10,3. and Leu. 22,32.

11 To perfect holinesse begun, more and more renewing vnto holinesse such as bee already cleansed by the Spirit, Iohn 17,17. *Sanctifie them with thy truth.*

To Sanctifie, foure manner of wayes (for the most part) is vsed in Scripture. 1. To confesse and celebrate that to be holy, which in it selfe is first holy, Math. 6,9. and whersoeuer God is said to bee sanctified. Secondly, to make holy some persons, being impure before. 1 Pet. 1.2. and whersoeuer the elect are saide to be Sanctified. Thirdly, to separate and select some things or persons from a common vse vnto an holy vse; as the Tabernacle, Temple, Priests, Altars, Sacrifices, &c. vnder the law of *Moses*. Fourthly, to intend and apply a thing to diuine and sacred workes, or to keepe an holy vacation and rest. In this, and the former sence is the seuenth day said to bee Sanctified: as Genes. 2, 3. Commandement 4.

[**To Sanctifie the Lord**] To worship and glorifie the holy God by filiall feare and confidence in his promises, Esay 8, 13.

[**Sanctified ones.**] *Medes* and *Persians* ordained and set apart to execute his holy iudgments against the *Babylonians*, Esa.

Esa.13,3. *I haue commanded my sanctified ones.* See vers.17.

[Sanctification] A freedome from the tyranny of sinne, into the liberty of holinesse, begun heere, and daily to bee encreased till we be perfect, 1 Cor.1.30. *Christ is made to vs of GOD Sanctification.*

2 The separation of things or persons, from common or prophane vse, that they may remaine holy vnto the Lord for a time, or for euer. This belongs to the Priests, Leuites, & Ceremonies of the Law, &c. This is Ceremoniall Sanctification, whereof in Exod. and Leuit. chap.11,43,44.

3 The whole work of grace whereby sinners, of the Children of wrath, and bondslaues of Sathan, are consecrated and dedicated vnto God, (beeing purged & clensed in the bloud of Christ) that they may become his children & true worshippers. In this sence, it comprehends regeneration, reconciliation, iustification, and Adoption, 1 Pet. 1,2. *Elect vnto Sanctification.* This is Vniuersall Sanctification, comprehending the whole Worke of Grace.

4 That peculiar work of the Spirit, creating in the Elect, conuerted Soules, that new quality of holinesse, whereby they can in some measure truly hate their owne sinnes, with firme purpose to leaue them, and loue Gods Law, with Resolution to doe it in some good measure, 1 Cor.6.11. *Iustified and Sanctified*, 2 Thess.2.v.13. *Through the Sanctification of the Spirit.* This is Sanctification particular and inherent, and peculiar to the elect, who by it are brought to Saluation. This Sanctification hath two parts, mortification of sinne, and viuification of the Spirit, or new man, Col.3,5,11. Ephes,2,4. Romanes 8,12,13,14. It is begunne heere, and perfected in heauen.

In holy Scripture, diuers names be giuen to Sanctification: it is named Sanctification of the Spirit, 1 Pet.1,2. 2 Thes. 2,13. Regeneration and renewing of the holy Ghost, Iohn 3,3. Titus 3.v.5, in respect of God the efficient and cheefe worker: but in respect of elect sinners, in whom this grace is wrought, it is named Repentance, Newnesse of life, Obedience, Righteousnesse, Holynesse, Acts 26,18,30. Luk.24.47. Rom.6.16.18,22. Lastly, in respect of God and men together, it is stiled conuersion, Acts 15,3. Being conuerted of God, wee are also commanded and said in Scripture to conuert our selues and to sanctifie our selues, Ier.35,13,1 Ioh.3,3

Sanctification is so necessarily ioyned vnto Iustification, as yet it is a grace diuers from the grace of Iustification.

First, iustification is an absolution of a sinner from the guilt of sinne and death; whereas sanctification is an alteration of qualities from euill to good.

Secondly, Iustification consists in remission of sinnes, and imputation of iustice for the obedience of Christ; Sanctification is a renouation of Nature.

Thirdly, Iustification is perfect in this life, so is not Sanctification.

Fourthly, Iustification is in nature before Sanctification, but not in order of time.

5 The perfect purity of Christs humane Nature, reckoned vnto beleeuers by free imputation of Faith, 1 Cor. 1, 30. *Christ is made vnto vs Sanctification.* This is Sanctification imputed.

6 The worke of generall illumination and Reformation, Hebrews. 10, 29. *Wherewith he was Sanctified.* This is externall Sanctification, common to reprobation.

[**Spirit of Sanctification.**] Both the worke of killing our corrupt Nature, and raysing it vp to holinesse; and the author of this worke, to wit, the holy Spirit. 1 Peter 1, 2. *Elect vnto Sanctification of the Spirit*, that is, vnto ỳ Sanctification which the Spirit worketh, setting vs apart from the wicked world, and dedicating vs to GOD, which is one end of election as touching vs; but not the last, which is our saluation in Heauen, and Gods glory, Ephes. 1. 12.

[**Sanctuary**] The holy of holyest, or the most holy place of the Tabernacle, wherein God gaue visible tokens of his presence, Psal. 20, 2. *Lord send thine helpe from the Sanctuary.* In Daniel chap. 8. verse 13. it also signifieth the worship of God.

2 The holy Assemblies of Gods people, and the wholesome doctrine taught there, Psalm. 73, 17. *Vntill I went into the Sanctuary of GOD.* Also a place of safety and defence, Esa. 8, 14.

[**Sanhedrin**] sig: the Iudges, or seuenty Senators of the great City at Ierusalem, called in the new Testament Elders, Mat. 16, 21. Iewes might appeale from all inferiour Courts to this, but from this there lay no appeale: Foure kindes of death were in their power, stoning, burning, sword, strangling. They fasted al that day when they condemned any to death.

[**Sara and Agar**] Not these two

two women alone (in Type) whereof one was the mother of *Isaac*, the free Childe and heyre, the other of *Ismael* the bond-childe: but the two Couenants (in truth) both the Euangelicall Couenant or promise of Grace, which begetteth free Children of the heauenly Ierusalem: also the Legall Couenant which begetteth seruants such as were many in earthly Ierusalem, bondmen to Satan, by refusing the Righteousnesse of God thorough vnbeleefe, Galathians Chap. 4, 22, 23, 24, &c. Such as will bee iustified by Works alone, or added to Christ, are signified by *Agar*: and by *Sarah*, such as will bee saued onely by Grace, and without Workes.

[**Satan to enter into Iudas**] sig: not that Satan entred into his body to possesse and torment it, but that the diuell got more power ouer his soule to prick him on to work the treason which hee had purposed, Iohn. 13, 27. and 30. compared.

[**Sathan**] A speciall aduersary to God and man, 1 Corinthians chapter 5. verse 5. *To deliuer him to Sathan*, Iob 1. ver. 6. One of the Names of the Deuill.

2 Any person, that doeth any way hurt or hinder another in the course of piety, or is mooued by the instigation of the diuell: as in the 16. chapter of Saint Mathew, and the 23. verse. *Then he turned backe and sayd vnto Peter, Get thee behinde mee, Satan: thou art an offence vnto me, because thou vnderstandest not the things that are of God, &c.*

3 Both Satan and his limbs, Rom. 16, 20. *The God of peace shall tread Satan vnder your feet shortly.*

[**To giue a man to Satan.**] To giue him ouer to bee out of the Church in the kingdome of Satan, and to bee ruled by his spirit, and not to be possessed in their bodies by the diuel, as Papists expound it, 1 Cor. 5, 5. As to be in the Church, is to be gouerned by Christ his Spirit.

[**Satisfaction.**] A worke done by vertue and merite, whereby Gods wrath against the sinnes of the elect, is fully and sufficiently appeased. This worke is Christs Oblation of himselfe vpon the Crosse, Colossians chapter 1. Verse 20. *To reconcile all things to himselfe, & peace made by that bloud of his Crosse.* Heere is the trueth of Christs satisfaction, though the word be wanting.

2 An amends made priuately vnto our neighbour, for some wrong done him in word or deede: Or publikely to the

Church, by confession voluntarily made of some scandall, after the example of *Dauid*, Psalme 51.

[**Satyres**] Gods of the Woods, having heads of a man and bodies of a Goat: light, and nimble, actiue, and full of motions, skipping, leaping, and running round.

2 Certaine deformed Birds, called by Latines, *Asiones*, night birds, like Owles, or horne-courts, apishly counterfeiting the motions and dancing of Satyres, Esay 13, verse 21. *And Satyres shall dance there.*

[**Sauiour**] A person, which both by merit and efficacy, maketh and keepeth vs safe from spirituall enemies, Luke 2, 11. *To you is borne a Sauiour.* Such is Christ onely, a Sauiour from sinne, hell, and destruction, by such things as hee suffered and did in his owne person, not by workes of grace in vs, as Papists teach.

A Sauiour is hee, which not onely hath perfectly deserued Saluation by his bloud-shed, and giuen it effectually by shedding his holy Spirit into the hearts of the elect; but doth also for time to come, constantly maintaine, and for euer continue and preserue it, as the naturall head doth distill and deriue vntill death, sense, motion, and life into the naturall body. A Sauiour by merite, and a Sauiour by efficacy, is Iesus Christ, hence called an eternall Redeemer, Hebrewes 9, verse 12. and Author of euerlasting life, or eternall Saluation, Hebrewes 5, verse 9. This title is attributed to God the Father, first, because hee hath sent his Sonne for our Saluation. Secondly, and by him hath reconciled the elect vnto himselfe. Thirdly, and giueth the Holy Ghost into the hearts of his children.

2 One which by his proper power, maketh safe from outward euils and enemies. 1. Timothy, chapter 4, verse 10. *God the Sauiour of all men.* But the faithfull hee preserueth from all euils, both now and for euer.

3 Captaines and Gouernors, which are called [*Sauiors*] because they are Gods Instruments to saue from outward dangers, Iudges 3, 9. *God raised vp a Sauiour to the Children of Israel.* Others are said to doe that which it pleaseth God to doe by them.

4 Ministers of the Worde, which are Instruments of eternall Saluation, by calling men vnto it, 1 Timothy, chapter 4, verse 16. *So shalt thou saue thy selfe and others.* Thus, that is attributed to the Instrument which

which is proper to the principall Agent, Obad. 21.

5 An husband, vpon whom (vnder GOD) dependeth the safety and good estate of the wife. Ephesians, chapter 5, verse 23.

[**To be Saued in Childe-bearing**] That it shall not hinder a womans saluation eternall; for that in bearing of children, she feeles temporall sorrow and great paine for a time: (which may seeme to be an argument of Gods anger) so shee remaine in the true faith, expressed by loue, and an holy sober conuersation. 1 Tim. 2, verse 15. *Shee shall be saued in Childe-bearing, if they continue in faith, and loue, and holinesse, with modesty.* Because *Paul* speaks not of one faithfull woman alone, but of the whole kinde, and so many of that Sexe as are beleeuers, therefore hee vseth the Plurall number [*They*] hauing begun in the singular, [*Shee*] by a figure named **Synthesis**, as *Turba ruunt. Pars in frusta secant.*

[**To Saue**] To deliuer from the guilt and condemnation of our sinns. Acts 4. verse 12 *No Name whereby to be saued* Thus onely Christ saueth vs. Mathew, chapter 1. verse 21. *He shall Saue his people from their Sinnes.*

2 To preserue vs against some bodily hurt. Math. 14, 30. *Saue Lord, or I perish.* Psal. 6, 4. *Saue mee for thy mercies Sake.* Thus God saueth, as the Author of our preseruation.

3 To serue the prouidence of God, as a meanes in the preseruation of others; either spiritually, or bodily. 1 Tim. 4 16. *So shalt thou saue thy selfe, and them that are with thee.* Iames 5, 20. *Saueth a Soule.* Exod. 2, 17. *He saued*, that is, *deliuered them.* Thus Ministers by preaching; Magistrates by protesting; Christians by admonishing, doe saue, as Instruments vnder GOD, who for their seruice herein, honoureth them with the title belonging to himselfe.

[**To Saue life**] To regard ones life more then Christ, so as he will not put his life in iopardy for Christ. Luke 9, 24. *He that will saue his life, shall lose it.*

[**Sauor of death**] A deadly Sauour, killing spiritually with the scent of it. 2 Corinth 2. verse 16. *The sauour of death to death.* Thus is the Gospell to the Reprobate, thorough their owne default: because they are disobedient vnto the truth. 1 Pet. 2, 7.

[**Sauour of life**] A liuely quickning Sauour, giuing life, & keeping aliue to God. 2 Cor. 2, 16. *The Sauour of life to life.*

Thus

Thus is the Gospell to the elect beleeuer.

[**To be saued by Grace**] To be deliuered from guilt and punishment of sinne, both temporall and eternall, by the free gift of God freely giuing his Sonne to be our Sauiour, freely accounting his merits vnto beleeuers, and freely working faith, by which the promise of saluation is receiued and retained. Ephes. 2, 8. *For by grace are yee Saued.* Note here, that to be saued by grace, by Christ, by faith, are well coherent together: also to be saued by the Gospell, by preaching: for the former declare soueraigne and maine, and these are the instrumentall meane, and subordinate causes of saluation: but to be saued by our workes, or of our selues, is so contrary to Grace, Christ, Faith, as to ioyne them together in the causes of our saluation, is most absurd. Note further, that to be saued by Grace and by Faith, doe imply two things. First, that wee doe embrace Christ vnto saluation, commeth not of our selues or by our working, but by beleeuing, which we haue of Gods free gift. Secondly, such as once imbrace Christ by Faith, are thereby fully iustified in him; therefore haue gotten full right vnto the heauenly inheritance, although as yet they want the full possession. The end of Gods counsell in this free saluation of the elect, is to strip them wholly of all matter of boasting and glorying in themselues, that the whole praise and honour might remaine intire to himselfe alone. Ephesians chap. 2. ver. 9. Therefore Popish Sophisters, which say that no workes are excluded from Iustification, but either ceremoniall or ciuill, such as be done before faith; and do in part attribute saluation vnto the merit of workes done after grace, shew themselues ignorantly inconsiderate, and desirous of vaine-glory; enemies also vnto Gods grace and glorie, and farre from being the true Catholique Church: denying such a fundamentall Catholique Doctrine, as free saluation, by the alone merit of Iesus Christ, through Faith, without our owne Workes done, either before or after Grace.

[**Sauour of rest**] An acceptable sacrifice, appeasing Gods anger. Genesis chap. 8. verse 21. *And the Lord smelled a sauour of rest.*

So it was not for the Sacrifice, or any acte, or rite done, but for the merite of Christ his Sacrifice, signified by *Noahs* sacrifice.

[**Sweete Sauour**] A pleasing,

ſing, gratefull, and delightfull ſauour, to wit, the Goſpell. 2 Cor. 2. ver. 15. *A ſweet Sauour to God.*

2 The obedience and moſt holy paſſion of Chriſt. Epheſ. 5, 2.

[**To Sauor the things of the Spirit and fleſh**] To minde, thinke, loue, and practiſe good things, pleaſing to God. And to Sauour the things of the fleſh, ſignifies; to thinke, affect, & follow earthly ſinfull things, agreeable to corrupt Nature. Rom. 8, 5. *Sauour the things of the Spirit.*

S. *C.*

[**Scandall**] Euery occaſion of ſinne, taken or giuen. See **Offence.** Whatſoeuer hindereth vs in our Chriſtian courſe, is a Scandall or ſtone to ſtumble at.

A Scandall is either paſſiue, which is called a ſcandall taken (*acceptum Scandalum*) when one by his owne fault ſtumbleth and is hindered in his Chriſtian courſe: or it is actiue, which Diuines doe call (*Scandalum datum*) an Offence giuen, when by ſome euill example in word or deede, or by indiſcreete and vncharitable vſe of things indifferent, a Chriſtian is either quite turned from the Faith, or hath his Conſcience troubled, and is much hurt as touching his ſaluation. *Scandalum* (ſaith *Tertullian*) *non eſt bonæ rei, ſed rei malæ exemplum, ædificans ad delictum, bonæ autem rei neminem ſcandalizant præter malas mentes.* Good things offend none but ſuch as haue ill minds; but things which be euill, becauſe they build vp & prouoke to ſinne, therefore they giue a iuſt offence.

Sinne, when it appeares in word or acte, is a ſtumbling blocke or an offence. Their wicked imaginations are not ſcandalous, for they appeare nor as ſtones and blocks doe, at which men ſtumble.

They be weake Chriſtians onely which properly take hurt by offences, as weak mē, which haue feeble legs, ſtumble and trip at ſtones or blocks. Therefore as care muſt be had, not to put a ſtone before ſuch to cauſe them to fall, and a curſe belongs to ſuch as do it by *Moſes* Law, Deut. 27. ſo there is great reſpect to be had of weak Chriſtians, not to miniſter to them an offence; and woe to him who doth it. Mat 18. Strōg Chriſtians are not otherwiſe ſcandalized and offended then becauſe they be vexed & grieued with the vnrighteous conuerſation of the wicked.

Betweene offence and Scandall

dall there may seeme to be this difference, that the former sig. a lesser hurt, when one stumbles but fals not, is grieued & troubled, but not vtterly discouraged: the latter signif. a greater hurt, when one so stumbleth, as he takes a fall & halts vpon it; being quite discouraged in the way of godlinesse.

[To say] Barely to speake something. 2. To command. Rom. 12,3: Gen. 1,3. where it signifieth, and throughout that chapter, to command with efficacy. *Dictum factum.* 3. To reueale. 1 Tim. 4,1. 4. To Obie & t. Iam. 2,18.

[Scape Goate] Christ Iesus, whereof it was a signe. Leuit. 16,8,10. *And the other for the Scape Goat.*

[Scepter] A little Wand or rod, which Princes were wont to beare in their hands, as a signe of their gouernment. Ester 5, 2.

2 Kingdome or Gouernement. Gen. 49,10. *The Scepter shall not depart from Iuda.* Psal. 45,6. A Metonimy of the signe, put for the thing signified. It signif. cruell and hard gouernment. Esay 14,5. Also chastisement. Iob 21,9.

Note. By Scepter in this place of Genesis, two things be implied: one is the Tribe of *Iudah*, that it shall continue distinct till Christs comming; the other ten being scattered and confused by the captiuitie, 2 Kings 17. The other thing, is the power of Gouernment which should be in this Tribe; for Scepter sometime so meaneth, and it is manifest by the sacred Storie, that after the comming of Christ, euen till his death and preaching of him by the Apostles, some power in ciuill and religious causes remained in *Iuda*, howsoeuer supreame power in capitall matters were taken away. Iohn 18,31.

[Scepter of his mouth] The preaching of the Gospel, whereby the vngodly are spiritually killed, and the faithfull spiritually quickned, and mightily directed. Esa. 11,14. *He shall smite the earth with the Scepter or Rod of his mouth.*

[Scepter of Righteousnesse.] A iust gouernment, full of righteous Ordinances, being duely and rightly executed. Heb, 1,8. Such is the gouernment and kingdome of Christ: wherein be ordained righttous Lawes and Statutes, for the well ruling of his people.

[Schisme] A rent, diuision, breach, or cutting off.

2 A diuision in the Church, or a rent amongst Christians. 1 Cor. 1,10,11,12. *That there be no dissentions among you.* In the Originall Greeke Text, the word

word [schisme] is expreſt; which imports a ſeparation from the ſociety of the Church, about externall things.

Schiſme, what it is?

Schiſme, is a diſſention or ſeparation, when one or more, ſeparate and rent themſelues from the outward fellowſhip of the faithfull, cutting aſunder the peace and vnity of the Church, vpon ſome diſlike of ſome Rites and Orders, therein lawfully receiued and obſerued; or elſe, vpon different opinions about their Teachers. As Hereſie is a departing from the Communion of the Church in reſpect of doctrin; ſo Schiſme is a cutting off ones ſelfe for externall things. An example hereof, we haue 1 Cor. 1, 10, 11, 12. *Euery one of you ſaies, I am Pauls, I am Apollos, I am Cephas, and I am Chriſts.*

Note. Schiſme is affirmed of diuiſion in doctrine: ſee Ioh. 7. verſe 43.

[Scorner] One that ſcoffeth or flouteth at the infirmities & miſeries; or at the graces and good acts of others. Such were they which ſcorned Chriſt and his Apoſtles, Luke 8, verſe 53. *and they laughed him to ſcorne.* Mathew 27, 39, 40. Actes 2, 13.

2 A contemptuous proud perſon, preſuming of his wit, that by it he will compaſſe any thing, without ſuch meanes as God hath appointed. Pro. 14, 6. *a Scorner ſeeketh wiſedome, and findeth it not.*

3 A malicious incorrigible perſon, which makes a mocke of the word of God, proudly ſcorning all good counſel: ſuch Chriſt calleth Dogs & Swine. Pſal. 1, 1. *Nor ſit in the ſeate of the Scornfull.* Prou. 9, 8. *Rebuke not a Scorner.* In the firſt Pſalme verſe 1. there be three gradations to be well marked; One of ſinnes, counſell, way and ſeate. Secondly, of actions: Walke, ſtand, ſit. Thirdly, of perſons; Vngodly, Sinners, Scorners The word in the Originall importeth proud mockers. Prou. 3, 34.

[A Schoole-maiſter] The ceremoniall Law of *Moſes* to be an inſtructer of Gods people, teaching by the death of the Sacrifices, their owne guilt and deſert: alſo that their whole Iuſtification did lye in the obedience of Chriſt vnto the death of the croſſe, whereof the Legall ſacrifices were types and ſignes. Gal. 3, 24 *The Law was our Schoolemaiſter to bring vs to Chriſt.* These laſt words [*of bringing to Chriſt*] confirme our ſignification of Schoolemaiſter to be good and fit. Ceremoniall Law bringeth to Chriſt by Figure

gure and repreſentation; the Morall Law doth the ſame by condemnation, (knowne experimentally) euen as a diſeaſe found and felt driueth to the Phyſitian.

[Scorpion] A vile and venomous creature, which hath a mortall and deadly ſting. Reu. 9,5. *As the Scorpion when he hath ſtung a man.*

2 Heretiques and Hypocrites; eſpecially the Diſciples of Antichriſt, which (like Scorpions) priuily and deadly, ſting and wound mens Conſciences, with the venom of their falſe poyſoned doctrine. Reuelat. 9,3. *Vnto them was giuen power, as the Scorpions of the earth haue power.*

[Scourge] Properly a rod or whippe, to correct or beate men, or beaſts withall, but figuratiuely, any Inſtrument of Gods wrath, as he vſed an Angell to Scourge the *Aſſyrians*; of whom, in one night were ſlaine an hundred foure ſcore thouſand. Eſay 10,26. *The Lord ſhall ſtirre vp a Scourge.* Thus the King of *Aſſur*, in this tenth Chapter is tearmed a Rodde, Staffe, Axe, and Saw, being an Organ of Gods anger againſt *Iſrael* and *Iuda*.

[Scribe] One skilfull in the Law of *Moſes*, able to interpret it rightly to the inſtruction of the Church in godlineſſe. Nehemiah 8, verſe 4. *Ezra the Scribe, ſtood on a Pulpit of wood.*

2 One, which pretended much skill and ability to interpret the Law of *Moſes*; yet corrupted it with many gloſſes and falſe interpretations. Mat. 23,2,3. *The Scribes and Phariſies ſit in Moſes Chaire.* See Mat. 5. throughout.

3 Euery one, that expoundeth or declareth the will of God; whether Apoſtle, Euangeliſt, Prophet, &c. Mat. 13,5. 2. *Euery Scribe taught to the Kingdome of Heauen.* The Secretaries of Princes and publique Notaries, were of old called Scribes. 2 Kings 12,11.

[Scripture] Any written thing or written booke.

2 The word, inſpired of God written for the perfect and perpetuall inſtruction of the Church, in godlineſſe, by the Prophets and Apoſtles, the pen of the holy Ghoſt. 2 Tim. 3, 16,17. *The whole Scripture is giuen by inſpiration of God, and is profitable to teach, &c.* 1. Doctrine is of all trueth pertaining to ſaluation. 2. Reproofe is a confutation of errours. 3. Correction, is reprehenſion of vices, & dehortation from them. 4. Inſtruction, is exhortation to all vertues, with the ſweet promiſes of God, the better to allure thereunto. Whatſoeuer

uer belongs to Faith or manners, is sufficiently taught in holy Cannonicall Scripture, where al things be plain, which be necessary. Papists doe wrongfully charge Scripture, with imperfection and darkenesse, to make way for their vnwritten Verities and Traditions, and to driue the people from it. All diuine sauing truth, sufficiently taught in the Scriptures of the Old and New Testament. I adore the fulnesse of Scripture, saith one learned Father. Scriptures were giuen the Church, not onely for sufficiency vnto saluation, but for the fulnes of faith. Phil. 3,1. 1 Iohn 1,4.

3 Some one particular book of Scripture, to wit, the Bookes of Moses. Gal. 3,22. *But the Scripture hath concluded all vnder sinne.* A Synecdoche.

4 Some one sentence or saying, either propheſie, testimony, or decree of God, cited out of Scripture. Iohn 10,35. *If hee called them Gods, to whom the word of God was giuen, and the Scripture cannot be broken.* A Synecdoche. Iohn 17,12.

5 Gods speaking in the Scripture. Galathians 3,8. *For the Scripture saith to Pharaoh.* Compare Galathians 5,22. *Scripture hath concluded all vnder sinne,* with Rom. 11,32. *God hath shut vp all in vnbeleefe.* Galathians 4,30.

6 The booke of the Old Testament, Moses, the Prophets, and the Psalmes. Iohn 5,39.

Of the Scripture, there is a fourefold vse mentioned in behalfe of the Christian hearer, Rom. 15,4. whereof one is contemplatiue as a fountaine and foundation of the rest, to wit, Doctrine the mother of Faith; the other three vses be practick tending to life and manners, to wit, First, patience. Secondly, consolation. Thirdly, Hope: which is named last, because though it immediately spring out of faith, yet it endureth last euen till saluation hoped for, be attained. Let all Christians study thus to vse Scripture. But in 2 Tim. 3,16,17. in behalfe of the Christian Teachers there be foure other vses reckoned vp. First, teaching the truth of the word. Secondly, improouing or conuiction of heresies. Thirdly, correction of vices. Fourthly, instruction in a righteous life. It doth also belong to a Preacher to strengthen the hope of Gods Children, touching happinesse in Heauen, by the consolation of Scriptures. Let all Gods Ministers studie to put the Scriptures to these vses in their Sermons, as

the

the nature of their Text will beare.

Scriptures are neceſſary for the Church two wayes: Firſt, abſolutely vnto the being of the Church, as daily bread, which our life cannot lacke, or as Inſtruments which the gold-Smith muſt needes haue. Secondly, they are neceſſarie, that is, profitable and commodious for well being (as riches to our life) for they are exceedingly behouefull vnto faith. Iohn 20,31. Math. 22,29. vnto doctrine. Rom. 15,4. Vnto patience, comfort, hope, Rom. 15,5. Alſo to thoſe other foure purpoſes mentioned, 2 Tim. 3, 16,17.

S. E.

[Sea] The gathering of the Waters into one heape, Geneſ. 1,10. *and hee called the gathering together of the Waters, the Seas.*

2 A Lake, Iohn 6,1,18. *Sea of Galile, and of Tiberias.* Alſo the Riuer *Nilus* in Egypt, Eſay 19,5. The Hebrewes call a Sea euery great collection of Waters.

3 Thirdly, this preſent world which is like a Sea, for the vnſtable and vnquiet condition thereof. Reuel. 21,1. *and there was no more a Sea.*

[To paſſe through the Sea.] That by Chriſt and his mediation (who is the way, and the life) the Iſraelites were to goe through all difficulties by faith vnto euerlaſting life. Exod. 14, 31. 1 Cor. 10,12.

[Sea of Glaſſe] This brittle inconſtant eſtate of the world, mixed with troubles & afflictions, through the cruelty of wicked men. Reuel. 15,1. *I ſaw as it were a glaſſy ſea, mingled with fire.* **See the word Sea in the Dictionary of the Reuelation.**

[A great Sea] The Earth is called great, for the largeneſſe and amplitude, and a Sea for the turbulent and manifolde commotions (as waues) ſtriking and beating one againſt another, to the diſturbing of the whole gouernment of the earth. Dan. 7,2. *Vpon the great Sea*: compare this with verſe 17. where it is expounded of the earth, as alſo verſe 3.

[Seale] An Inſtrument, wherewith bonds or Letters be ſealed and ratified, alſo whereby things true and authentike are ſeuered from the reſt.

2 Some outward holy thing, or worke done by the appointment of God, for confirmation of weake faith. Thus Sacraments are called Seales. Rom. 4,11. *Hee receiued the Seale of Circumciſion.*

Such of the Iewes, as vntill the

the death and reſurrection of our Lord, did vſe Circumciſion as a ſeale of the righteouſnes of faith, are neuer reproued therefore in the Apoſtolicall writings, (for this vſe was appointed of God:) but when the Iewes after the inſtitution of Baptiſme, and aſcenſion of our Lord, would ſtill continue circumciſion as not aboliſhed, attributing to it power of Iuſtifying, ioyning it with Chriſt in the cauſe and merit of ſaluation, and thereby binding themſelues for attainement of eternall life vnto the obſeruation of the whole morall Law; they were worthily taxed by *Paul*, for aboliſhers and makers void of the grace of God, and of the death & righteouſnes of Chriſt; as in Gal. 5, 2, 3, 4. and elſewhere, in that and other of his Epiſtles.

3 Some inward worke of the Spirit, by his ſecret, powerfull, & euident inſpiration and witneſſe, aſſuring euery elect beleeuer of his owne adoption and ſaluation by Chriſt. Ephes 1, 13. *Yee were ſealed with the holy Spirit of promiſe.* and 4, 30.

4 The firme ſtableneſſe of Gods free predeſtination to life. 2 Tim. 2, 19. *The foundation of God remaineth ſure, and hath this ſeale; God knoweth who are his.*

[**Seale of the Spirit**] An inward grace or worke of the Spirit, aſſuring to euery regenerate Childe of God, his owne adoption. 2 Cor. 1, 22. Papiſts fooliſhly expound this of the outward Seale of baptiſme.

[**To Seale one**] To put a marke vpon one for difference ſake, and to diſtinguiſh one from all other men. Iohn 6, 27. *Him hath God the Father Sealed.* It is one vſe of a Seale, to put difference betweene things which be authenticall and warrantable, and which be not. The Seale ſet vpon Chriſt (for diſtinguiſhing him from all other men) is the holy Ghoſt, giuen him aboue meaſure. Iohn 3, 34.

[**Hauing this Seale**] Being endowed with theſe two ſanctified affections: firſt, faith whereby one apprehends Gods loue in Chriſt towards himſelfe, (*God knoweth who be his.*) Secondly, an earneſt deſire of godlineſſe, (*Let him depart from iniquitie.* 2 Timothy 2, 19. *Hauing the Seale.*

[**Seared**] Burnt with a hot Iron, till it be cut off.

2 Extinct and vtterly put out, as the hornes of a beaſt vſe to be burnt off with an hot ſearing Iron. 2 Tim. 4, 2. *And haue their Conſciences ſeared or burned with an hot Iron*; that is, his Conſcience is cut off,

so as hee hath none at all.

[**To Search**] Diligently to looke into a thing, to vnderstand or finde it out; as the woman did search her lost groat. Luke 15, 8. and as offenders must search their sinnes. Lam. 3,40. *Let vs search and try our wayes.* 1 Kings 20,33. Genesis 30,23.

2 To know a thing perfectly and exactly. 1 Chron.28,9. *The Lord searcheth all hearts.* This is a speech borrowed from men, who are said throughly to know what they diligently search.

Also it signifies a curious searching or finding out by soothsaying or diuination. Gen. 44,6,15.

[**To Search the Scriptures**] To looke into them carefully, with an earnest desire and endeuour to try and finde out the truth contained in them. Iohn 5,39. Acts 17,11.

[**Season**] A fit and conuenient time or occasion of doing things. Rom. 13, 11. See **Opportunity.**

[**Season and a time**] A certaine determined time, which the prouidence of God had so fixed for the durance and continuance of the foure Monarchies, as by no art or force could be altered. Daniel 7,12. *Their liues were prolonged for a Season and a set time*; that is, their Kingdomes were temporary & not eternall, as the kingdome of the Messiah, which is described, Dan.7,13,14.

[**Seate**] A place to sit in. Mat. 23, 6. *They loue vpper Seats.* 1 Samuel 20, 25. Iob 29, 7. This sometime noteth authoritie.

2 A Chaire to teach out of. Math.23,2. *They sit in Moses Chaire.* Also an assembly. Psal. 1,1. and 107,32.

3 The glorious state of beleeuers, partaking with Christ in his Dominion and Rule. Luke 22,30. *And sit on Seates, and iudge the twelue Tribes of Israel.*

4 The desperate malicious and incorrigible contempt of Gods word. Psal.1,1. *Nor sit in the Seate of the Scornefull.*

5 An habitation. Psal.104, 4,7. and 132,13.

[**Seauen**] Many times, or often; a certaine number, put for an vncertaine. Math.18,21. *Forgiue him vnto seauen times.* Esay4,1. Pro.24,16.1 Kin.2,5. Esay 3 4.

[**Second time**] Once againe worke for the defence of his Church dispersed, as afore-time he had done, when they came out of Egypt. Esay 11,11.

[**Seauen eyes**] The most perfect prouidence of GOD. Zach.3,9. *Seauen eyes shall be vpon one stone.*

[**Seauen heads**] Either seauen

uen formes of Gouernement, wherwith *Rome* was gouerned; or the seauen hils, with which that City was compassed, Reu. 17,9. *The seauen heads, are seauen Mountaines; they are also seauen Kings.*

[**Seauen weekes**] Forty nine yeares, wherein Iewes returned from Captiuity of Babylon, in the dayes of *Darius* and *Artaxerxes*, they restored City and Temple, and prospered. Dan. 9. verse 25. *Shall be Seauen weekes.* The 62. weekes mentioned in this verse, containe 434. yeares, which began in the 32. yeare of the raigne of *Artaxerxes*, at the reuocation of *Nehemia* to the King. Nehe. 13,6. and determined seauen yeares before the destruction of City and Temple, which is signif. by one weeke, verse 27.

[**Seauen spirits**] The manifold graces of the Spirit: or (as some doe iudge) the innumerable Angels of God, which are as a guard to waite about his Throne. Reuel. 1,4.

[**To seauen and eight**] To so many as can be, let vs do good. Eccles. 11,2.

[**Seauen Starres**] The seuerall Ministers of the Churches, which for their lightsome doctrine and life, are likened vnto Stars, Reu. 1,20. See **Starres**.

[**Seauen fold**] Not in the seuenth generation and age, either of *Caine*, or as the Hebrew fable, that *Lamech* being blind, by chance hurling a stone or bat, did kill him: nor the seauenth generation of him that killed *Caine*, as if Gods vengeance should so long tarry vpon his family that slew *Caine*: but extreame and seuere punishment to be inflicted on that person whosoeuer killed *Caine*. Gen. 4,15. *Vengeance shall be taken on him seauen fold.*

Also it signif. often, euen so often as one offendeth by theft, let him restore according to the Law in Exod. 22,1. Pro. 6, ver. 31. Psa. 12,7.

[**Seauenty times Seauen times**] Continually, and alwayes. Mathew 18.22,23. *I say vnto thee seauenty times seauen times*; that is, so often as one trespasseth against vs, and repents, so often are we bound to forgiue him.

[**Secret**] Things hid from the vnderstanding of all men, and knowne onely vnto God. Deut. 29,29. *Secret things belong to God.* Thus Gods Counsels and Decrees are called secrets, till euents declare them. This word, sometime noteth the secret fauour & prouidence of God, as well as the mysterie of faith. Iob 29,4.

2 Darke things, or the things of Christ, being hid from naturall men, and hard to be vnder-

stood without speciall illumination of the holy Ghost. Psal. 25,14. *The secret of the Lord is reuealed to them that feare him.* Math.13,11. Thus is the Gospell a secret. See **Mystery.** Romans 16,25. 1 Corinthians 2,7. 1 Tim.3,9,16. Ephes.3, 3,4,9. Colos.1,26,27. Iob 29, verse 4.

3 Things kept close from the knowledge of all others, whereof our selues onely are priuy. Eccles. 12, 14. *Hee will iudge euery secret thing.* Rom.2, 16. Thus our owne thoughts and purposes are secrets, euen sometime to our selues. Psal.19. 14. Such tydings as few doe know, and ought not to be made common to many, but kept priuate, Pr.20,19. *He that discouereth a secret, &c.* Iudg.3, 19. *I haue a secret errand to thee (O King.)* Thus infirmities and counsels, our owne or others, are called secrets, as Gen.49,6. Ier.15,17.

5 The councell or assembly of euill doers; that is, the malignant Church. Genesis 49, verse 6. Ier. 15,17. Psal.64,2. *From the secret of euill doers, hide mee.* On the contrary, the holy Church is called, the Secret or Mystery of the righteous. Psalme 111,1. *I will confesse Iehoua in the secret of the righteous.*

6 Counsell, both Gods, Ier. 23,18,22. and mens, Genesis 49,6.

Note. Three secret things which the Lord is said to discouer: First, the mysteries of religion, as the Trinitie, the incarnation of Christ, the life to come. Secondly, the secrets of mens hearts. 1 Cor.2,11. Thirdly, things to come.

[**Numberer of Secrets**] Christ Iesus, who hath all the hidden things of God, numbred before him, and perfectly knowne as at his fingers end, in which respect hee is called, the wisedome of God; and also entituled his Word, or the speaker, one which speaketh, because hee teacheth and instructeth Angels & men in the Church, those secrets of his Father. Daniel, chapter 8. verse 13. *And I heard a speaker,* the numberer of Secrets, in Hebrew Palmony.

[**Sect**] A faction, study, or course of life, singled and chosen out to be followed of vs. Acts 5,17. *Which was of the Sect of the Sadduces.* Here it is taken in ill part.

[**Secret sins**] Such sinnes as a man vnderstandeth not to be sinnes. Psal.19,12.

2 A forme of Doctrine, Acts 28,22. *We know that this Sect is euery where spoken against:* that is, the Doctrine of the Gospell, is generally spoken against:

against: here vſed in good part.

[To See] To behold with bodily eyes any obiect. Alſo to ſee a thing with conſideration and obſeruation. Math. 22,11. *The King came in to ſee the gueſts.* Pſalme 46,8. *Come and ſee the workes of God.*

2 To heare. Reuel. 1,12. *I turned to ſee the voyce that ſpake.* Alſo by Propheticall reuelation to receiue a thing from God. Eſay 2,1.

3 To know, or to vnderſtand. Exodus 24,10. *They Saw the God of Iſrael*; that is, they knew that he was preſent with them by ſome viſible ſignes of his preſence. Ioh. 9,41. *But now you ſay, we See*; that is, we know, 3 Iohn 1,11.

This phraſe of [*Seeing God*] in the Goſpell of Iohn, chapt. 1,18. ſignifieth a full and moſt cleere knowledge of God the Redeemer; ſuch a knowledge as none had of GOD, before Chriſt was manifeſted in the fleſh. Indeede the Gentiles in ſome manner knew GOD the Creator afore, by the light of Nature: alſo the Iewes knew him as Redeemer, by the word of promiſes, and by Legall Sacrifices, but very obſcurely as in ſhadowes: (like the appearing of the Sunne through the Clouds) but till Chriſt was incarnate, perſpicuouſly and perfectly, none knew him as now Chriſt hath made him knowne, by his aſſumption of our nature wherein God is come neere to vs, and by his doctrine moſt fully opening all the Counſels of the Father. Mat. 11,27. Heb. 1,1.

4 To beleeue in Chriſt. Ioh. 6,40. *This is the will of my Father, that euery one that Sees the Sonne, and beleeues in him, &c.*

5 To See with the eye; to know with vnderſtanding; to beleeue with the heart. Math. 13,11.

6 To haue the perfect and immediate enioying or fruition of the glorious preſence of God in heauen. Math. 5,8. *Bleſſed are the pure in heart, for they ſhall See God.* 1 Cor. 13, verſe 12. Iohn 3,36.

7 To liue. Gen. 16,13. *Haue I not Seene? after God ſaw mee.* A Synecdoche. The Iewes when they ſaw any viſion of God, feared death, becauſe they were priuie to their owne vnworthineſſe. Iudg. 13,22. & 6,12.

8 To know a thing with approbation and loue to it. Iohn 14,9,7. *Hee that Sees the Sonne, Sees the Father*; that is, hee which knowes the Sonne, approues and imbraceth him for the true God, &c. Geneſis 1,4. *God ſaw the*

Light; that is, knew, loued, and approued it.

9 To take heede or beware, or carefully look to our selues. Mathew 9,30. *See that no man know it.* Reuel 22,9. *See thou doe it not.* Mathew 27,3. *See thou to that.* To attend and consider, as Esay 26,11. Also to know by vision and Reuelation diuine. Esay 13,1.

10 To try or feele by experience. Psal. 77. *The waters saw thee and fled.* Psal. 90, 15. *According to the yeares which wee haue seene euill.* Ioh. 8,51. Esay 26,11. *But they shall See:* that is, feele and proue.

[**Referred to God**] 11 To take knowledge of men and their dooings; to blesse, prosper, and helpe them, if they be good; to punish and destroy them, if they be euill. Gen. 31, 12. *I haue Seene all that Laban hath done.* Exod. 3,7.

[**In Seeing to See**] Surely to See. Exod. 3,7. Gods seeing and hearing implied a mercifull regard, and pittying of their miseries. Ps. 106,44,45. Gen. 29,32.

[**Seeing, they may not See**] Such a knowledge of Gods will reuealed in his word, as is without vse and profit to such as haue it. Mathew 13,14. Acts 28,27. Esay 6,9. *Ye shall See, and not See.*

[**Seer**] A Prophet, to whom God did make knowne himselfe and things secret, by visions, 1 Sam. 9,9. *Hee that now is a Prophet, was in old time called a Seer.* Num. 12,6.

[**Seede**] That thin fluent substance in mans body, which is the matter of generation. Gen. 38,9

2 A Sonne, or a Daughter. Gen. 38,9. *To raise vp Seed to thy brother.* Rom. 1,3. *Of the Seed of Dauid*; that is, his Sonne, of his family and stocke.

3 Posterity, as Nephewes or Neeces, or Childrens Children. Psalme 37. *His Seede shall inherite the Land.* And Ps. 112,2 *His Seede shall be mighty vpon Earth.* Psa. 22,24,31. & 37,25. Gen. 17,7,10.

[**Thy Seede**] Thy Sonne according to the flesh, though not after the promise, as *Isaac* was. Gen. 21,13.

Seede in Scripture signifieth, either properly that which begetteth some other like thing, as Gen. 1. Or figuratiuely, that which is begotten. In this latter sence, [*Seede*] is spoken, either collectiuely of many, of more then one, as Gen. 17. to *Abraham*: *I will be thy God, and the God of thy Seed.* And againe. *To thee & to thy Seed will I giue this Land.* Againe, *I will multiply thee and thy Seed.* Also Genesis 3,15. *Betweene thy Seed & the womans Seed:* or else indiuidually and singu-

singularly, for one alone, for one and no more, as Gen.4,25. of *Seth: God hath appointed me another Seed*: & of Christ alone & no other. Gen.3,15. It (that is, Christ the singular Seede of the woman) shall bruise his head; that is, Satans power. This promise thus expounded of Christ, that speciall Seed, by Gen.12,3. & 49,10. Gal.3,16. 1 Chro.17,11. *I will raise vp thy Seed after thee*: that is, Christ, for *Salomon* was now borne. In Esay 9,6. this Seede is promised to be borne of a Virgin: see the accomplishment of that promise touching victory ouer Satan by the Seede of the woman applied to Christ, in Rom. 16,20. Hebrews 2,14. 1 Iohn 3,8. 1 Cor.15,54. Iohn 14,30. Luke 10,18. Ioh. 12,31. Apoc. 20,2.

[**To mingle themselues with the Seede of men**] To make leagues and couenants for mutuall defence, and to contract marriages for the better strengthening of themselues by great alliance, & all in vain. Dan.2,43.

[**A Seede of euill doers**] An euill posterity, dooing euill things displeasing to God: or euill children of euill parents; euill by nature, and by imitation of their euill progenitors, (not *Abraham*, and *Isaac*, but) such as be mentioned, Psalme 78,8. Es.1. *A Seed of euill doers.*

[**Seede of Abraham**] The whole posterity of *Abraham*; in which, many bad were mixed with good. Romans 9, 7. *Which are the Seede of Abraham.*

2 The faithfull onely, whether Iewes or Gentiles, which walked in the steps of the faith of their Father *Abraham*. Rom. 4,13,16.

3 Christ, which came of *Abraham*, according to the flesh; and was specially promised to *Abraham*, that he should come. *In thy Seede shall all the Nations of the Earth be blessed.* Gal.3,16. Gen.12,3.

Note. Seede of *Abraham*, either carnall onely, as they which boasted to come of him after the flesh, Mathew 3. Iohn 8. or carnall and spirituall too, as the beleeuing Iews; or onely spirituall, as the Gentiles which had the same faith with *Abraham*: or Christ the blessed Seed, who came out of *Abrahams* loynes. See Mat.1. & Rom.4. & 9. & Gal.3.

[**Till the Seed came**] Till by the preaching of Christ, when two peoples (Iewes and Gentiles) were made one full Seed compact of both (the partition wall of Ceremonies being broken downe) Gal.3,19. thus opened by Ephes. 2,14. In the Text of Gal. neither Christ alone without his mysticall body the Church, nor the Catho-

like Church without Christ the Head, but both ioyntly together are meant by *Seed:* as likewise verse 16. the word [*Seede*] being put collectiuely for the whole body, consisting of head and members, as the word (Christ) is, 1 Corinthians 12,12.

[Godly Sæde] The Seede of God, or such a posterity and issue, as God will allow of, and blesse. Malac. 2,15. *Because hee sought a godly Seede.*

[Sæde] Some kinde of graine, wherewith the earth is sowne. Gen. 47,19. *and giue vs Seede.*

2 The word of God. Luke 8. verse 11. *The Seede is the word*; which is cast into the heart by the Minister, as Seede is into the ground, by the Husbandman.

3 The promise of saluation by Christ, being receiued into the heart by the Spirit & faith, 1 Pet. 1,23. *Begotten of immortall Seede*; that is, of the word of God. 1 Iohn 3,9. *His Seede abides in them:* that is, the vertue of the holy Ghost, working faith and holinesse by the word preached.

4 Bread, or some other thing distributed to the releefe of the poore. Eccl. 11,1,6. *In the morning sowe thy Seede.*

5 A remnant or few, in comparison of the rest, as a Seede-corne to the whole heape. Ro. 9,29. Esay 1,9.

The holy Ghost in Rom. 9, 29. and Esay 1,9. vseth a Metaphor, borrowing his speech from husbandmen, who spend the greatest part of their corne in bread and other food, reseruing a small portion for seede, which is the choysest and best portion, prooving fruitefull: so would God deale with the Israelites, viz. innumerable, as starres, or as the sand, yet a few of them onely should be deliuered out of Babylon, and afterward out of Satans power; which few should be of great price, full of good fruite, conuerting many to Christ, as the Apostles did. This small number preserued, *Amos* likened to a Sheepe deuoured of a Lyon, whereof the Sheepheard can saue but a leg or an eare: *Micah*, to a few clusters left after the gathering of grapes: and Esay, to a cottage left in a vineyard; all which, the Apostle *Paul*, looking vnto the spirituall redemption, expresseth thus in Rom. 11,6. *The remnant shall be saued, according to the election of grace.*

[Seedes of diuers kindes, or mingled Seede] Hypocrisie in the Doctrine or worshippe of God, or in manners and life; when false Doctrine is mixed with true, and mens inuenti-

ons

ons with Gods worſhip ; and curioſity, with honeſt ſimplicity, Leuit. 19, 19. Deuter. 22, 9. *Thou ſhalt not ſowe thy Vineyard with diuers kinds of Seede.* See 2 Cor. 6. 14, 15, 16, 17.

[**Seeking**] An action of a man that deſireth to find ſomething which he lacketh, as *Saul* did ſeeke his fathers Aſſes, 1. Samuel 9, 3, 4. and the woman ſought her loſt groat, Luke 15, verſe 8.

2 The action of a godly perſon, ſpringing from an earneſt deſire of hauing ſome excellent and needfull grace, which is abſent and wanting to him, either in whole or in part; in ſubſtance or in degree. Thus we are commanded to *Seeke the Kingdome of heauen*, Math. 6, 33. to *Seeke Wiſedome*, Prou. 2, 4. to *Seeke God and his face*, Pſalme 27, 10. Eſay 55, 6. Alſo to *Seeke Chriſt*, &c. For theſe things are ſtill wanting vnto the godly, who haue them not in ſuch meaſure as they would and ſhould.

Note. Seeking either by praier, as Pſalm. 34. v. 4. or by keeping Gods commandements, 2 Cron. 14, 4.

3 Praying, or asking by Prayer, Math. 7, 7. *Seeke and you ſhall finde.*

4 An action of Gods loue, towards ſuch as haue forſaken him, Luke 19, 10.

This action of our ſeeking hath theſe degrees. Firſt, the feeling of the want of ſome excellent and needfull thing. Secondly, an earneſt deſire of finding. Thirdly, a diligent vſe of all good meanes, whereby to attaine it; as Prayer, reading, hearing, &c. Fourthly, conſtancy vntill we finde. Fifthly, a loue of the thing found. Sixthly, a care to keepe, and loathneſſe to loaſe it. This whole action is ſhaddowed in the example of *Marie*, in ſeeking vp of Ieſus, Luk. 2, 44. 45. &c.

[**Seeking referred to God, doth containe theſe fiue ſeuerall things.**]

Firſt, that we are either loſt (as all are before their conuerſion) or ſtragled from him (as euery conuerted perſon is, more or leſſe; at one time or other.) Luke 19, 10. Luk. 15, 3, 4. &c.

2 A deſire and care in God, to recouer vs, and to bring vs backe to himſelfe (as an Henne is carefull to gather her Chickens.) Math. 23, 37. *How often, &c.*

3 The offering and continuing vnto vs meanes, that he may finde vs; to wit, his word, Miniſters, bleſſings, corrections, motions of his Spirit, checks of our Conſcience, admonitions of the godly: By all which, wee are ſought vp and called

called to him, as through the whole Scripture manifestly appeareth.

4 His great loue towards vs, being found and recouered. This is expressed in the father of the lost sonne, Luk. 15, 22.

5 Lastly, care to keepe vs still, with vnwillingnes to lose vs againe, Iohn 10, 28. *None shall take them out of my handes*, All these things are shadowed out vnto vs, in him that sought his lost Sheepe, Luk 15, 2, 3, 4, 5. &c.

Seeking (as it is affirmed of Hypocrites and wicked men) is nothing else but the making of a shew, as if they felt a want of God, and his good guifts, & were desirous to finde them; when in truth they seeke not him, for himselfe, but for some other thing, as their owne ease and commodities, &c. Or they seeke other things more then him, or before him, as Worldlings; or seeke him amisse, not in his word, as hereticks; or not in all his word, as hypocrites seeke him: or lastly, they seeke him too late, when hee is not to be found; as the fiue foolish Virgins did, and al secure christians do. Of these and such like Seekers it is written, Prou. 1, 20. *They shall Seek me earely, and shall not finde me.*

[**Not to Seeke his owne wil**] To hate and leaue vndone what pleaseth our corrupt will, that we may do the pleasure of God ceasing from our owne works, to fulfill workes by him commanded, Esay 58, 13. *Not Seeking thine owne will.* Thus godly persons do not seeke their owne pleasure.

2 Not onely to doe what pleaseth himselfe, but ioyntly to doe his owne will, and his Fathers too, Iohn 5, 30. *I Seeke not mine owne will, but my Fathers will*: that is, not mine owne will apart or separate and diuided from my Fathers pleasure. For Christ as the Sonne of God, had one selfe same will with his Father, as they were but one and the same God; and his will as the Sonne of man, though differing in faculty and power (beeing a finite created will) from his diuine will, yet one with it as touching consent and agreement, euen then when it seemed most to dissent. As in Matthew, chap. 26. verse 39. Christ shunned death not with a corrupt will as wee doe, but with a meere naturall affection without sin, such as God had put into his humane nature which by personall vnion was sanctified.

[**To Seeke God**] To aske counsell at his word, concerning both ciuill affaires, and things to be done in Religion, Exod. 18, 15. *The people come*

to

to mee to Seeke GOD. **Hys Face.**

[**To Seeke our owne things**] To bee giuen immoderately to our owne profit; being wholly occupied in caring for our owne commodities, forgetting and neglecting the benefit of others altogether, 1 Cor. chap. 13. verſe 5. *Charity Seekes not her owne things.* Charity breedeth a care of our neighbours goods.

[**Selfe**] Ones perſon, ſoule, and body, Mathew, chap. 22. verſe 39. *Loue thy neighbour as thy Selfe*; that is, ſo well, but not ſo much.

2 Ones wife, Epheſians 5, 18. *He that loueth his wife, loueth himſelfe.*

3 Our reaſon and will, as it is corrupted with ſinne, which cleaues ſo cloſe to vs, and wee make ſo much of it, as if it were our owne ſelfe. Luke 9, 23. *Let him deny himſelfe.* It is the ſame with Epheſ. 4, 22.

4 The mercies of God, or his truth and iuſtice, Eſay 43, 25. *I will put out his iniquity for my ſelfe*, 2 Tim. 2, 13. *He cannot deny himſelfe.* His Mercy and Iuſtice be himſelfe.

[**Selah**] Eleuation or lifting vp, whether of the minde to marke, or of the voyce to ſtraine it, or of both, Pſal. 3, 2. and 21, 2. and often elſewhere. This word for the matter importes an aſſeueration of a thing ſo to be, 2. and an admiration thereat. For the manner, it is a note of ſinging hye, and therefore is vſed onely in Songs and Pſalmes, and that in the end of a verſe commonly, excepting ſome few places, Pſalm. 55, 19, and 57, ver. 3. Hebakuk 3, 3, 9. where it is ſet in the middeſt. The *Chaldea* Paraphraſt, and ſome other Hebrewes haue turned it, (for euer) and *Iunius* ſomewhere rendreth it (plaine) to note euidence; ſomewhere (*Maxime* and *Summe*) to note excellency, as Pſalme 3, 2. and 21, 2.

[**To Sell**] To depart from ſome commodity, in reſpect of a due price that is giuen vs for it.

[**To Sell the truth**] To make ſlight reckoning of it, as men commonly doe of thoſe things which they Sell, Prou. 23, 23. *Buy the truth, but Sell it not.*

[**To Sell all we haue**] To pull our hearts from the things we poſſeſſe, and to be ready indeede to make ſale of them, when Gods glory, and the neceſſity of our neighbour requires it, Marke 10, 21. *Sell all thou haſt, and giue it to the poore*, Acts, chapter 2, verſe 45. and 4, 34.

2 Willingly to depart from and forſake all our ſinnes, both of

of Nature and action, open and secret; and al our pleasures and profits too, which wee cannot hold without sinne, Mathew, chap. 13, verse 44. *Hee selleth all that he hath, and buyeth the fielde where the Treasure was hidde.*

[**To be sent**] In the ordinary and proper signification, noteth an inferior estate to the sender; as in Acts 8. 14, but not so alwaies, as in the sending of the Sonne by the Father, and of the holy Ghost by them both.

[**To Send**] To appoint and put foorth (of fauour) any person vnto some publike function, furnishing him with guifts and authority thereunto. Thus God sent his Sonne to do the office of a Mediator, Gal. 4,4. *God sent his Sonne born of a woman.* Also thus he sendeth Ministers to preach the Gospell, Rom. 10,15. *How can they preach vnlesse they bee Sent?* Ier. 14,14. *I haue not sent them.* Ier. 23,21.

Note, that Christ (as God) did exist and had being, ere hee tooke flesh of the Virgin, being God from euerlasting, begotten of his fathers substance, to whom hee is coeternall, and in time sent into the world, to take our Nature: which confuteth *Arrius, Seruetus, Socinus,* and others, who ascribe vnto Christ a temporary created God-head, making of him a God by Office, not by Nature and Essence.

2 To choose, assigne, or appoint to this end, that they be sent, Iohn 17,18.

3 To appoint a person (in wrath) vnto some publique function, for the which he is not fitted of God: after this sort GOD sendeth forth foolish Shepheards and vniust Princes, for the punishment of Sinners, Esay 10.6. *I will Send him to a dissembling Nation, &c.*

4 To fulfill some promised good thing, or some threatened euill. Thus it is written, that God Sends his Spirit, Ioh. 16,7. *If I depart, I will send him vnto you.* Thus GOD is saide to send the Sword or Famine, &c. Amos 8, verse 11. *I will send a Famine, &c.* 2 Sam. 24. *The LORD sent a pestilence.*

5 To commit some-thing ouer vnto others of trust and charge, Acts 11,30. *They sent it by the hands of Barnabas and Saul.*

6 To direct and dispose some persons, by a secret prouidence to doe something for some such end as by them was neuer fore-thought of. Thus God is said to haue sent *Ioseph* into Egypt, Gen 45,7. and *Saul* to *Samuel*, 1 Sam. 9,16.

[To

[**To send the holye Ghost**] Two things. First, to cause the holy Ghost to bee present by some miraculous visible manner, as when he came downe vpon Christ, Math. 3, 16. and vpon the Apostles, Acts 2, 3. See Acts 18. Ioh. 15, 26. Hereof vnderstand that in Ioh. 7, 36. This kinde of sending was necessary to found the Primitiue Church with signes and wonders, strange and open, to conuict Infidels, that all was done by God himselfe. Secondly, to conuey the Spirit inuisibly into the hearts of the Elect, to make them new men, secretly and mightily inspiring them with new thoughts, motions, and affections, that they may leade a new life, which is the worke of the holy Ghost, purifying the heart, Acts 15, 8, 9.

[**To send the Sword**] To make or cause to come the calamity of warre, bloudy strife, and debate, Mathew 10, 34. *I came not to send peace, but a Sword.* Neither Christ, or his comming, nor the Gospell preached, haue any such end propounded properly, as to cause deadly dissention and warre, (for Christ and his Doctrine in their owne nature, and of themselues tend to peace, & effect peace and attonement betweene God and men, and amongst men mutually one to another) but those wordes in *Mathew* shew what euent doth follow the comming of Christ and his Gospell accidentally through the fault of vngodlie vnbeleeuers, who had rather striue to death against their neereſt of kindred and bloude, then to leaue their Heresies, superstitions, and wickednesse, that they might imbrace the trueth of Gods worde: as lamentable experience in all times and places of Europe, hath abundantly proued, and whereof this Island in our memory hath giuen triall.

[**Sentence**] Iudgement. 2. Corin. 1, 9. *For wee receiued the Sentence of death.*

[**Seraphins**] Elect and good Angels from Heauen, burning like fire, for the purging of the godly, by the calling of God, and the consuming of the wicked like fire, Esa. 6. 2. *Seraphims stood by him.* The serpents which stung the people in the Wilderneſſe, bee called by the same name, and *Prestres* in Greeke, *Incensores.*

[**Serpent**] A Creature so called, being full of venome and subtlety, of all other creatures most contrary and dangerous to mankinde, whereof there be sundry kindes. Gen. 3. 1. *And the Serpent was more subtile then all the Beasts of the Field.*

2 Sathan

2 Sathan, for his deep wilinesse and craft, likened to a Serpent, Reuel. 12,9. *That olde Serpent.* To the wilinesse of his Nature (being exceeding crafty) Sathan hath ioyned the experience of some 6000. years; therefore called [*an old Serpent*] Gen.3,13,15. *O be watchful and pray.* It sign. both Sathan and Serpents.

[**Serpents rote**] *Vzzia* King of Iudah, Father of *Hezekiah*, who like a Serpent did bite and vexe the Philistims, and his son *Hezekiah* more grieuously, like a Cockatrice, Isaiah 14.v. 29.

[**Wise as Serpents**] Such as be prouident and circumspect, (as Serpents be) to see to themselues, that they be not circumvented by crafty ones of this world, Math.10,16. *Be wise as Serpents.*

[**Seruant**] A bondman, one conquered in wars, or bought for money; and in that regard bound to serue him by whom his life was preserued, 2 Kings 5,2. *The Aramites had gone out in Bands, and taken a little Maide of Israel, and shee serued Naamans wife*, Ex.21,2. *If thou buy an Hebrew Seruant*, Ephe.6,5. Colos.4,1. Note. As seruitude came in with a curse, and implieth a spirituall curse, Gen. 9,25. so Soueraignety somewhere is a spirituall blessing, Gen.27,29. See Gen.25,23. & Rom.9.12.

2 Euery faithfull person, beeing bought and redeemed from the bondage of sinne and Satan, to serue and obey God in righteousnesse and true holinesse, Rom. 6,22. *And made Seruants to God*, Luk.1,74.75. *Being delmered from our enemies wee should serue him without feare in righteonsnesse and Holynesse of truth.*

3 One, that serueth and obeyeth God, not onely in the common profession of godlyneesse, but in some particular function and calling. Thus *Paul* calleth himselfe the Seruant of God, Rom.1,1. *Paul a Seruant of Iesus Christ.* In this sence also, Christ is termed the Seruant of his Father, to execute his will (as Mediatour) in working mans Redemption, Esay 53,11. *My righteous Seruant.*

4 One, whom God doeth vse as an instrument and meanes to effect and performe his will in the worke of some particular mercy, or some particular iudgement. Thus *Cyrus* be called the Seruant of God, his Shepheard and annointed, Esa.44.last.45,1.

5 Euery creature of GOD obeying his will, as a Seruant obeyeth the will of his master, Psal.119,91. *For all are thy Seruants.*

6 One

6 One, that is in bondage vnder the Ceremonies of *Moſes* Law, Gal. 4,7. *Thou art no more a Seruant but a Sonne*. Such an one was ſo ſeruant to the Law, as to a Tutor, yet was free by the Spirit of Adoption. One that is a vile ſlaue and ſubiect to others, Gen.9,26,27.

7 One, which is of a baſe minde, hauing meane or no gifts, being a man of no worth or reſpect for good qualities, Eccle.10,7, *I haue ſeene Seruants on horſes.*

8 One, of inferiour condition and low degree, Eccl.10, verſe 7. *Princes walke as Seruants.*

9 One, which ſerueth and miniſtreth to the Church in the duties of Charity, Rom.16,1.

[**Seruant of Righteouſneſſe**] One, who obeyeth God in doing righteous works commanded in his Law, Rom.6, ver.18. *Ye are made the Seruants of righteouſneſſe*, that is, yee liue righteouſly. Such are called the Seruants of God, to teach, that God is ſerued, when righteous workes are done and performed.

[**Seruant of Seruants**] A moſt vile and perpetual ſeruant, for euer enthralled to his brethren, Geneſ.9,25. See Exod. 26,33. Ezra.7.12. Deutr.10. 17.

[**Seruant of ſinne**] One, who of his owne accord, readily obeyeth the deſires and motions of ſinne, Rom. 6, 20. *For when yee were the Seruants of ſin*, that is, when ye liued in ſinne, doing that willingly which it commanded.

[**A fellow Seruant to one**] To be a creature as well as hee, Reu.19,20. and 22.v.9.

[**To Serue**] To ſubmit our ſelues to obey ſuch who are Lords ouer vs, and bought vs with their money, Exod.21, 6. *And hee ſhall ſerue him for euer.* This is done willingly, or vnwillingly.

2 To obey, and doe the reuealed will of God, in the generall calling of a Chriſtian, Heb. 12,28. *Let vs haue Grace, that wee may Serue God.* This is our ſeruice of God, in reſpect of our common vocation, as wee are Chriſtians.

3 To be obedient vnto God by doing readily and conſtantly the duety of ſome publique calling, to the honour of God, and the good of his people, Rom.1,9. *Whom I Serue in the Goſpell of his Sonne*, Acts 13,36. *After hee had Serued his time*, Mat.20,28. This is our ſeruice of GOD, in reſpect of a particular function, 1 Chronicles 28,9.

4 To yeeld our ſelues vnto God, by the inward obedience of the conſcience, witneſſed by

by the outward geſture of the body: in kneeling, bowing, lifting vp eyes and hands to him, as to one that hath abſolute power ouer vs, and knowledge of vs. Math. 4,10. *Thou ſhalt worſhip the Lord thy GOD, and him onely ſhalt thou Serue.* Exod. 20,5. *Thou ſhalt not bow downe to them, nor Serue them.* This is our Religious Seruice of GOD, in his publique worſhip.

5 To ſticke vnto, and to follow the true God, and his true worſhippe, forſaking all ſtrange Gods, or ſtrange worſhip of the true God. Ioſh. 24, 15. *I and my houſe will ſerue the Lord.*

[**To Serue for a wife**] With much patience, pouerty, meekneſſe, and hard conditions to get him a wife, as *Iacob* did. Hoſea 12,12. Gen. 29,20. Gen. 31,40,41. Note this that whereas men vſed of their ſubſtance to giue dowries. Gen. 34,12. Exod. 22,7. *Iacob* out of his pouerty hauing nothing to giue. Geniſis 32,10. giueth his ſeruice to his Vncle for a wife (which ſeruice was hard to him) as *Dauid* with perill of his life gaue 100. foreskins of the Philiſtims, in ſtead of a dowrie. 1 Sam. 18, 23,25,27. This of *Iacob* may be myſticall and applied to Chriſt, whoſe Spouſe is beautifull. Cant. 4, 1, 7. and made him to ſerue. See Eſay 43,24.

[**To ſerue the Lord**] To doe all things according to the will of God, with an earneſt deſire therein to glorifie GOD, making his praiſe the vtmoſt marke of our obedience to his word. Rom. chap. 12. verſe 11. *Seruing the Lord.* If we ſtretch the ſence of this precept yet further, hereby to ſignifie vnto vs, that we ought to ſerue not men, but God: and that the Lord ruleth ouer great and ſmall, that we haue a more full meaning.

Such as doe interprete the Words [*Seruing the time*] intend not thereby, that as Neutrals and Temporizers, wee ſhould change our Religion and behauiour as times doe change, but either to watch the opportunities and ſeaſons of doing good things; or to obſerue what is fitteſt to be done, according to the circumſtance of time, fitting our ſelues thereunto, yet without turning from truth and honeſty, either to the right hand, or to the left: or to conſider how ſhort our time is, vſing this world, as if wee did not vſe it. 1 Corinthians 7. chapter. Or patiently to beare aduerſities, at what time they befall vs. But the firſt reading hath farre more Greeke Coppies, and autho-

authorities of more learned writers, old and new, to confirme and countenance it, as *Beza* and *Paræus* doe write vpon the place.

[**To Serue at the Altar**] To performe the whole Office of the Leuiticall Priest, whereof Oblations or Sacrifices (being a chiefe part) are put for the whole, by a **Synecdoche**, 1 Cor. 9,13. *They which Serue or waite at the Altar, are partakers of the Altar.*

[**To Serue lusts**] To obey wicked motions, by consenting vnto them, or practising them, Titus, chapter 3. verse 3. *Serving diuers Lusts and pleasures.*

[**To Serue our Neighbour**] To apply our selues cheerefully and diligently, to doe him all the good we can, Galath. 5, 13. *Serue one another through loue.*

[**To Serue Riches**] To loue Riches, obeying the couetous desire thereof, Math. 6, 24. *Ye cannot Serue God and Riches.*

[**Seruice**] Businesse, labour, and endeauour about the good and welfare of others, Romans 12,11. *Not slothfull to doe Seruice.*

2 Diuine, religious worship giuen to Idolles, Galat. 4, 8. *Yee did Seruice to them who are no Gods.* Heere is ouerthrowne that Popish distinction of *Latria* (a worship due to God alone) and *Doulia* (a worship peculiar to Saints:) seeing the worship of Idols, is heere called [*Doulia,*] which worde is also elsewhere applied, to signifie the worship of God, Rom. 12, 11. and eleuen times in the Scriptures besides. *Latria* is attributed to God 19. times in the new Testament, & the Greeke Interpreters haue giuen it 9. times vnto God in the old testament, *Doulia* 27 times, as Learned *Paræus* in his Lectures on the Romans, chap. 12, 1. hath obserued.

3 Subiection & obedience, such as Seruants doe owe vnto their bodily Maisters, Eph. 6,7. where in Greeke the Worde is [*Doulia.*]

4 Ministration of almes or releefe vnto the poore Saintes at Ierusalem, Rom. 15,31. compared with Rom. 15,25.

5 Diuine, spirituall, and inward worship, by mortificati on of sinfull lusts, Rom. 12, 1, *Seruice of God.*

[**Seuerity**] The extreame rigour of God punishing his enemies precisely, euen to the vtmost, in most exact Iustice, Rom. 11, 21. *Severity on them that fell.*

[**Seuen**] sig: many times, Gen. 33. v. 3. and 1 Sam. 2,5. Pro. 26,25.

[**To set the Sockets**] Ex. 40,18.

The ſtability of the Church and members thereof, grounded and ſtabliſhed by faith in Chriſt Eſay 33, 20. & 14, 32. 1 Tim. 3, 15.

S. *H.*

[**Shadow**] A coole place ſeruing for bodily refreſhing, in time of great heate.

2 A refreſhing or comfort from God, after, or in ſome hot affliction or great danger, as the Shadow is comfortable to the Traueller in time of extreame heate, Pſal. 91, 1. Thus is God a Shadow, in reſpect of his protection and deliuerances. Eſay 25, 4 and 4, 6. Num. 14, 9. Pſal. 109, 31.

3 Such Inſtruments as God vſeth, to giue comfort and refreſhing by, to troubled and afflicted perſons. Lamen. 4, 20. *Vnder his Shadow ſhall we be preſerued.* Thus good Kings, and godly Rulers are Shadowes.

[**A Shadowe from Heate.**] Gods protection of his people from violence & cruelty of their enemies, to be comfortable as a ſhadow is in time of drought and heat. Eſay 25, 4.

[**The Shadow of death**] Extreme ſpirituall affliction, thorough temptation and ſin. Pſa. 23, 4. *Though I walke through the valley of the ſhadow of death,* that is, the very eſtate of death.

It is a Metaphor, taken from the Sepulcher and ſuch as be buried, who haue not the leaſt ſparkle of light; it noteth extreame calamitie both bodily and ſpirituall. See Eſay 9, 2. Ezekiel 37, 12. Mat. 4, 15.

2 Worldly troubles and calamities, through the cruelty of malicious enemies. Iere. 13, 16. *Whilſt you looke for life, hee turnes it into the Shadow of death and darkeneſſe.*

3 Moſt ſecret naughtineſſe. Iob 12, 22. Alſo feare and terror, Iob 24, 17. and dreadfull darkeneſſe, Iob 10, 21, 22.

The light and comfort of the Goſpell is ſpiritually oppoſed vnto ſhadow of death. Mat. 4, 16.

[**The Shadow of my roofe**] Mine houſe, therein to take his reſt ſafely. Gen. 19, 8. *Seeing they are come vnder the Shadow of my Roofe.*

[**To ſhake Earth**] To moue men vnto great admiration and aſtoniſhment, as it happened at the publiſhing of the Law. Heb. 12, 26. *Whoſe voyce then Shooke the Earth.* A **Metonimie.**

[**As the Shaking of an Oliue Leafe**] That but a few men ſhould be reſerued from the violence and fury of the enemy, euen as when the Oliue is beaten, but a few berries remaine,

maine, and ſcarce a cluſter of Grapes left at the inning of the vintage. Eſay 34,13. *Shall be as the Shaking of the Olive, &c.*

[**To Shake Heauen and Earth**] To moue with admiration both men and Angels, as it came to paſſe at the publiſhing of the Goſpell, through the powerfull might of the Spirit. Heb. 12,26. *I will Shake Earth and Heauen.* See 1 Pet. 1, 12. Acts 2,7. **Metonimy.**

2 To mooue Heauen and Earth, and the Creatures therein, to execute and teſtifie the wrath and puniſhment Diuine vpon the Babylonians for their malice, pride, and cruelty. Eſay 13.13. *I will ſhake the Heauens, &c.* The wrath that ſhould fall on them, is ſpecified and illuſtrated in verſe 14,15. Fiercely purſued they ſhould be, and none (not the neereſt of kindred) ſhould reſcue them.

[**To be Shaken in minde**] To be toſſed and mooued too & fro, with thoughts of doubts, as a Ship with waues in a tempeſt. 2 Theſ. 2,2. *That ye be not ſoone ſhakē in minde*; that is, from the faith of Chriſt which yee know in your minde.

Things Shaken, and not ſhaken] The whole Ceremoniall Law aboliſhed, and the eternall kingdome and Prieſthood of Chriſt. Hebrewes 12, verſe 27.

[**Shame**] An affection which ſpringeth by reaſon of ſome ciuill diſhoneſty or filthineſſe, appearing in the countenance by bluſhing. Gen. 2. verſe laſt. and 3. *They were naked, and were without ſhame.* This is a Shame of face, or naturall ſhame; and it is either of feare that wee ſhould doe diſhoneſtly, or of griefe that we haue done diſhoneſtly.

2 Trouble and perturbation of minde and Conſcience, being grieued and caſt downe at the remembrance of ſinne againſt God. Rom. 6.21. This is ſhame of conſcience, which in wicked men is an euill affection, and part of the torment of Hell: but in the godly it is a good affection, a ſigne and fruite of their repentance. Ier. 31,19. *Ephraim ſmote his thigh, and was aſhamed.* 1 Cor. 15,34. 2 Theſ. 3,14.

3 Making voide, or forgoing that we hope for, whereof followeth ſhame. Rom. 5.5. *Hope maketh not aſhamed*; that is, doth not deceiue & fruſtrate vs, ſo as we neede to be aſhamed.

4 Puniſhment or iudgement from God, which makes the ſinner aſhamed. Ier, 13,26. *That thy Shame may appeare.*

[**Shamefaſtnes**] A grace which well becommeth and beautifieth women, making them of a

modeſt and reuerent behauior, 1. Tim. 2,9. *Deck themſelues with ſhamefaſtneſſe.*

[**In Shape as a man**] A very true naturall man, Philip. 2,7. *And was found in ſhape as a man*, that is, one who in truth had the nature of a man, like other men, ſauing for ſinne.

[**Shed**] The plentifull largeneſſe, or aboundance of Gods grace powred on beleeuers, Romanes 5,6. Titus 3, verſe 6. *Which is ſhedde on us aboundantly.*

[**To Shaue the haire**] Not to cut all away, but to poll in a ſeemely ſort, Gen. 41, 14. It was a ſigne of ſorrow to let the haire grow.

[**Shekel**] Weight: whence our word Skele or Skale to weigh with commeth: It is vſually put for a ſumme of money, and is in worth our Engliſh ſhilling if it be common Shekell. The Shekell of the Sanctuary was in quantity two ſhilling: It weighed twenty Gerahs, and euery Gerah twenty graines of barley by the Iewes Record, Exod. 30, 13. Exod. 38, 25, 26. Gen. 23, 15, 16.

[**Sheepe**] A Creature, ſo called, of a meeke and harmeleſſe Nature, very profitable to the owner euery way, both aliue and dead, Iob. 1, ver. 3. *His ſubſtance was ſeuen thouſand ſheepe.*

2 Such as bee members of the viſible Church, profeſſing to follow Chriſt, Iohn 21, 16, 17. *Feede my Sheepe.* Theſe bee Sheepe by profeſſion.

3 Faithfull Chriſtians, which not onely profeſſe Chriſt, but meekely and in truth ſubmit themſelues, both in their iudgment and affections, to the doctrine of Chriſt their chiefe Paſtour, Iohn 10, 27. *My Sheepe heare my voice, and I know them, and they follow me.* Sheepe by effectuall calling.

4 The elect Gentiles, not yet gathered into the fold of the viſible Church, Iohn 10, 13. *I haue other Sheepe that are not of this fold.* Sheepe of Gods purpoſe and election.

Note, ſ elect before their cõuerſion reſemble ſheep in their euill quality of ſtraying, and vnaptnes to returne to the fold: but after their effectuall calling in three other good qualities, they are like ſheep: 1 in obedience: 2 in patience and meekeneſſe: 3 in fruitfulnes, Eſa. 53, 6, and 7. Iohn 20, 27.

5 A people innocent or harmeleſſe, 2 Sam. 24, 7. *Theſe Sheepe, what haue they done?*

[**Sheepefold**] A Fold wherein to keepe Sheepe ſafe from the wolfe, and other wilde beaſts.

2 The whole Catholike inuiſible Church, conſiſting of beleeuing Iewes and Gentiles,

Iohn 10,16. *That there may be one Shepheard, and one Sheepefold.*

[Shepheard] See Pastor.

[To shew] To declare something by teaching and instruction of the ignorant vnperfectly, Mat.16,12, Acts.19, 28. 1 Cor.12,21. Also to giue a perfect sight and vision of a thing, as Iohn 14,8,9. *Shew vs the Father.* verse 21. And I will shew mine own selfe vnto you. 1 Tim.6,15. Heb.8,15.

2 To giue, to impart, to communicate, to doe, as *I will shew him how great things he shall suffer*, Acts 9,16. This was by offering occasions of trouble, and giuing patience. *Ascend or come vp hither, and wee will shew you a thing*; that is, wee will doe a thing. 1 Samuel 14, 12. *I will shew* (that is, giue) *thee all my good*, Exodus 33,19. *Who will shew* (communicate or impart) *any good vnto vs?* Psal. 4,6. *Thou hast shewed* (that is, done) *vnto thy people hard things*, Psal.59,5. and 70,20. and Iohn 5,20. *And sheweth him all things*, not by teaching him as an ignorant one (for hee is the wisedome of the Father, who made all by him) but by communicating to the Sonne (as essence and nature) so power and faculty to worke diuine workes. Which Christ as Sonne receiued of his Father by eternall generation: as Mediator at his incarnation, God shed (as his loue and heart) so his vertue and might into him.

3 To present and offer something vnto ones sight and view. Mathew 4,8. *And shewed him all the Kingdomes, &c.* Mat. 8,4. Marke 14,15. Iohn 2,18. Iohn 10,32. *Many good workes haue I shewed you:* that is, done in your eyes. Iohn, chapter 20, verse 24.

4 To euidence some hidden thing by outward tokens and works ordained for manifestation of a secret grace, seated in the heart and inuisible. Iames 2.18. 3,13.

[Shield] An Instrument of warre, made for defence, to award and keepe off the blowes of an enemy; an artificiall Shield.

2 Faith, which is as a Shield, to beare off and beate backe the fierce temptations of Satan. Ephes.6,16. *Aboue all take the Shield of Faith.* A spirituall Shield.

3 Diuine defence and protection. Psalme 18, verse 2. *The Lord is my Shield.* An heauenly Shield.

4 Magistrates, being Instruments of safety and defence to good men. Psal.47,9. *The shields of the world belong to God.* An earthly Shield.

[Shiloh] Secundine, or after-

birth, which being peculiar vnto women, noteth him to be that ſeede of the woman, Gen. 3,15. and Sonne of *Mary*, Luk. chapter 1. Geneſis, chapter 49, 10. *Till Shiloh come:* that is, Chriſt made of a woman, Gal. 4, verſe 4.

[**Shiloh**] The proſperer, the ſafe maker, Gen. 49, 10. The Hebrew hath an vn-vſual manner of writing, implying his ſonne and her ſonne, as a Propheſie that Chriſt ſhould be the ſonne of *Mary* the Virgin, of the linnage of *Iudah*. It is in Hebrew the ſecondine or after-birth, to ſignifie that Chriſt did take our infirmities, & brought vs peace and proſperity, euen ſaluation.

[**Ship**] Marriners and Merchaunts which traffique in Ships, Eſay, chapter 23. verſe 14. *Howle ye Shippes of Tarſhis.*

2 The riches, ſtrength, and glory of Gods enemies, Pſalme 48, verſe 7. *Thou ſhalt breake the Shippes, &c.* Eſay, chapt. 2. verſe 16.

[**Shipwracke**] The loſſe, wracke, and ouerthrow of a Ship by tempeſt, or otherwiſe, Acts 27.44.

2 The loſſe or falling from that doctrine which once men did beleeue and profeſſe, 1 Timothy 1, 19. *And concerning faith haue made Shipwrack.* Thou ſhalt breake the Ships of *Tarſhis.*

[**Shoes**] That part of our cloathing which couers and defends our feete from ſtones, thornes, and other iniuries which they are ſubiect vnto, Exod. 3. *Put off thy Shooes.*

2 The Goſpell of peace and attonement, which (being beleeued in) prepareth and armeth the feete, or the affections of a Chriſtian Soule, to goe thorough al difficulties of their way, being many and ſharpe, Canticles 7, verſ. 1. *How beautifull are thy goings with Shooes?* Epheſian, chap 6, 15. *Your feete ſhod with the preparation of the Goſpell of peace.*

[**Putting off Shoes**] Giuing vp ones right to another, Deut. 25, 9. Ruth 4, 7. Alſo it was a ſigne of mourning and humiliation, Eze. 24, 14, 23. and conſequently of ſanctification before God, putting off vncleanneſſe, as the change of other garments ſignified, Exod. 35. and 19, 10. Gen. 35, 2.

[**To Shut vp in vnbeléefe**] To hold all men from their birth faſt bound in the fetters of naturall blindneſſe and infidelity (as it were in a cloſe priſon) till the mercy of God let them looſe by an effectuall calling to Chriſt, Romanes 11, 32. *Hee hath ſhut vp all men in vnbeleefe.* God doeth not worke this by powring

powring vnbeleefe into any mans heart (then ſhould he be-author of ſinne) nor by bare permiſſion, only ſuffering men to fall into vnbeleefe, and to lye therein; neyther yet alone by conuicting them of infidelity through the teſtimony of the Law, by which cometh the knowledge of vnbeleefe and ſinne: but as a iuſt Iudge puniſhing their naturall blindneſſe by giuing them vp vnto Satan, to be carried head-long to greater actuall blindneſſe and vnbeleefe, as hee puniſhed *Pharaoh*, *Achab*, the members of Antichriſt, the Iewes, Romanes, chapter 11, verſe 8. 2. Theſſal. 2. verſe 11. Exod. 8, 15, &c.

[**Shoulders**] ſignif. ſtrength, power and might to adminiſter an Office Eccleſiaſticall and Diuine, Eſay, chap. 9. ver. 6. Or ciuill and humane, chap. 22. v. 21.

[**To Shut vp the Kingdom of Heauen.**] To keepe men from hearing and receiuing the word preached, whereby the doore of the Kingdome of Heauen is ſet open vnto vs, Mathew, chapter 23, verſ. 13. *Becauſe you ſhut vp the Kingdome of Heauen before men.*

[**To Shut vp the words**] To confirme the words to the godly alone, hiding them from others, Dan. 8, 26. and 12, 4. and Eſay 8, 16. That is, locke them vp & keepe as vnder ſeale cloſe the doctrine from Gods enemies, and reueale it to the beleeuers.

S. I.

[**Sicke**] One that lacks bodily health, eyther in whole or in part, Luke 8, 1, 2. *His ſicke Seruant*, Philip. 2, 27. *Hee was Sicke neere to death.*

2 Sinners which doe feele their ſinnes with greefe and deſire of a remedy from Chriſt, Math. 9, 12. *The whole need not the Phyſition, but the Sicke*, verſ. 13. *For I am not come to call the righteous, but the Sinners to repentance.*

[**Sickneſſe**] Ill diſpoſition of the body, Ioh. 11, 4. *This Sickneſſe is not to death.*

2 The infirmities of the ſoule, Math. 8, 27. *He bare our Sickneſſes.*

[**To Sift as Wheate**] By temptations, to aſſault and exagitate, endeuouring by malicious diligence and ſubtlety to ſhake faith out of the heart (as wheate out of a Syue) that nothing may remain but the bran of vnbeleefe and wickedneſſe, Luke 22, 31. *Satan hath deſired to Sift (or winnow you.)* GOD doth Sift & winnow, to purge and cleanſe the heart (as a good

husbandman the Corne,) but Satan doth it to deſtroy and to tread the Corne vnder foot, like rauening fowles and vultures. Thus in one act Satan is vniuſt, and God moſt iuſt, becauſe they had not one end.

[**In the ſight of God**] See **before God.**

[**Out of his ſight**] From before his eyes. Geneſis 23, 4. Death ſo defaceth all earthly things, as the moſt louely things become loathſome.

[**Signe**] Some outward ſenſible thing, whereby ſome other thing is brought to minde. Mathew 16, 1, 2, 3, 4. *Deſiring him to ſhew them a Signe from Heauen. Can ye not diſcerne the Signes of the times?* Geneſis 9, 13. *It ſhall be for a Signe.* Theſe be either naturall or ciuill Signes.

2 Some ſtrange miraculous worke, which (as a Signe) ſheweth foorth Chriſts diuine power. Marke 16, 20. *He confirmed the word with Miracles and Signes.* Theſe be myraculous Signes. Eſay 7, 11. 2 Theſ. 2, 9.

3 A Sacramentall token, to witneſſe the Couenant of free Saluation by Chriſt. Rom. 4, 11. *The Signe of Circumciſion.* Gen. 17, 11. This is a myſticall Signe.

4 Some outward declaration of Gods mercy or iudgment 1 Cor. 14, 22. *Strange tongues are for a Signe.*

[**To binde as a Signe**] To haue a thing alwayes in Sight, or ready in our remembrance. Exo. 13, 9. Deut. 6, 8. *Binde them as a Signe to thy hand.*

[**To giue a Signe**] To foretell a Signe which ſhould afterward come to paſſe, Deut. 13. 1, 2.

[**To make one a Signet**] To haue one alwayes before him on his hand, and in his eye (as a Signet) to care for him, and delightfully to reſt in him, as God doth in Chriſt and all his people. Hag. 2, 24. *I will make thee for a Signet.*

[**Silence**] Quietneſſe, ſubmiſſion, or ſubiection, rebellious affections being tamed and ſubdued, Pſal. 62, 1. *My ſoule keepes Silence.* See Pſal. 4, 4. By Silence and ſtilneſſe is often meant in Scripture, a modeſt quietneſſe of the minde, troublous affections being alaid, as Pſal. 131, 2. and Lament. 3, 26. 1 Tim. 2, 11.

2 A cutting off, or deſtruction. Pſalm. 31, 17. and 49, 12. *Man is like to beaſts, which are ſilenced*; ſo it is read in the originall, by iudgement of the learned; for the Hebrew word ſignifies Silence or ſtilnes, not onely in voyce, but in motion, as the Sunne was ſtill and ſilent when it mooued not, Ioſh. 10, 12,

12,13. And people deſtroyed, are ſaid to be ſilenced. Eſa.15,1. Alſo the Graue or Death, is called Silence. Pſalme 115,17. And things without life, are in the Hebrew phraſe, Dumb, or Silent. Hab.2,19.

[**Siluer**] A precious Mettall, whereof money vſeth to be made.

2 The cheefeſt and choiſeſt perſons in a Kingdome, as Princes, Rulers, and Prieſts. Eſay 1,22,23. *Thy Siluer is turned into droſſe, thy Princes are rebellious.*

[**Not to regard Siluer**] Neither to craue it of the Babylonians, nor to receiue it being offered by them as a ranſome for their life, but to kill all they met with. Eſay 13,17. *They ſhall not regard Siluer, &c.*

[**Simple**] One endowed with a very meane and ſlender wit and capacity. Pro.9,16. *Who ſo is Simple, let him come hither, and he that is deſtitute of wiſedome, &c.* Pſal.19,7. *Giueth wiſedome to the ſimple.*

It ſignifies not onely ſuch as be fooliſh and vnwiſe, as all men naturally be, but ſuch as ſee and acknowledge the ſame, and be ready to ſubmit vnto the word, as the elect doe at their conuerſion. 1 Corinthians 3,18.

Alſo Simple ſignif. fooliſh ignorant perſons being without any mixture of grace or heauenly wiſedome in them. Prou.1,22.

One that hath a plaine heart, void of wiles and wrinkles, hauing not the wit and skill to contriue any miſchiefe or harme to others. Rom.16,19. *As concerning euill, be ſimple.*

This word [*Simple*] in the Hebrew meaneth, one that is eaſily perſwaded or enticed, one credulous and light of beliefe. Prou.14,15. Conſequently it is vſed for (vnskilfull) and applied ſometime to euill perſons, Prou.9,6. and 21,3. Sometime to the good, as Pſa.116,6. The Greek often doth tranſlate it a babe, and ſo Chriſt calleth ſuch. Mat.11,25.

[**Similitude**] Likeneſſe, when one thing is declared by another like it: as Mathew 20, verſe 1.

2 Forme, together with truth of the thing. Romans 8,2. *Made in the ſimilitude of ſinfull fleſh.* Here is meant a true humane Nature, made vnto the forme of our Nature.

[**Simplicity**] Theſe foure things: firſt, faithfulneſſe without deceit, not cooſening the needy; ſecondly, humility without pride, not ſeeking our own praiſe. Thirdly, gentleneſſe without fierceneſſe, not giuing the poore ill language. Fourthly, vprightneſſe without reſpect

ſpect of perſons, not preferring one before another, where neceſſity is equall. Rom. 12, 8. *Let him giue with ſimplicity.* This word is here ſet againſt fraud, couetouſneſſe, moroſity, vain-glory, malignity, partiality, and curioſity, by fiſhing and examining the poore too narrowly, ſeeking pretences and excuſes, as if they had no neede.

[**Sincere**] That which is pure, and without mixture. See **Pure**.

[**Sincere faith**] Vnfained faith which is without mixture of Hypocriſie. 1 Tim. 1, 4, 5. *Pure heart, good Conſcience, Sincere faith, or faith vnfained.*

[**Sincere milke**] The Doctrine of the word, as it is vnmixed with errors, traditions, and hereſies. 1 Pet. 2, 1. *Deſire the ſincere Milke of the word*; that is, ſuch as there is no deceit in it.

[**Not Sincerely**] Without a ſincere and pure minde, though the matter of their doctrine were pure. Phil. 1, 16.

[**Sincerity**] Truth or vprightneſſe, without counterfeiting. 1 Cor. 5, 8. *Keepe the Feaſt of vnleauened bread with Sincerity,* 1 Cor. 16. verſe laſt.

2 Immortality, incorruption, or life eternall. Epheſians 6, 24.

[**Single life**] An vnmarried life, or life of ſuch as liue out of marriage; which none ſtand bound to doe, vnleſſe they can forbeare by ſpeciall guift. 1 Cor. 7.

[**Single**] True, or without guile; it is the ſame with Sincere.

[**Singular**] That which is not common and ordinary, but peculiar and proper to a godly perſon. Mat. 5, 47. *What ſingular thing doe yee?* Here it is taken in good part: but in the euill part, it is put for one conceited and peeuiſh, bent to his owne way and will, without reaſon.

2 That which is excellent and precious. 1 Theſ. 5, 13. *That ye haue them in ſingular loue for their worke ſake.*

[**To Sing as an Harlot**] That the Merchants of *Tyre*, ſhould with faire ſpeeches, and praiſe of their merchandize and ware, draw another to bargaine with and buy of them, as harlots for their lucre do entice with their pleaſant ſongs, yong men to come in to them. Eſay chapter 23, 15.

[**Sinne**] The tranſgreſſion of Gods Law. 1 Iohn 3, 4. *Sinne is the tranſgreſſion of the Law.* The word in Hebrew which is tranſlated ſinne, ſignifieth properly miſdoing, or miſſing of the marke or way: as in Iudges 20, 16. *Men could ſling ſtones at an haires*

haires breadth, and not ſinne, that is, not miſſe. Alſo Prou. 19, 2. *Hee that is haſtie with his Foote ſinneth*, that is, miſſeth, or ſwerueth. In Religion Gods Law is our marke or way, from which when we ſwerue, wee Sinne: therefore ſinne is defined to be tranſgreſſion of the Law, or vnlawfulneſſe. 1 Iohn 3,4.

2 The guilt of ſinne, making vs ſubiect vnto, and worthy of puniſhment. Romans 5. verſe 12. *By one Man ſinne entred into the World, in whom all haue ſinned.*

3 The puniſhment due to ſin. Gen. 4,7,13. *Sinne lyeth at the doore*: and *my ſin is greater then I can beare.* verſe 13. Eſay 24, 20. 1 Pet. 2,24.

4 Both guilt and puniſhment. Gen. 26,10. *Thou ſhouldſt haue brought ſinne vpon vs.* Pſalme 32. verſe 1. *Bleſſed is the Man whoſe ſinne is couered.* Mat. 9,2.

5 Originall corruption, or the prauity and naughtineſſe of our corrupt nature, being prone to all euill. Romans 6, 11,12. *Let not ſinne raigne.* Romans 7,8 And ſo throughout that chapter, Pſal. 51,5, Rom. 3,9,23.

6 Actuall Sinne, when euill thoughts are conſented vnto, and performed in outward deedes. Iames 1,15. *Luſt when it hath conceiued, bringeth forth ſinne.*

7 Any ſinfull act or deede. Rom. 5,12. *By ſinne death entered.* Alſo falſe doctrine, or error in doctrine. Iohn 8,46. by a **Synecdoche.**

8 A continuall courſe of ſinning, or a conſtant ſeruice of ſinne. Rom. 5,15. Rom. 6,15. *Shall wee ſinne, that grace may abound?* Alſo Rom. 6,1. *Shall we continue in ſinne?*

9 A Sacrifice offered, to make attonement for ſinne. 2 Cor. 5, 21. *Hee hath made him to be ſinne for vs.* Exodus, chapter 29, 14. Exod. 30,10. Pſal. 40,6. and often elſewhere, it ſignifieth vnbeliefe, as the Mother-ſinne. Iohn 16,19.

10 It ſignif. falſe doctrine. Iohn 8. verſe 46.

[**Not to haue Sinne**] Not to haue ſo great a Sinne, as contempt of Chriſt and his Doctrine. Iohn 15,22. *Not haue had ſinne.*

[**To loſe Sins**] To aſſure a repentant ſinner of Forgiueneſſe, by applying the promiſes of mercy in the publicke miniſtry. Mathew 16,19 *Whatſoeuer thou ſhalt looſe, &c.* The Papiſts doe build their indulgences vpon this looſing, and their tyranny on binding.

[**Sinne to lye at the Doore.**] Three things. Firſt, that his ſin how cloſely ſoeuer done, yet ſhould

ſhould be made manifeſt, as things which lye before the doore, where all men goe in and out.

2 Secondly, that howſoeuer his conſcience might ſleepe and be quiet after his bloudy ſinne, yet as a ſleeping dog lying at the doore, being awaked by ſuch as tread on him, doth bite and vexe, ſo ſhould horror and biting of conſcience continually moleſt him.

3 Thirdly, that the puniſhment of his murthering ſinne ſhould be ready at hand to take hold of him, ſo as he ſhould not eſcape, though his paine for a time were deferred. The paine due to Hypocrites, is like a Ban-dog at the doore, which is eaſily irritated and prouoked to flye in a mans face, and to teare his fleſh; ſo the deſtruction of ſinners ſhall quickly and certainely arreſt and ſeize on them. Gen. 4, 7. *Sinne lyeth at the doore.*

[**Sinne to death**] The blaſphemy of the holy Spirit, which is capitall, without all recouery. 1 Iohn ch. 5. verſe 16. *There is a ſinne to death, for which yee ſhall not pray.* See **Blaſphemie.**

Note. Sinne to death, is not a ſinne which is committed in the houre of death, but which vndoubtedly bringeth death: like to the phraſe, Numb. 18, 22. but that which *Moſes* ſpeaketh of, is a bodily death; in S. *Iohn* is caried to the death of the ſoule, and that which is eternall.

[**To Sinne**] To breake or tranſgreſſe ſome Commandements of God. 1 Iohn 1, 8, 9, 10. Alſo to offend publiquely, 1 Tim. 5, 20.

3 To follow ſin with pleaſure, not ſtudying to liue holily. 1 Iohn 2, 1. *That yee Sinne not.*

[**To commit Sinne**] Willingly, with the whole will, to fulfill the deſires of luſt and ſin, 1 Ioh. 3, 8. *He that committeth Sinne is of the Diuell.*

To continue in ſinne, to liue in ſinne, to commit ſinne, and to ſinne (ſometime) to ſerue ſinne, to obey ſinne, be *Synonima* or of one ſignification and force, being ſpoken of vnregenerate impenitent ſinners, who in all things be ruled by their owne ſinfull motions, though not without the checke of conſcience and reaſon; yet without any godly ſorrow, or hatred of their ſinnes.

[**To Sinne no more**] To increaſe our care and endeauour againſt our ſins, that the force of them may be weakned, and their number leſſened, and occaſions auoided. Iohn 5, 14. *Goe and Sinne no more*, that is, reſiſt and ſtriue againſt thy ſins, that they

they be not such, nor so many as haue beene: it is a comparatiue speech.

[To destroy Sinne] To beat and keepe downe the power of sin, that it reigne not. Rom. 6,6. *That the body of Sinne might be destroyed.*

2 To teach, that elect persons iustified by Faith, are sanctified by the Spirit to be able to kill the rage of sinne, as they are freed from guilt and punishment of it. Galathians 2, 18. *If I build againe the things* (that is, Sinnes) *which I haue destroyed.* To builde Sinne, is to teach that grace hath abounded, that men may liue in sin: to destroy sinne, is quite contrary, to teach, that such as are iustified by grace, may not serue sinne.

[Not to Sin] To endeuor the clensing our selues from sinne, following holines of life. 1 Ioh. 3,6. *Sinneth not.*

[To Walke in Sinne] To liue securely in a sinfull course. Ephe. 2,2.

[To Sinne against one] To giue him occasion of sinne by our euill example, in word, or deede. Mat. 18,15. *If thy brother Sinne, or trespasse against thee.*

[To haue cloake for Sinne] To haue somthing to pleade for excuse, Iohn 15,22.

[No Sinne] No such great Sinne.

[Sinner] Euery man, being subiect to Sinne, and to the transgression of the Law. Luke 18,13. *God be mercifull vnto me a Sinner.* Thus all men be sinners. Rom. 5,8. *When wee were Sinners.*

2 The Gentiles, which be strangers from the Couenant of God. Galathians 2. verse 15. *And not Sinners of the Gentiles.* Thus Heathens onely be Sinners. In this respect, they which be borne of God, be said not to Sinne. 1 Iohn 3, verse 9.

3 One that liueth in sinne, and maketh a trade of sinning, hauing Sinne reigning and raging in him. Iohn 9,31. *GOD heareth not Sinners.* Mathew 11, 19. Psalme 51,13. Psalme 1,1. *That standeth not in the way of Sinners.* Romans 5,7,8. Thus wicked men onely are sinners. Which name is vsually giuen to such as be giuen to sinne, and haue the course of their life sinfull, therefore *Salomon* opposeth good men and Sinners. Eccles. 9,2.

4 One wounded with a sence and feeling of Sinne, hungering after Gods mercies in Christ. Mathew chapter 9. verse 13. *I came to call sinners to Repentance.* Thus the godly be Sinners.

[To be a Sinner to one] To be guilty as a violator of his faith and

and promise, and to bee punished accordingly, Gen. 43,9.

[**Sinners of the Gentiles.**] Such as from their progenitors and birth were strangers from God his Couenant, being not borne of Gods people, but of Aliens from the Commonwealth (or Church) of *Israel*, as all the Gentiles were before the Resurrection of our Lord; Otherwise, euen the Iewes were borne in Sinne, and by Nature the children of Gods wrath, as well as others, Galat. 2. verse 15. *Not Sinners of the Gentiles.*

[**Sinners in the sight of the Lord**] Such as sinne openly, declaring their sinnes impudently, without any reuerence of diuine Maiesty, or of men in earth, Genes. 13,13. *They were great Sinners in the sight of the Lord.* Thus *Tremellius* reads it. See Genes. 6,11. *Corrupt in the sight of God*, that is, impudent offenders.

[**Sinfull Nation**] A people addicted and giuen to sinne, daily sinning out of an habit, (not in some few acts) whereby they are wholly disposed to sinne, and can doe nothing but sinne, Isaiah 1,4. *Ah sinfull nation.*

[**Sion, or Mount Sion**] An hill in the Citty of Ierusalem, whereupon the Temple was built. Earthly Syon, as a Type and Figure of another Syon, Psalme 125, 1. Syon, was the name of an high mountaine in Ierusalem, on the top whereof, was a strong Forte, which the Heathen Iebusites kept by force from *Israell* vntill *Dauids* daies, Iosh. 15,63. 2 Sam. 5, 6. 7. but he tooke it from them, fortified, and called it *Dauids* Citie, 1 Chro. 11. 4,5,7. Neere vnto this was Mount *Moriah*, whereon *Salomon* did build the Temple, 2 Chr. 3,1. whereupon Ierusalem was called the holy City, Nehe. 1,18. Es. 51,1. and 48,2. Mat, 4,5. and Syon is named the Lords holy mountaine which he loued, and where hee would dwell, and from which the Law should come foorth; therefore was it a figure of Christ his Church, Ioel 3, 17. Psal. 78,60. Esay 2,3. Psal. 132 13, 14.

2 The visible Church of God heere on earth, Psal. 51,20. *Be fauourable to Syon*, and 129, 5. *As many as beare ill will to Syon.* Before the comming of Christ, the visible Church was onely among the Iewes, and was signified by Syon, as the most excellent place: where the Israelitish Church did vse to assemble to worship GOD, Esay 39, 20.

3 The Celestiall Citie, heauenly Syon, most excellent for glorie, and permanent for stablenesse

blenesse, like to a Mountaine which is high and firme, Reu. 14,1.

4 The company of beleeuers heere on earth, of what Countrey soeuer, Ioel 2. verse 22.

[Daughter of Sion] The Church which was wont to bee assembled in the Temple built vpon Mount Syon, Iohn 12, 15.

2 The women which dwelt in Ierusalem, where Mount Syon was seated, whether single or married, Esay chap. 3. ver. 16.

[Sir] A terme of reuerence giuen to Teachers and men of authority and wealth, Iohn 12, 21. *Sir, wee would faine see Iesus.* Thus *Sarah* called *Abraham*, Sir, or Lord, 1 Pet. 3,5.

[Syrtes] Perillous places in the Sea, like vnto whirl-pools. Acts 27, 17. *Fearing lest they should haue fallen into Syrtes.*

[Syria] In Scripture is deriued from Aram, & Assiria from Ashur, Gen. 10.

[Sister] A Daughter of the same father; so was *Marie* to *Martha* & *Lazarus*, Iohn 11. 1. *And her Sister Martha.* A Sister by nature.

Note. See Gen. 26, 7. A Sister sig. a neece, as nephew is meant by a brother. See Gen. 13,8. & Gen. 20, 2, 12. she was not *Abrahams* naturall Sister, nor of halfe blood as some doe thinke, but his brother *Harans* daughter, sister vnto *Lot*, called also *Iscah*, Sister vnto *Milcah*, Gen. 11, 29.

2 A Kinswoman; so was *Sarah* to *Abraham*, Gen. 12, 10. *Say thou art my Sister.* Also, Math. 13,56. *His Sisters, are they not with vs?* A Sister by affinity and consanguinity.

3 Euery true Christian that doth the will of God, Math. chapter 12. verse 50. *Hee that doth the will of my Father, is my Brother and Sister.* A Sister by profession, 1 Corin. 9. verse 5. One of the same religion.

4 Any thing that is deere vnto vs, and to which wee are neerely ioyned in loue and affection, Prouerb. 7,4. *Say vnto wisedome, thou art my Sister.* A Sister by affection of loue.

5 The Church, to be gathered out of the Gentiles, Cant. 8, 8. *Wee haue a little Sister.* A Sister by spirituall vnion with Christ.

[Not to take a wife to her Sister] Not to take one wife to another, or not to haue at once two wiues. This sentence condemneth *Bigamie* and *Poligamie* hauing two or more wiues together, Leuit. chap. 18. verse. 18. *Neither shalt thou take a wife to her Sister to vexe her:* that it is the true meaning of these words, (as I haue rendred it)

it) may appeare by these following reasons: first, because marriage with our wiues Sister is by proportion forbid inverse 16. of this chapter. Secondly, to wrest the reasons added here vnto any purpose saue monogamy or hauing one woman for wife at once, were violence to the Text. Thirdly, because elsewhere the second wife (when the first was liuing, is tearmed a vexer or prouoker, (*angens seu æmula.*) 1 Sam. 1, 6. Fourthly, if hauing of more wiues then one at once, be not prohibited in this Text, it should be no where in Scripture forbid, saue to the King. Deuter. 17, 16. Lastly, Christ. Math. 19, 5. *Paul*, 1 Cor. 6, 16. and 7, 1. Also Malachy 2, verse 15. And *Chalde* paraphrast on Ruth, chapter 4. verse 6. be most faithfull Interpretors of this Law.

[A Sister a woman] A Sister a wife. 2 Cor. 9, 5. The word Woman being placed after a Sister (as it is in all Greeke copies and Sirian paraphrast) must signif. a wife, or else there were in the Apostles speech an absurdity.

[To Sit] To rest after labor. Iohn 4, 6. *Iesus being weary, sate thus vpon the Well.*

2 To haue Dominion & Rule (whereof sitting is a Token.) Mathew 19, 28. *And Sit vpon Seats, and iudge the twelue Tribes of Israel.* Reuelation 20, 4.

[Sitnah] Hatred, spitefulnesse, as *Azek*, in the former verse signifies contention or strife. Genesis 26, verse 20. Of this word the Diuell hath his names Satan.

[To Sit in the dust] To fall from high estate and degree, to the lowest and poorest condition. Esay 47, 1. *Come downe, and Sit in the dust.*

[To Sit in heauenly places.] To possesse heauen in Christ our head, and by hope to looke to possesse it in our owne persons. Eph. 2, 6. *And hath made vs Sit in heauenly places.*

2 To be a co-partner aud fellow of Gods soueraignty and power. Eph. 1, 20.

[To Sit at the right hand of God] To partake with God, in the fulnesse of his glory, Maiesty and Rule, ouer all Creatures, as Christ onely doeth. Psal. 110, 1. Eph. 1, 20. *And set him at his right hand in heauenly places.*

Christ as touching his diuine essence and maiesty is in Heauen, but not locally shut vp and enclosed there, onely because it is there most eminent & apparant: whereas his humanity is in heauen, as in the proper place, so as hee is not here in earth; else were his body an imagi-

imaginary, and no true body, (which ſtill holdeth naturall properties, though it haue caſt off naturall infirmities) & then his aſcenſion were a fiction, and no true and reall action.

2 To haue part in the bleſſedneſſe and glory of heauen, with God, by his free mercy. Math. 20,23. *To Sit on my right hand ſhall be giuen, &c.* Mathew 25, verſe 32. *To them on the right hand.*

3 To continue, dwell, abide. Pſalme 2,4. and 132,14. 101,6,7.

4 To company and haue familiarity with one. Pſalme 26, 4,5.

[**To Sit in the Temple of God**] To rule and command in the Conſcience or the Church, where God alone ought to ſit as chiefe Ruler. 2 Theſ. 2,4. *He Sits as God in the Temple of God.*

[**Sixe troubles**] Sundry and many afflictions, from al which God will deliuer the vpright man. Iob 5,19. *Hee ſhall deliuer thee in ſixe troubles.*

[**Slacke**] One, that lingereth and puts off to doe a thing beyond the appointed and due time. 2 Pet. 3,9. *God is not ſlacke*; that is, he is not one that neglecteth his ſeaſon, to come later then he ſhould. God is not ſuch a Slacke one.

[**To Slander**] To raiſe and giue out an euill report of others, to their reproach. Pſal. 15,3. *Hee that Slandereth not with his tongue.* Pſal. 50,20. One may ſlander his neighbour, in ſpeaking the truth of him, if it be done with a minde to diſgrace and hurt his name, by diſcouering his faults.

[**To Slay a ſlaughter, or to kill beaſts**] Either to offer ſacrifices or to make a feaſt, which is the generall meaning of this phraſe, as Gen. 31,54. 1 Kings 1,9. Numb 22,40.

[**Sleepe**] The binding of the ſences, to giue the body reſt after labour. Eſter 6,1. *His ſleepe went from him.* Pſal. 3,5. *I Slept, and roſe againe.* Pſal. 4,8. This is Natural Sleep, which is the reſt of the body in the bed.

2 Sinne, ruling and ouerruling in mens hearts, which makes the ſoule ſecure and ſenceleſſe of God, as if it were aſleepe. Rom. 13,11. *It is now time we ſhould ariſe from Sleepe.* Epheſians 5,14. *Awake thou that Sleepeſt.* This is ſpirituall ſleepe, which is the reſt of the ſoule in ſinne.

3 Negligence and careleſneſſe, more or leſſe. Mat. 13,35. *While men Slept.* Mathew 25,5. *While they Slept.* This is alſo the Sleepe of the Chriſtian ſoule,

ouertaken with some security, thorough abundance of peace and pleasures. It is a sleepe of ease, securitie, and prosperitie.

4 Death, or dissolution of the soule from the body. Dan. 12,2. Acts 7,60. and 13,36. Iohn 11,11,14. 1 Cor. 11,30. 1 Thes. 4,14. *And some Sleepe.* This is mortall sleepe, the rest of the body in the graue. It signifies quietnesse and rest of minde voide of carking care. Psal. 127,2.

[**To Sleepe**] To rest; Secondly, to sinne and liue securely. Thirdly, to dye. Thus men Sleepe, as before is shewed.

2 To be slow, and put off long to helpe one out of trouble. Psalme 44,23. *Why sleepest thou, O Lord?* Thus God is said to Sleepe.

[**Slight of men**] The cunning and craftinesse of corrupt Teachers and heretiques, like vnto that slight and cogging whereby Dice-players vse to deceiue such as they play withall. Ephes. 4,14. *By the Sight of men.* M. *Beza* iudgeth, that the Apostle heere doeth borrow his speech from Gamesters and Dice-players, yet hee referreth it vnto the vncertaine cases, whereby both false Teachers, and their followers are vnconstantly tossed, finding no stay for their minde to rest on: like boats tossed vp and down with waues, and like to the vncertaine casts at Dice, and doubtfull euent of Dice-players, who are euer vnsure what chaunce they shall haue, or what will be the issue of their game; euen so vnstable and restlesse are false Teachers.

[**To Slip**] To faile in some duetie towards GOD, or our Neighbour, or our selfe. Psalme 73. verse 2. *My foote had wel-nie slipt.*

[**Slow to anger**] One loath to punish, deferring his vengeance. Psalme 103,8. *The Lord is Slow to anger.*

[**Sluggard**] One that is idle, louing ease and bodily rest. Prouerbs chap. 6. verse 6. *Goe to the Pismire, O Sluggard.*

2 One that is careless and negligent in the duties of godlinesse. Prouerbs 23,13. *The Sluggard saith there is a Lyon in the way.*

S. M.

[**To create Clouds & Smoke**] To raise vp vnlooked for helps and aydes for defence of his owne people in *Babylon*, as sometime he did protect them in the wilderneſſe, by a clowd in the day, and fire in the night. Esay 4,5. *The Lord will create*

create a Clowd,&c. See Exodus 13,21 and chapter 14.verſe 19. 24. Gods protection whereby hee defendeth his owne in affliction and dangers, is elegantly ſet forth by many Metaphors, of Clowde, Smoake, flaming fire, ſhadow, place of refuge, couering, Eſay 4,5,6. by Tower, Buckler, Shielde, Fortreſſe,Horne,&c. Pſal.18, 1,2. and Pſal.144,1,2,by ſuch heaping vp of words, the all-ſufficiency of Gods protection is ſignified.

[**Two Smoaking firebrands**] The two Kings, one of Syria, the other of Iſrael, ſo called, becauſe Fire-brands quickely are put out, and can doe no great hurt; ſo the anger of theſe two Kings againſt Iudah ſhould be vaine and ſhort. Eſay 7, verſe 4. *Feare not the two tailes of theſe Smoaking Fire-brands.*

[**To Smell**] To accept and take fauourable.Geneſ.8. verſe 23. *GOD ſmelled a ſauour of Reſt.*

[**To Smite**] To ſtrike one with the hand, or with a Rod. Mathew 26, 27. *They Smote him with a Rod.* Alſo to Chaſtiſe. Ieremy 5,3. Eſay 5. verſe 25.

2 To witneſſe ſoule-griefe and ſorrow for ſinne. Ieremie 31,19. *And Ephraim Smote his Thigh.*

3 To kill. Gen.32,11. *Leſt he will come to Smite me.* Gen. 14,5,17.and Exod.2,12.It ſignifieth to oppreſſe tyrant-like. Eſay 10,20,24.

[**To Smite with blindneſſe**] To ſtrike and plague men with darkeneſſe, not of bodily eyes onely, but of minde, to troubling their wits, and dazeling their ſight. Geneſis 19,11. *And hee Smote them with blindneſſe.*

[**Smoake**] The reeke and vapour ariſing out of the fire, being hurtfull vnto the eyes, and ſodainly vaniſhing to nothing.

2 The vnſtable and vaniſhing condition of the Wicked. Pſalme 37,20. *Euen with the Smoake ſhall they conſume away.*

3 A ſloathfull Meſſenger, who is as irkeſome and greeuous to him that ſendeth him, as Smoake is to the eye. Prou. 10,26. *As Smoake to the eyes, ſo is a Sloathfull man to him that ſends him.* Alſo a mighty King, *Ezekiah*,bitter as Smoake. Eſa. 14,31.

4 The hot and fierie anger of God, againſt the Wicked. Pſal 18,8. *Smoake went out at his Noſethrils.* Eſay 6, 4. *Filled with Smoake*; that is, the great wrath of God was abundantly declared.

5 A viſible ſigne and

Token of Gods presence. Esay 4,5. *A Cloud and Smoake by day.*

S. *N.*

[Snare] A Ginne or Trap, to catch some-thing in priuily.

2 Some secret assault of an enemy. Psalme 91,3. *From the Snare of the hunter.*

3 Sinfull temptations of Satan and worldly lusts, wherein sinners are intrapt and held fast, as Birds in a snare, 1 Timothie 6,9. *They that will be rich fall into temptations and Snares.* 2 Timothy 2, 26. *And come out of the snare of the diuell.* Also reproachfull words, 1 Timothy 3,7.

4 Worldly riches and pleasures, which to the wicked, (thorough their owne fault) prooue Snares, by Gods iust iudgement. Psalme 69, 22. *Let their Table be made a Snare.*

5 The hurt and ruine which commeth from Christ, to such as doe not beleeue his promises. Esay chapter 8, verse 14. and 15.

[Feare, pit, and Snare.] All manner of euils, fearefull, & dangerous, the feare wherof is worse then the thing feared: sodaine and vnlooked for mischiefe, as the falling into a pit, whereof one is not aware: and such calamities out of which a man shall not escape, as there is no getting out of a snare. Esay chapter 24, verse 17. *Feare, and the Pit, and the Snare are vpon thee, &c.*

S. *O.*

[So] In such sort, or such wise. Mathew 20,26. *But it shall not be So among you,* that is, not in such sort and fashion, as it is with earthly Princes.

2 Likenesse, or vnlikenesse, when it is a note of comparison, Luke 17,26. *So shall it be in the dayes of the Sonne of man.*

3 A condition to be performed. Rom. 8,18. *If so be ye suffer with him.*

[Sobriety] A power or gift, enabling men to vse moderately all lawfull pleasures of this life, and to refraine from all vnlawfull. Titus 2, 12. *To liue Soberly, iustly, and godly.* 1 Peter 5,8. *Watch, and be Sober.*

2 The moderation of the minde in the vse of inward guifts, without pride or swelling against others. Rom. 12,3. *Be wise vnto Sobrietie.* Acts 26, 25. *I speake the words of truth and Sobriety.*

[Sojourner or forreiner] Properly one that dwels in a strãge Country, & hath no possession of

of his owne there, as *Abraham*, Gen. 23,4. Alſo Heb. 11, 13, 14,15. But by a figure euery one of Gods people be ſo, though they haue poſſeſſions, ſo *Dauid* acknowledgeth, 1 Chr. 29,16. Pſalme 39,13. and the Law taught men ſo much. Leuiticus 25,23. and the Goſpell teacheth vs the ſame for our eſtate on earth. 1 Peter 2, 11. for here wee haue no abiding Citie, but looke for one aboue. Hebrewes 11. and 13. Thus ſaith *Baſill*, that ſoiourning is our temporarie abode, ſignifying not a ſetled life, but our tranſlating and paſſing on to a better. Pſal. 15,1.

[**Sold**] That which paſſeth ouer to the poſſeſſion of another, who with his money hath purchaſed the property and vſe of it. Acts 5, 1. *Sold a poſſeſſion.*

[**Sold vnder ſinne**] A bondman, or one in bondage to ſin, as a ſlaue bought with money, is bond to his Lord: Regenerate perſons are ſuch in part. Rom. 7,14. *I am carnall, Solde vnder ſinne.* But the wicked are ſuch wholly. 1 Kings 20, 21. *Thou haſt Solde thy ſelfe to doe wickedneſſe. Ahab* was a voluntary bond-man vnto ſinne, fulfilling the luſts of it with greedineſſe. *Paul* was vnvoluntary, being forced to doe the will of ſinne; for he did the euill which hee hated and would not haue done, becauſe hee was regenerate in part. Romans 7. verſe 15,16.

[**Some**] The greater number or more part. Romans 3,3. *What though ſome did not beleeue.*

[**Spirituall Songs**] Such Songs or ditties as are not like carnall ſongs of drunkards, but ſpirituall for the matter as well as for the affection of the ſingers. Epheſ. 5,19. *With Pſalmes, Hymnes, and ſpirituall Songs.* Pſalmes be ſuch holy things as beſide the voyce, are ſung with the inſtrument, as Harpe, Lute, &c. Hymnes be Songs containing the laud and praiſe of God onely, and are ſung either by voyce alone, or by inſtrument alſo. Songs containe beſide praiſes of God, doctrines, propheſies, exhortations, thankſgiuing. The vſe of muſicke is to be allowed euen publiquely in Churches, ſo as theſe three apoſtolicall conditions be well obſerued: firſt, that men ſing with the heart. Secondly, ſpiritually. Thirdly, to the Lord: that is, to edification in godlineſſe, and vnto Gods glory. Therefore popiſh abuſe of Muſicke to the hinderance of edification, ſhutting out Sermons by long confuſed chaunting, and in a ſtrange tongue, cannot be defended by this place of

Paul. In Esay 12,2. & Exo. 15,2. Song is put for matter and argument of Song.

[**Song of degrées**] A Song of ascensions, or of heights; that is, a Psalme to be sung with an high voyce, as the Leuites are said to praise GOD with a great voyce on hye. 2 Chron. 20,19. Or this phrase and title noteth the excellency of the Song, for graue, pithy sentences. Sundry other wayes is this title vnderstood, as of the staires or steps (which by degrees) went vp into the house of the Lord, whereon the Singers should stand: or of comming vp from Babylon. Ezra 7,9. Fifteene Psalmes together are thus entituled, from the 120 vnto the 135.

[**Song of his beloued**] A Song purposely made and written by the Prophet vnto the honour of Christ, the Husband & Bride-groome of the Church whose friends the Prophets were especially. Esay 5,1. Iohn 3,29. Iohn 15,14.

[**Sonne**] Any man-childe begotten in lawfull Marriage: as *Isaac* to *Abraham*. Gen. 22,8. *My Sonne.*

2 A Nephew or a Grandchilde. Gen. 46,7. Gen. 31,43. *These sons are my sonnes.* 2 Sam. 19,24. *Miphibosheth* the sonne of *Saul.*

3 One that lineally descendeth from the loynes of another. Mathew 1,1. *The Sonne of Dauid*: that is, one of his posterity.

4 A childe, either Sonne or Daughter. Rom. 8,17. *That wee are the Sons (or Children) of God.* Also verse 18. Reu. 21,7. *And he shall be my Sonne.*

5 One spiritually begotten by the preaching of the Gospell. Titus 1,3. *Titus my naturall Son.* 1 Tim. 1,2,3. *So euery true Christian may be called the Son of his Pastour, which begot him to God.* It noteth three things; first the age of *Titus*, a young man. Secondly, *Pauls* fatherly affection. Thirdly, the effect of the Gospell regenerating *Titus* and *Timothy.*

6 One that hath the affection of a Sonne, and submitteth himselfe to another, as a Sonne to his Father. Phil. 3,22. *Hee hath beene with me, as a sonne with his father.* Prouerbs 3,1. *Hearken my Son.* So is euery good subiect a Sonne to his Ruler. Iosh. 7,19. Also Christ the Sonne of God and *Mary. Esay* chapter 9. verse 6.

7 Some most excellent creature of God, as an Angell, or some other. Cant. 2,3. *So is my beloued among the Sonnes.*

8 A Successor, one who succeedeth or commeth after another in gouernment. Thus it is written, that *Iehoiakim*, begat

gat *Ieconiah*, and his brethren. Math. 1, 11. A Legall, and not a Naturall Sonne. *Ioseph* in Luke 3. verse 23. is named the sonne of *Heli*, that is, his sonne in law; for the kindred of Christ on the Mother side, is by *Luke* rehearsed by ascending to *Adam*.

9 One which is so called *Ironice* in derision, because he falsly boasted to be a Son, when he was not. Luke 16, 25. *Sonne, remember that thou, &c.*

10 One of the Kings stocke and family. Mat. 17, 26.

In Math 17. verse 26. where Christ saith, that the sonnes or children are free from tribute: if it be meant of sacred Tribute due to the Temple, then it did belong to Christ as Lord of the Temple: if it be taken of ciuill Tribute, which Romãs as Lords of Iury by conquest did challenge; euen this also did rather belong to Christ then to the Romans, because hee was the Sonne of *Danid*, of the Kings linage and race.

The cause why the Tribute is laid downe for *Peter* alone, and not for any of the rest of the Apostles, was not to commend a mystery of *Peters* supremacy as chiefe in power ouer the rest, this is a popish fancy; but for that Saint *Peter* had an house and family in that City wherein Christ abode, so had not the rest. Moreouer, paying of Tribute was a Token not of superiority, but of subiection. Lastly, it would be considered how vnlike vnto *Peter*, the Pope of *Rome* his fained successor is; for hee exacteth Tributes of Kings & people, but paieth none; thus the weapons which Popery hath to defend it selfe, doe rather fight against it, then ought maintaine it.

[**Sonne of Dauid**] Christ which was promised to *Danid*, and was to come out of his loynes, lynage, & stock, as Mat. 20, 31. and often elsewhere. Christ first promised to come of *Adam*, then of *Abraham*, then of *Isaac*, then of *Iudah*, lastly of *Danid*; whose person & kingdome was a type & figure of Christ and his kingdome, so Psalme 2. throughout.

[**One like the Sonne of man**] One in the figure of Christ, God and man in one person. Daniel, chapter 10. verse 13, *One like the Sonne of Man came from the Clouds, &c.* This comming from the Clouds, signifieth his God-head, and his man-hood is signified by his name (the Sonne of Man:) he is said to come to the Ancient of dayes, when he ascended to his Father, at whose right hand sitting, he receiued glory, dominion, and a kingdome euerlasting, not perishing and fading

like the earthly Kingdomes, verse 14.

[Sonne of God] One begotten of the substance of God, by an vnsearchable and eternall generation. Mathew, chapter 3. verse 17. *This is my well-beloued Sonne.* Iohn, chapter 1, verse 14. *As the glory of the onely begotten Sonne of God.* This is a Sonne by Nature; and thus Christ alone is the Sonne of God, according to his Diuine Nature: other be Sonnes by adoption and fauour. *Arrians* denie this, most falsly and impudently.

2 The man Christ, or the Man-hood of Christ, which is the Sonne of God by the grace of personall vnion, being vnited vnseparably to the person of the Sonne of God. Luke, chapter 1, 35. *That holy things which is borne of thee, shall be called the Sonne of God.* A Sonne by grace of personall vnion.

3 One that is taken of fauour to be a Sonne, being by nature a Childe of wrath. Iohn chap. 1, 12. Galathians 4, 5. Romans 8, 14. *As many as are led by the Spirit, they are the Sonnes of God.* Thus euery true beleeuer is a Sonne, by grace of adoption.

4 One framed and made after the Image of God, in perfect righteousnesse and holinesse. Luke 3. verse last. *Adam the sonne of God.* Thus *Adam* was the sonne of God, a sonne by Creation. In this sence also, the Angels are the Sonnes of God. Psal. 89, 6.

5 One that comes of godly Parents, and is a worshipper of the true God outwardly, though not in truth. Gen. 6, 1. *The sonnes of God saw, &c.* This is a Sonne by profession onely.

Creatures are the sonnes of God commonly, the Saints be his sonnes specially, but Christ is his Sonne singularly.

[Like the Sonne of God] One of excellent and as it were diuine fauour and beauty. Daniel 3, 25. *Like the Sonne of God:* that is, as an Angell: for Angels were called the Sonnes of God; thus our Geneua note, but the former is better: The latter seemeth right by the verse 28.

[God hath giuen his Sonne] That God most freely out of his fauour and eternall mercy (without all respect of our workes and merits) hath bestowed his Sonne vpon vs, to be our Sauiour. Romans chapter 8. verse 32. *God spared not his Sonne, but gaue him for vs.*

Note. Sonne is called branch in Scriptur. Gen. 49, 22. because he

ſprings from his father, as a branch from a tree: and ſo yong ſmall and tender branches are called daughters, Gen. 49, 22.

[**Sonnes of death**] Perſons appointed to dye, or worthy to dye. Pſal. 79, 11. 1 Samuel 20, 31. Deut. 25, 2. Pſalm. 102, 21. And ſon of perdition, 2 Theſ. 2, 3.

This word Sonne in Scripture beſide other ſig. is put for euery yong thing, as for a yong Vine, Pſalme 80, 15. and for young Lambes, Pſal. 114, 4, 6. It is Sonnes in the Hebrew, and 147, 9. Sonnes in the originall, which we tranſlate young Rauens.

[**Sonnes of my people**] Citizens.

[**Sonnes of men**] The poſterity of *Cain*, ſo called, for that they ſauoured more the things of men then the things of God, and were more induſtrious in humane inuentions, then religious deuotions.

[**Sorrow**] A naturall affection, whereby the hart is greeued, in reſpect of ſome euill thing which troubleth vs, *Gen.* 37, 34. *And ſorrowed for his Son a long ſeaſon*, Gen. 42, 38. *Ye ſhal bring my gray head with ſorrow to the Graue.* This is a naturall Sorrow.

2 A greefe ariſing out of the feare of puniſhment, breeding deſperation vnto death, 2 Cor. 12, 10. *Worldly ſorrow cauſeth death.* This is worldly Sorrow. Alſo it ſignifies ſinne, which bringeth ſorrow, Eccleſ. 11, 10.

3 The greefe and diſpleaſure of minde, which we feele, for offending God our merciſull Father, by our ſins, 2 Cor. 7, verſ. 10. *Godly ſorrow cauſeth repentance to life.* This is godly Sorrow.

4 Miſery, which is cauſe of Sorrow, Reuel. 21, 4. *No more crying, nor Sorrow.* A Metonimy of the effect for the cauſe.

[**Sorrow of death**] A death full of Sorrow, both of body and minde, Acts 2, 24. *He looſed the Sorrowes of death.* Deadly Sorrowes, ſuch as a Woman is tormented with in her trauaile: theſe were looſed by Chriſts victory ouer, and deliuerance from death, which for a time helde downe Chriſt, as one oppreſſed by thoſe deadly Sorrowes.

[**Sonne yonger**] Geneſis 9, 24. ſig: not *Canaan* as *Theodoret* thinketh, but *Cham* the Father of *Canaan*, who is called yonger, not in manners as *Ambroſe*, nor comparatiuely, in regard of *Sem*, (as *Peterius*) nor for that he loſt his elderſhip by ſinne, (as *Chryſoſtome* writeth) but in yeares; for he was borne after *Iaphet* and *Sem*, who is named firſt, as Gen. 5, 32. chap. 6, 10.

10. to note his dignity being § child of God, type of Christ, and father of holy Kings, &c.

[Sothsayers] Certaine Diuiners or Magitians, which by obseruation of the starres, take vpon them to foretel the euents of humane matters, Esay 2, 6. *They are Sooth-sayers.* Some deriue this word of (*Haanan*) which signifies a Cloud, because these kinde of men by the chattering and flight of birds in the Clouds & ayre, do marke what things will happen vnto men. Others fetch it from the Hebrew worde *Haáin*, (an eye) to signifie Astrologers, which obserue seasonable times for doing of matters without either diuine or naturall cause: see the punishment appointed to such, Leuit. 20, 6. The greatnesse of the paine shewes it to be no light crime.

[Souldier] One that fighteth in war against a worldly enemy, Acts 10, 7. Luke 7, 8. *I haue Souldiers vnder me.*

2 A spirituall Warriour vnder Christ, against sinne and Satan, 2 Tim. 2, 3. 4. *Suffer affliction as the Souldier of Iesus Christ.* Such is euery Christian, but especially the Ministers of Christ.

[Soule] That spirituall and best part of man (which is distinguished from the bodye) whereby wee vnderstand and discourse of things, Gen. 2, 7. Math. 10, 28. *Which is able to destroy body and soule.*

2 The whole man, consisting of body and soule, Rom. 13, 1. *Let euery soule be subiect, &c.* Ezek. 18, 20. *The Soule that sinneth shall dye:* by a Synecdoche of the part for the whole, Gen. 46, 26, 27. Gen. 27, 4. Also 1 Pet. 1, 9. and 1 Pet. 2, verse last, *Bishop of your soules.* Deut. 4 15. Luke 12, 19. Gen. 14, 21. Psal. 107, 9. 1 Pet. 3, 20. Acts 7, 10. Prou. 27, 7. and 15, verse 15. Iames 1, 21. Psalme 19, 7. Note that the soule is named, because 1. therein properly is the Image of God: 2. it is first conuerted: 3. and first glorified.

3 The will and affections, whereof the soule is the seate, Luke 1, 46, 47. *My soule doth magnifie the Lord,* 1 Samuel 18, 1. *The Soule of Ionathan was knit to the Soule of Dauid,* 1 Th. 5, 23. Gen. 34, 8. A Synecdoche of the whole for a part, Heb. 4, 12.

4 Life, Psalme 16, 10. *Thou wilt not leaue my soule in hell;* that is, suffer my life to bee alwayes oppreste with death, Psa. 7, 2. *Lest hee deuoure my soule.* And often else-where in the Psalmes, Soule is put for Life, for a mans person and selfe: by a Metonimie of the cause. The soule being cause of life, Iob 2. 6. Math. 2, 20. Prouerb. 12, 10.

1 Kings

1 Kings 19,10. Pſalm.63,10. Exod.4,19. Gen.12,13. and 14,21. Gen.27,4,5. and 44, 30.

5 The breath which men breathe in and out, Acts 20,10. *His Soule is in him.* It ſignifieth alſo the corps of a perſon deceaſed, Leuit.21,1,11. Numb. 5,1. Alſo 9,10.

Soule in Greeke, hath the name of breathing and reſpiring, and therefore ſometime is vſed for the breath, Iob 41, 12. It is the vitall ſpirit that all quick things mooue by; therefore beaſts, birds, fiſhes, and creeping things are called in Gen.1, 20, 24. *Liuing ſoules*: and this ſoule is ſometime called the Blood, becauſe it is in the blood of quicke thinges. Gen.9,4. Leuit.17,11. It is alſo often put for the life of the creatures, ſo for ones ſelfe, perſon, and whole man.

6 God himſelfe, Prou.6,16 *Yea, his ſoule abhorreth ſeuen.*

7 A ſenſible and reaſonable creature, ſuch as man is, Gen. 2, 7.

Soule (in the Hebrew and Greeke tongue) is often found to ſignifie the carcaſe or dead body of a man; alſo any liuing thing: as in Leuiticus 19, 28, and 21, 11. Reuelations 16,3,

[**To lift vp the Soule**] ſign: To deſire, and couet, as Pſalm. 24,4. and Ieremy 22, 27. or to behold a thing diligently, and attentiuely, Pſal.123,2.

[**Soule and fleſh**] Chiefe Gouernor & Captaines which be the Soule and life of an Army: Alſo the common Souldiers, which be as the body therof, Eſay 10, v.18.

[**To ſmite in Soule**] ſignifieth, To Smite one dead, ſo as to take away his life, Geneſis 37, 21. The like phraſe in Ieremy 40, 14. Deuteronomy 19,6,11. in Numbers 35,11, 15. it is ſaid, *Smite a ſoule*: and in Leuiticus 24,17,18. where ſoule is put for life of man or beaſt, and Smiting is vſed for killing, Gen.4,15.

[**South**] Dry and barren places, thorough the extreame heate of the Sunne, in ſuch Regions as lye South, being parched and ſcorched with the great ardent heat of the Sunne, and the Riuers dried vp, and all left deſert and deſolate; ſuch were Gods people in their captiuity, & therefore deliuerance was as welcome and gratefull to them, as to ſee Riuers runne freſhly in deſert waſte Countries, and as eaſie to God as to ſend ſtore of waters into drye ſoyle, Pſa.126,4. *As the ſtreams in the South.*

[**To Sowe**] To ſcatter ſeede in the earth, that it may grow and bring foorth fruit, Math.

13,ver.3. *The Sower went out to Sowe.*

2 To disperse worldly goods among the poore, 2 Corin.9,6, *Hee that soweth sparingly, shall reape sparingly.*

3 To distribute the word by preaching, Luke 8,5. *And as he Sowed, &c.*.

4 To bury a dead body, 1. Cor. 15,42,43. Buriall places bee the seede plots which will yeeld a ioyfull harueſt at the resurrection.

[**To Sowe iniquity**] To performe and doe wicked workes with diligence and pleasure, Prou.22,8. *Hee that Sowes Iniquity shall reape affliction.*

[**To Sowe to the Spirit**] To doe good workes by the helpe and aide of the Spirit; or to bring foorth the fruites of the Spirit, Gal.6,8. *If ye Sowe to the Spirit*; that is, if ye doe wisely and carefully giue your selues to spirituall exercises, that yee may bring foorth fruites of the Spirit, to which end yee are to spare no cost vpon your Teachers.

[**To Sowe in teares**] To serue God through afflictions and beauinesse, Psalm. 126,5. *They which Sowe with teares, doe reape with ioy.*

[**To Sowe, and to Reape.**] To declare the promises concerning Christ to come, and exhort men to beleeue in the Messiah, which should be sent into the world: thus the Prophets did like Seed-men: also to perswade men to receiue this promised Messiah, being already come & giuen to the world: thus did the Apostles collect into the Christian Church, and gather to Christ (like reapers) such as by the seede of the Prophets Doctrine had beene entred into some knowledge of Christ, Iohn 4,36,37,38. *That both hee which Soweth, and hee which Reapeth, may reioyce together.* Such as were somewhat instructed about Christ, by the doctrine of the Prophets, were brought to maturity and ripenesse by the more cleere and full manifestation of Christ by the Apostles, who as they were much holpen by the precedent labours of the Prophets, who had plowed, broken vp, and sowed the field to their hands: so now the Ministers of Christ in this age are greatly furthered by the labours of the Apostles; we reape what they sowed. Note further, the Apostles to be called Reapers, in respect of the Iewes, but sowers or seede-men, in respect of the Gentiles, who had neuer before heard the Gospell & name of Christ, 1 Corin.9, verse 11. 1 Corinth. 3,6. Romanes 15, verse 20.

[**Sower**] An Husbandman, which

which ſoweth and manureth his ground.

3 A Miniſter, who diſperſeth the Seed of the word, Mat. 13, verſe 7. *The Sower went out to Sowe.*

S. P.

[**Span-long**] A ſhort time or ſmall continuance, Pſalme 39,6. *Thou haſt made my daies as a hand-bredth, or Span-long.*

[**To Spare**] To forbeare ſuch as haue ſinned with offence to others, not cenſuring them, 2 Cor. 13,2. *If I come, I will not ſpare.* Thus man Spareth man.

2 To hold backe correction from ſinners, Lamen. 3, verſe 42 *Thou haſt not Spared.* Thus God Spareth man.

[**To Speake not of himſelfe**] In the doctrine of ſaluation, to teach nothing but what his Father had before ſpoken in the Scriptures of the Law and the Prophets, Iohn 14,10. *I ſpeake not of my ſelfe.* In like ſence it is written of the Holy Ghoſt, that he ſhall ſpeake nothing of himſelfe, Iohn 16,13. Becauſe hee ſhould teach nothing to the Chriſtian Church after Chriſts aſcenſion, but what Chriſt himſelfe had firſt taught in the Scriptures of the Euangeliſts and Prophets; therefore Chriſt ſaith, He ſhall receiue of mine, and ſhew to you. How honeſtly then doth the Church of Rome pretend to ſpeake by the Spirit, when ſhee ſpeakes contrary to Chriſt?

[**To Speake things earthly and heauenly**] To teach the doctrin of the Goſpell by compariſons taken from earthly things, ſuch as be beſt knowne vnto vs, and not nakedly and barely in a ſublime and lofty ſtile, Iohn, chapter 3, verſe 12. *If I ſpeak vnto you earthly things, &c.* Heere is no compariſon of the things themſelues, for Chriſt alwaies taught thinges diuine and heauenly, which belonged to the Kingdome of God; but of the manner of teaching theſe things which in Chriſt was done familiarly in our owne word and phraſe, by ſimilitudes taken from matters wherewith we are beſt acquainted: whereas he had been able to haue fetch'd reſemblances from the height abone, and depth below, yet he took them from things terreneand in common vſe, as water, winde, fire, ſalt, ſeede, plough, leauen, &c. A good patterne for teachers; for Chriſts forme of teaching was beſt, fitteſt to breed vnderſtanding and beleefe.

[**To Speake**] To vtter ſome word with our mouth, thereby to expreſs the inward thought, Geneſis 34, 2. *And hee Spake kindely*

kindely to the Maide.

2 To declare, witneſſe, and ſignifie ones minde by another, Pſalme 62, 12. *God ſpake once or twice* Ieremy, chapt. 10, verſe 1. Exodus, chapter 20, verſe 1 *God ſpake theſe words, &c.* Thus God ſpeakes by his Angels, Miniſters, Word, Workes, and Signes.

God ſpeakes not Grammaticall wordes onely (bare ſounds) but true ſubſiſting things. That which with vs the ſpeech ſoundeth, the ſame with God is a ſubſtantiall thing: it was Light, Sunne, Moone, Earth, Sea, Fiſhes, *Peter, Paul*, &c. When God ſpake and ſaid, *Let them bee.* Our Grammar is to giue names to things already created. God his Grammar is to create and make to bee, what hee doth once name or ſpeake of. If he ſay, Receiue thy ſight, beleeue, repent, the blinde ſee, the infidell beleeueth, the ſinner turneth. Therefore Gods ſpeech is not naked words, but reall eſſential things.

3 To vtter ſome weighty thing with deliberation, Pſalm. 49, 3. *My mouth ſhall ſpeake of wiſedome.*

4 To preach, Acts 14, 1. *He ſo ſpake as many beleeued*, Acts 11, 20. *They ſpake to the Græcians, and preached the Lord Ieſus.*

5 To confeſſe with our tongue before men, what we beleeue with our heart before God, Pſalme 116, 16. *I beleeued, therefore I ſpake*, 2 Corin. 4, 13. *We beleeued, therefore we ſpake.* It is vſed alſo for confeſſion of ſinne, and acknowledgement of feare and infirmity, Gen. 45, 15. Exod. 19, 19.

6 To entreate or pray God for our ſelues or others, 1 Sam. 1, 12, 13. *For Anna ſpake in her heart*: and verſ. 16. *Of the abundance of my griefe, haue I ſpoken hitherto.*

7 To thinke or muſe vpon a thing. The thought of the heart is an inward ſpeech; and the word of the mouth, is as a thought outward or vttered, Marke 5, 28. *For ſhee ſaide, If I may but touch. &c.* Math. 9, 3. *They ſaide, or ſpake within themſelues.*

8 To work and effect ſomething, Hebrewes 12, verſe 24, *The bloud of Chriſt ſpeaketh better things.*

9 To bid, enioyne, and command as an Apoſtle, by the authority which Chriſt hath giuen mee, Roman. 12, 3. *For I ſay.*

10 To declare and make plaine ſomething which was ſaide before, Galat. 4, 1. *Now I ſay, &c.* That is, what I did ſpeake before of *Moſes* Law, being our Schoole-maiſter to Chriſt,

Christ, I doe thus vnderstand & desire more to manifest vnto you by a new name, and a new similitude of a Tutor or Gouernor.

[**To Speake of himselfe**] To bee author of that which hee speaketh; such an one will glory in his owne inuention, as if he see more then another, Ioh. 7.v.18.

[**He saith in Osee**] God spake by the mouth of *Osee* the Prophet, as it is written, that God spake in the mouth of all his holy Prophets, Luke 1,70. and in Matthew 22, 43. *Dauid in spirit called him LORD.* It is then the Spirit speaketh in the Prophets and Apostles, Rom. 9,25. *For he saith in Osee*: See the like, Rom. 9, 15, 17. Gal. 3, 22. Romanes 11, 32. Marke then that Scriptures are of diuine authority, and doe not receiue their authority from the Church, whose office is, faithfully to interpret them, and to preserue them from corruption. Secondly, that they haue a voyce, and are able to iudge and determine controuersies, not being dumbe, as Iesuites cauill.

[**To Speake and Iudge**] To reprehend, accuse, condemne, punish, Iohn 8. v. 26.

[**Thou sayest it**] It is so, or I am hee: compare Mathew, chapt. 26, verse 64. with Marke 14, verse 62. Thus Christ gaue example of modesty, how to answere, when without arrogancy we cannot speak directly.

[**Speed**] Successe, good or ill, 2 Iohn 10. *Neither bid him good Speed.*

[**To Spew**] To distaste, loath, and detest; or with loathing to reiect one, Reu. 3, 16. *I shall Spew thee out of my mouth.* A speech borrowed from a stomacke euil affected, which perbreakes & casteth vp that thing which offends it, and is loathsome to it.

[**Spices**] The graces and fruites of the Spirit mentioned in Galathians 5. Which for their comfortable taste and delight, are likened vnto Spices, Cant. 4, 16. *That the Spices may flow out.*

[**Spiders web**] A vaine or trifling thing, which is of no value nor strength, Esay 59, verse 5. *And weaue the Spiders web.*

[**Spirit**] The winde or ayre, breathing or blowing vpon vs with might, and secretly, Iohn 3, 8 *The Winde or Spirit bloweth where it listeth.*

2 The whole essence of the God-head, as it is common to all the three persons, Ioh. chap. 4, verse 24. *God is a Spirit*, Romanes, chapt. 1, ver. 5. 1 Tim. 3. verse last. 1 Pet. 3, 18. Hebrewes

brewes, chapt. 9, verſe 4. Iohn 6, 63. Heere the Spirit ſignifieth the diuinity of Chriſt, and conſubſtantiall eſſence with his Father: but in the latter end of this verſe it ſignifieth the manner how to eat Chriſt his fleſh, to wit, by the Spirit giuen into our harts; and namely by faith, which is the firſt fruits of the hearts of Gods children: The word Life which is ioyned to Spirit, noteth out the end of ſuch Spirituall feeding; namely, that they might not alwaies here as they imagin'd liue but a life indeed euerlaſting in the Heauens.

3 The third perſon in the Trinity, 1 Iohn 5,6. *That Spirit is truth*: and verſe 7. *Inſpiring all good thoughts in our hearts*, Math. 28,19.

The third perſon in Trinity is called Spirit, eyther beeing breathed (as it were) and proceeding from the Father and the Sonne, who breathe and mooue our hearts by it: or by a Metonimie of the effect; or becauſe hee breatheth where hee liſteth; or becauſe hee ſtirreth vp ſpirituall motions in the hearts of beleeuers, purifying and quickening them, Luke, chapter 1, verſe 35. Or becauſe hee is a ſpirituall, inuiſible, and corporeall Eſſence. Alſo hee is called [Holy,] becauſe hee is ſo by nature moſt holy. Secondly, by effect, the ſanctifier and worker of all holineſſe in the creature. Againe, he is called a Perſon, becauſe whatſoeuer belongeth to a perſon, as to vnderſtand, to will, to giue, to call, to do, to ſubſiſt of himſelfe, dooth agree to the Spirit, who appeared in viſible ſhape. Luke, chapter 3, verſe 22. Acts, chapter 2, verſe 3. Gaue the Apoſtle ſundry tungs Acts, chapter 2, verſe 11. Hath will and power to worke and beſtow in the Church, the gift of Tongues, of interpreting Toungs, of Myracles, of Faith, of Healing, of Propheſie, &c. 1 Corinthians, chapter 12, ver. 8,9,10, 11, 12. which cannot be attributed to any quality or motion created. Laſtly, it is called the third perſon, not in order of time, or dignity of nature, but in order and manner of ſubſiſting, Matthew, chap. 5, verſe 7.

4 The guifts and graces of the Spirit, Luke 1, 15. *Iohn was filled with the Spirit*. Alſo Acts, chap. 6, verſe 5. and 2, 18. 1. Cor. 14, 32. Gal. 3, 2. *Receiued you the Spirit*? And elſe-where often. A Metonimie of the cauſe for the effect, 2 Kings, chapter 2. verſe 9. Numbers, chap. 11, verſe 17.

5 The worke of the Spirit; to wit, the new quality of holineſſe, created by the Spirit in the

the hearts of the elect, Gal. 5, 17. *The Flesh lusts against the Spirit.* Also verse 25. *If wee liue in the Spirit, let vs walke in the Spirit,* Rom.8,1. This is a supreame worke of the Spirit, peculiar to the elect. Also it signifieth the vertue of the Spirit, or diuine power quickning the flesh and manhood of Christ, and all beleeuers which spiritually feede on his flesh by faith, Iohn 6. vers. 63. It is the spirit which quickneth, the flesh (by it selfe or alone without the operation of the holy Ghost, &c.) In the latter end of this verse, Spirit signifieth the organe or instrument whereby the Spirit giueth life, also spirituall.

6 An excellent and most singular efficacy and working of the Spirit vnto the sanctification of Christs humane nature, filling it with holinesse aboue measure, Rom. 8,2. *The Law of the Spirit of life, which is in Christ Iesus*; that is, the work of perfect holinesse wrought in the manhood of Christ, by his owne liuely quickening Spirit, which is like a Law, mightily gouerning and moderating.

7 The spirituall workes of the Gospell, being set against the carnall shadowish Ceremonies of *Moses* Law, Galathians 3, 3. *That after you haue begunne in the Spirit.*

8 An inferior worke of the Spirit; generally and sleightly enlightening and reforming the reprobate, 1 Sam.10, 10. *The Spirit of God came vpon him,* 1 Thes. 5.19. *Quench not the Spirit.* Heb.6,4. *And were made partakers of the Holy Ghost.* This is an inferiour work of the Spirit, common to the elect, with many reprobates.

10 The motions of the minde stirred vp by the Spirit, Psal.51,11. *Renew a right Spirit within me,* Rom.8,14. Luk.9, 55. Iudg. 3,10. *And the spirit of the Lord came vpon him*; that is, he was stirred vp, or mooued by the Spirit, to doe that he did.

11 Good or wicked instinction or inspiration of the Spirit, Mathew, chapter 22, verse 43. *How did Dauid in the Spirit?* Acts, chapter 28, verse 25. Luke, chapter 2, verse 26. *It was declared to him by the holie Ghost,* 1 Corinthians, chapter 14, verses 14,15,16. Ephesians 2, verse 2.

12 That which is spirituall or pure, Iohn 3,6. *That which is borne of the Spirit, is Spirite*; that is, cleane, holy, and pure; like to the cause whereof it springeth.

13 Reuelation of the Spirit, 1 Corin.2,12. *By the Spirit we know what things are giuen vs*

of GOD. For the Spirit reueales the hidden things of GOD. Verſe 10. Alſo Reuelation pretended to come from the Spirit, 2 Th. 2, 2.

14 An holy Angell, Heb. 1, 14. *Are they not all miniſtring Spirits?* Alſo it ſignifies a wicked Angell; to wit, the Deuill, Luk. 11, 26. *He tooke ſeuen other ſpirits.*

15 The ſoule of man, Luke 23, 46. *Father into thy hands I commend my Spirit*, 1 Pet. 3, 19. *And preached to the ſpirits that are in Priſon*; that is, to the ſoules which were in the Priſon of hell, now at this time, when *Peter* wrote this Epiſtle; but were aliue, at what time the Sonne of God did preach vnto them by his ſeruant *Noah*. For in hell there is no place of preaching or repentance.

From this place of *Peter* the Papiſts gather, that Ieſus Chriſt after his death deſcended into hell in his ſoule, by his preaching to deliuer from thence ſuch as were ſhut vp in that part of hell called *Limbus Patrum*, as in a priſon, alſo to releaſe diuers out of the payns of Purgatory. This Collection howſoeuer backed by antiquity and authority of ſome of the Fathers, (as Saint *Auguſtine* namely) yet it is erroneous and falſe, as will appeare by theſe reaſons following. For first, heere is (in *Peter*) no mention of Chriſt his ſoule, or of his deſcending, but of his Spirit; whereby cannot bee meant his ſoule, becauſe the Apoſtle ſpeakes of that Spirit of Chriſt whereby hee was quickened and raiſed vp from the dead, verſe 18. But that Spirit which raiſed Ieſus from the dead, was his diuine power & God-head, or diuine nature, heere ſette againſt his fleſh, which ſignifieth his humane nature. Indeed none is reſtored from death to life, but his ſoule muſt be ioyned to his body, yet can ſ ſoule no more conioyne it ſelfe to the body, then at firſt it could create it ſelfe. Wherefore that which made Chriſt aliue again, was not his humane ſoule, but his diuine power, as it is written. *Him God raiſed vp*, Acts 2. Alſo Rom. 1. 4 Againe, what ſence is there to reſtrain Chriſt his preaching in hell vnto the dayes of *Noah*. Were they onely in *Limbus* or Purgatory? 3. This text of *Peter* doth ſpeake of diſobedient ſoules, not of godly ones. 4. Here is no one ſillable at al of their deliuerãce; & truth is, they of whom *Peter* ſpake, are yet kept in the priſon of hell for their obſtinacie. Fiftly, in all the Scriptures, priſon is not found to ſignifie a place to containe the godly in.

Sixtly

Sixtly and laſtly, al that is written by *Peter*, is no more but that Chriſt of olde time, went and preached through his Spirit or God-head by *Noah* his ſeruant to the Spirits or ſoules which are now in hel, but were aliue at what time *Noah* did preach vnto them. This ſence of the place is ſo cleere, as diuers popiſh Diuines doe yeeld to it. *Thomas Aquinas* reiecting their opinion, which ſay, Chriſt preached in hell, telleth vs, it is better expounded of the Operation of Chriſt his Godhead, from the beginning of the world. Of this mind are the ordinary gloſſe, *Lyranus* and *Andradius* to, as Learned *Rainolds* affirmeth. *Beda* alſo, with *Athanaſius*, interpret this Text of Chriſt his preaching to them who were vnbeleeuers, before the floud, as *D. Fulke* writeth in his anſwere to the Rhemiſts, on this Text.

16 That high and noble faculty of mans ſoule, called the vnderſtanding or minde, with the moſt inward cogitations thereof, Luke 1, 47. *My Spirit reioyceth*, Rom. 12, 2. *Be renewed in the ſpirit of your minde*, 1. Theſſ. 5, 23. 1 Cor. 2, 11. And in all places where Spirit and Soule are mentioned together. An vnregenerate perſon hath but a ſoule and a body: but a ſpirituall man borne from aboue, hath a Spirit, Soule, and body. Not that any new part is added to the ſoule of a newborne childe of God, but a new ſpirituall quality is wrought in it, Iohn 3, 6.

17 Purpoſe, thought, will, and conſent, 1 Cor. 5, 3. *But preſent in Spirit.* Alſo ver. 4.

18 With all the heart, or with a true affection, Rom. 1, 9. *Whom I ſerue in my ſpirit*, that is, cheerfully, & with a good will, not for gaine or vaine-glory, but from his heart. Matthew 5, 3. It is put for opinion or affection.

19 The conſcience ſanctified and renewed by the ſpirit, Rom. 8, 16. *Gods ſpirit beareth witneſſe with our ſpirit*, that is, to our ſanctified conſcience.

20 The dreames and deuices of men, couered and cloaked with pretence of ſpirituall reuelation, 2 Theſſ. 2, 2. *Nor be troubled, neither by Spirit, nor by word.*

21 The ſpirituall and ſincere worſhip of God, void of carnall ceremonies & hypocriſie, Iohn 4, 24. *Muſt worſhip him in Spirit and truth*, Phil. 3, 3.

22 The Goſpell, 2 Cor. 3, 6. *Hath made vs able Miniſters of the Spirit.*

23 One, that pretendeth to haue the guift of the Spirit to do the office of a Prophet and Teacher, yet indeede hath it

not, 1 Iohn 4, 1. *Beleeue not euery Spirit.*

24 Doctrine, deliuered by him, which is endued with the gift of the Spirit, for instruction of the Church, 1 Iohn 4,2. *Euery spirit which confesseth that Iesus is come in the flesh, is of God.* Heere is meant, both doctrine and person that brings it.

25 Spirituall exercises, of Prayer, Meditation, Hearing, &c. Gal. 6, 8. *Hee that sowes to the Spirit*, that is, he that exerciseth himselfe in spirituall duties.

26 Skill of working in gold, Siluer, Iron, and Brasse, Exod. 31,3. *Whom I filled with the Spirit of God.*

27 Liuelinesse, quicknesse, and greater zeale of godlinesse then in other men, to the end they may bee examples to lead others in the way, 1 Tim. 4. 12.

28 A strange tongue by the gift of the Spirit, 1 Cor. 14, 15. They doe erre which interpret this eyther of voice, or breath, or blinde intentions.

[**Spirits**] The most inward and secret conceptions and thoughts of the Soule, 1 Cor. 12. 10. *To another discerning of Spirits.*

[**Euill Spirit**] Fury, rage, & madnesse, stirred vp by some diuell sent of God, to vex wicked *Saul* for his disobedience, 1 Sam. 16, 14.

[**Spirit of adoption**] An effect of the holy Spirit, to witte, a witnessing vnto the beleeuers that God hath adopted them, and taken them for his Children, Rom. 8, 15. *Ye haue receiued the Spirit of Adoption*, that is, the Spirit which witnesseth vnto you your adoption to be Gods children.

[**Spirit prayeth**] That it teacheth or causeth the faithful to pray, suggesting good desires and motions, and stirring vp affiance and feruency in calling on God, Rom. 8, 27.

[**To be borne after the Spirit**] To bee borne into this elementary world, by the vertue of Gods promise, and after a spirituall manner, and not by ordinary course of nature, Gal. 4, 29. *Persecuted him that was borne after the Spirit*, that is, *Isaac* & the children of the true Church.

[**Borne of the Spirit**] One regenerate and borne into the Christian world by the holy Spirit, the author of our Newbirth, Iohn 3, 6. *That which is borne of the Spirit.*

[**Earnest of the Spirit**] See **Zeale, and Earnest.**

Spirit of feare] An effect of the Spirit, to wit, feare and terrour wrought in the hearts of men by the holy Spirit, in the ministery and preaching of the Law, reuealing our sinnes, and Gods

Gods wrath due vnto them, Rom.8,15. *Ye haue not receiued the ſpirit of feare againe*, 2 Tim.1 7. This is the work of the Spirit in vnregenerate men.

Thus the Spirit of a ſound minde, the Spirit of wiſedome and meekeneſſe, the Spirit of knowledge, the Spirit of grace and prayer, the Spirit of Propheſie, and ſuch like, ſignifie ſeuerall effects, workes, and gifts, together with the author and cauſe, which is the holy Spirit infuſing them: and on the other ſide, the Spirit of Pride, Couetouſneſſe, fury, vncleanneſſe, and the like doe ſignifie theſe vices, and the diuell that wicked Spirit the author of them.

[**To grow or be ſtrengthened in Spirit**] By little and little (as other children) to attaine the vſe of reaſon, that hee might bee like vs, Luke 2,40. *Hee was ſtrengthened in the Spirit*, Eſay 7,15.

[**Spirit of the Son**] Not the giuing of the holy Ghoſt to the ſon, but the breathing and proceeding of the Spirit from the eſſence of the ſonne, as well as from the Fathers, alſo that the ſon giueth the Spirit, Iohn 16,7.14.

[**To beginne in the Spirite**] By the ſpirituall efficacy of the Goſpell to enter vpon the ſeruice and pleaſing of GOD; ſuch as had done thus, were not to looke for perfection by outward ceremonies and naturall ſtrength endeuouring to keepe the Law, Galathians 3, 3. *Hauing begun in the Spirit, &c.*

[**Feruent in the Spirit**] A Chriſtian ſoule, made earneſt in dueties of Chriſtianity thorough the powerable motion of the holy ſpirit ſtirring vs vp to vehement and zelous endeauours, Rom. 12,11. *Feruent in Spirit.* When as any matter concerning Gods glory, or the ſaluation of our ſelues and others is in hand, wee may not then behaue our ſelues ſloathfully or coldly, Reuelation 3, 16.

[**One body, and one Spirit**] Our beeing conioyned into a moſt ſtraight corporation by one Spirit knitting many members in one, Epheſ.4,4. *There is one body, and one Spirit.* That which is one, may not be diuided by hatred, diſcord, ſchiſms, hereſie.

This word [Spirit] when it is oppoſed vnto the [Fleſh] it ſignifieth one quality, to wit, the grace of regeneration, or whatſoeuer is in man renewed by the holy Ghoſt, Galathians 5,17. and when it is ſet againſt the Letter, it ſignifieth another quality, to wit, the operation and efficacie of the ho-

ly Ghoſt, engrauing and writing in mens hearts, the Doctrine of the Goſpell and Law, 2 Corinthians 3, verſe 6. and ſometime it noteth the Vertue, trueth, and end of ſome outward ſigne which ſeuered from ſuch end, is called the Letter, Romanes, chap. 2. verſe 27.

[**Spirit of the Gods**] A Diuine force and vertue, Gen. 41, verſe 37. *In whom is the Spirit of Gods.*

[**Holy Spirit**] That Spirit of God, which in himſelfe is moſt holy, and worker of holyneſſe in all others, Epheſ. 1, 13. *Yee were ſealed with the holy ſpirit.*

[**To be led by the Spirit**] To follow the direction of the ſpirit, hauing his good motions for the guide and gouernour of our whole life, Roman. 8, 14. *They they are ledde by the Spirit, are the ſonnes of God.*

Note the ſpirit is ſaid in holy Scripture, as Iud. 6, 14. and 14, 6. to come vpon one, when he doth ſome noble, rare, and worthy act: euen as the wicked ſpirit is ſaid to enter into *Iudas* when he did ſome notable and exceſſiue wickedneſſe, Iohn. 13, 27.

[**To liue in the Spirit**] To be quickened (hauing beene dead in ſinnes) with the Spirit to Godward, to be able in ſome meaſure to pleaſe him by an holy life, Galat. 5, 2. *If ye liue in the ſpirit.* Whereas ſome vſe to demand whether the Spirit bee in the faithfull onely, as touching his guift and operation, or alſo by his eſſence and ſubſtance; I doe iudge, that ſeeing he neuer leaueth his owne gifts but is euer preſent with his owne workes, to preſerue and continue them, as it is ſaid, hee doeth continue with the faithfull for euer, therefore his owne perſon, not his graces alone, is with and in the godly.

[**Spirit lusting against the flesh**] See **Luſt.**

[**Ministring of the Spirit.**] The preaching of the Goſpell, wherby God giueth his quickning Spirit, working the life of Grace in the elect, 2. Corinthians 3, 8. *How ſhall not the miniſterie of the Spirit bee Glorious?*

[**Spirit of Grace**] The work of the Spirit, making the elect partakers of that Grace, which Chriſt hath purchaſed, Zachary chapter 12, verſe 10. *And I will poure vpon the houſe of Dauid, and vpon the Inhabitants of Ieruſalem, the Spirit of Grace.*

[**Meaning of the Spirit**] Inward ſighes, and earneſt deſires, proceeding from the inſtinct of the Spirit, Rom. chap. 8, 27. *Know the meaning of the Spirit.*

[**Reu-**

[**Newneſſe of the Spirit**] Such a new life, as becomes them whom the Spirit hath renewed; or a new and holy life wrought by the Spirit of God, Romanes 7, verſe 6. *That wee ſhould ſerue God in Newneſſe of ſpirit.*

[**Spirit of Promiſe**] That ſpirit, which brings not the Law to terrifie vs, but the promiſe of free adoption to confirme and comfort vs, and by his ſpeciall gifts to ſeale vp the promiſe in our mindes, Epheſ. 1,13. *The holy Spirit of promiſe.*

God promiſed his Spirit, Ioel 2, 28. Eſay 44, 3. and eternall life promiſed, is aſſured to the faithfull by the Spirit, thence called Spirit of Promiſe.

[**Promiſe of the Spirit**] The Spirit promiſed, or the bleſſing of a ſpirituall life; which commeth to beleeuers by promiſe and free gift of God, Galathians, chap. 3, verſ. 14, *That wee might receiue the promiſe of the Spirit.*

[**Spirits of the Prophets.**] The doctrine which the Prophets bring through the inſpiration of the holy Spirit, 1 Corinth. 14, 32. *The Spirits of the Prophets are ſubiect to the Prophets.*

[**To receiue the Spirit.**] To feele the efficacy and power of the Spirit, working in vs, faith, hope, loue, ioy, feare, greefe, & ſuch like graces and affections, Rom. 8, 15. *Ye haue not receiued the ſpirit of bondage, but ye haue receiued the ſpirit of adoption.*

[**To ſend the Spirit**] Not to remoue the holy Spirit from heauen to earth, in reſpect of his diuine eſſence, (which being infinite, and fulfilling all places, therefore dooth not change place) but to worke effectually & forcibly, (as Kings effect matters by their Legats) by the decree of GOD in the hearts of the elect, to gather them to Chriſt out of ỹ world, and to endow their hearts with full confidence in him, giuing thereby witneſſe to their ſpirits, that they bee the children of God, Gal 4,6. *God hath ſent forth the Spirit of his Sonne, &c.* Seeing it is heere called both the Spirit of the Father, and of the Sonne, and is ſaid to bee ſent out from both, in Ioh. 15, and 16: Therefore raſhly did the *Arrians* teach the inequality of the Father, and of Chriſt, as touching the God-heade, which is heereby proued to be equally belonging to them both, becauſe the Sonne as well as the Father ſendeth the Spirit, who is ſaid to be the Spirit of them both.

[**Spirit of ſlumber**] Spirituall ſlumber and blindneſſe, cauſed by the wicked ſpirit, Eſay

ſay 26,10. *The Lord hath couered you with the Spirit of ſlumber.*

[**Spirit of Soothſaying**] Such an euill ſpirit as can tell things paſt, and gueſſe at things to come, Acts 16,16. *Hauing a Spirit of ſooth-ſaying, or diuination.*

[**Sword of the Spirit**] The word of God, which is a ſpirituall Sword, to defend vs, and offend Satan, Ephe.6,17. *Take to you the Sword of the Spirit.*

[**In the Spirit**] By ſuch prayers as proceed from the Spirit and the moſt inward parts of the ſoule: as Roman.8, 26,27. Ephe.6,18.

[**Spirit of truth**] The holy Spirit being himſelfe moſt true euen truth it ſelfe, alſo the Author and Teacher of truth to all others, Iohn 14,17. *Euen the Spirit of Truth.*

[**Thorough the Spirit**] Thorough faith wrought in the elect by the grace and vertue of the holy Ghoſt, or by the holy Ghoſt begetting faith, Gal. 4, verſe 5. *We through the Spirit, &c.*

[**Vncleane Spirit**] A wicked Angell or a Diuell, vnclean in himſelfe, and author of vncleanneſſe in others, Mat.10,1. Luke 9,1. *And gaue them power againſt vncleane ſpirits.*

[**Spirit of Wiſedome and Reuelation**] The gift of wiſedome, and a more large meaſure of the knowledge of the Goſpell, through the reuelation of the Spirit, Epheſians, 1. verſe 17.

[**To walke after the Spirit.**] To be led by the Spirit, when wee follow (in ordering our liues) the good motions thereof, Rom.8,1. *Which walke after the Spirit*, Gal.5,25.

[**To worſhip in Spirit**] To giue and offer vnto God a ſpirituall ſeruice, agreeable to his Nature, being himſelfe a Spirit, Iohn 4,23. *The true worſhippers, ſhall worſhip the Father in Spirit.*

Note. Here is meant that the worſhip of God vnder the goſpell, ſhould eſpecially conſiſt in the mind and heart of man, and not ſo much in bodily ſeruices, as in waſhings, anointings, garments, place, times, as it was vnder the Law, as appeareth by the next verſe. As by worſhip in truth is meant that it ſhould not be in ſignes and ſhadowes, as vnder the Law. Hereby, it is not Chriſts meaning to ſhut forth all ſeruices bodily, as kneeling, lifting vp of hands, nor earthly meanes of his worſhip, who appointed Water, Bread and Wine; but that corporall ſeruices now ſhould bee fewer.

[**In Spirit**] Spiritually, not in carnall rites, Phil.3,3.

[Spi-

[**Spirituall**] That which is moſt pure, being giuen not to our bodies onely, but to our very ſpirits & ſecret thoughts. Romans 7,14. *The Law is ſpirituall.*

2 Perſons endued with great meaſure of godly kuowledge and ſpirituall graces. 1 Cor. 3,1. *I cannot ſpeake vnto you, as vnto ſpirituall.*

3 One mightily ruled and gouerned by the Spirit. Gal. 6, 1. *You which are ſpirituall, reſtore ſuch an one.*

4 One that hath the true ſence and interpretation of the word in his heart, by which he can try all doctrines. 1 Cor. 2, 15. *The ſpirituall man diſcerneth all things.* The Papiſts appropriate this terme [*Spirituall*] to their Cleargy, which of all other men, are moſt carnall euery way.

Note. *Paul* calleth him a ſpirituall man here, which hath the ſence and minde of God in the Scripture, taught by the Spirit; and ſuch an one as he is to be iudged of no man, ſo farre as he is ſpirituall, no more then God himſelfe, whoſe minde hee hath. 1 Corinthians 2. verſe 15.

[**Spirit of ſlumber**] A minde ſenceleſſe altogether in matters of ſaluation, (like to one in an heauy ſleepe or lethargy) who is not to be awaked out of the ſleepe of ſinne, with any prickings of the word. Romans 11,8. *I will giue them the Spirit of ſlumber.* The word [*Spirit*] though it ſignifie the minde, as Ezra 1,1. yet here it ſignifieth ſomewhat more, namely, the euill ſpirit Satan, ſent of God into the mindes of the reprobate Iewes, to harden them in their vnbeliefe till they became paſt feeling. And note it generally, that where good or bad Epithites are added to this word [*Spirit*,] they doe imply the effects and workes of Gods grace, inclining the godly to good things: or of his wrath, inclining and diſpoſing (as a righteous Iudge) the wicked to euill things.

[**Spiritually**] By the vertue and ſpeciall enlightning of the Spirit. 1 Corinth. 2,14. *Becauſe they are ſpiritually diſcerned.*

[**Spirituall meate**] Manna in the Wilderneſſe, which was food not onely for the belly, but repreſented our true ſoule food, euen Chriſt, which is the bread that came downe from heauen, whereof he that eateth ſhall liue for euer: this bread or meate promiſed to the Fathers, now exhibited to vs, receiued & eaten by the Spirit and Faith, was figured in Manna, therefore called the Spirituall Meate. 1 Cor. 10,3,4.

[Spi-

[Spirituall things] The matter of doctrine, and the words whereby it is deliuered and taught, both being Spirituall and heauenly. *Comparing Spirituall things with Spirituall things.*

[Sporting] Some token or signe of mariage loue. Gen. 26, 8. *He saw Isaac sporting with Rebecca.*

Note. It is the word whereof *Isaac* himselfe had his name. Genesis 17, 17. & 21, 6. and it signifies laughing, playing, reioycing. *Salomon* saith, *Reioyce with the wife of thy youth.* Pro. 5, 18, 19.

[Without Spot] That after the resurrection (as now there is none by imputation) so in the body of the Church, shall not sticke the least sin or staine of old *Adam*, not so much as is a small Spot in a garment, or a wrinkle in the face, because all shall be most pure and glorious, there being a celestiall brightnesse in the Church triumphant, with blessed immortality and most perfect knowledge of God, accompanied with perfect holinesse. Ephes. 5. verse 27. *Not hauing Spot or wrinkle.*

[Sprinkling of the blood of Iesus Christ] The purifying and cleansing of our Consciences from the guilt and filthines of sinne, by the merit of Christs blood-shedding, effectually applyed thorough the Spirit and Faith. 1 Pet. 1, 2. *Thorough the Sprinkling of the blood of Iesus Christ.*

[Spread abroad] To encrease greatly and suddenly to be enlarged. Genesis 28, 14. in Exodus 1, 12. Genesis 30, 30, 43. 1 Chronicles 4, 38. the word is so vsed: it foretelleth the spreading of the Church throughout the world.

[To Stablish] To set vp, or reare a thing or a person which is weake and vnable to stand vp, without support. Romans chapter 14. verse 4. *He shall be established*; that is, made to stand or held vp that he doe not fall downe flat and perish. Romans chapter 10. verse 3. *Going about to Stablish their owne righteousnesse.* Iusticiaries, which attribute righteousnesse to their owne workes; doe like little children, which make babbies of clouts, and set them vp on their feete, though they can by no meanes stand. So in vaine do Merit-mongers, Pharisies heretofore, and Papists now, seeke to reare vp their righteousnesse of workes, which cannot possibly stand before the most seuere Iudge of the world, no more then a bed-rid

bed-rid person, or dead carkasse, or puppet can be erected and caused to stand vpon their feete.

2 To continue in strength, and firme estate, something already lifted vp, and well setled. Psalme 90,71. *Stablish the thing, O Lord, which thou hast wrought.*

Staffe of bread The strength of bread which nourisheth vs. See **Bread.**

[**To goe with a Staffe**] To goe simply, barely, without any riches, or strength, pompe, or power. Genes. 32,10. *With my Staffe I came, &c.* Marke 6,8. *A Staffe onely.*

[**Stained Cloth**] Vnperfect inherent righteousnesse of the Saints, mingled with manie sinnes, as if it were so manie staines. Esay 64,6. *Our Righteousnesse is like a filthy or stayned cloth.*

[**To Stay**] To leaue bearing children for a while. Gen. 29,35.

[**Standing**] Continuing. Ps. 33,11. and 111,3. Ministring. 134,1. Dan. 1,4. Also taking effect, or being performed. Esay 8,10.

[**To Stand or fall to the Lord**] To doe any thing well & rightly, or otherwise, & withall to be approued or disproued of the Lord for such deeds done rightly, or otherwise. Rom. 14,4. *To his owne Lord he standeth or falleth*; that is, his Lord onely hath dominion ouer him, and his worke, to iudge it, to accept or condemne: therefore it is a saucy presumption for any Christian to iudge the actions of another, in things of an indifferent nature. By standing or falling, some vnderstand the profit or damage of our actions; but the former exposition is to be preferred, because of our doings (be they done rightly or not) there commeth neither commodity nor losse vnto the Lord.

[**To Stand before the Lord**] To make prayer to him. Ierem. 15,1. Marke 11,25. So the Chaldea translateth. Gen. 18,22. and 19,27.

[**To Stand in grace**] To perseuere and continue in the state of grace. Romans 5,2. *In which grace we stand.* They erre, who thinke beleeuers and iustified persons can fall, either wholly for a time, or finally for euer, from the grace of Reconciliation with God. It is one thing to Stand, that is, firmely to beleeue (such fall not away:) another to thinke we stand, that is, to haue opinion of faith, which may and doe fall from God.

[**To Stand in the liberty of Christ**] To settle the affections of our heart fast in our Christian liberty, as it were, in a station,

on, wherein Christ our Captaine hath placed vs. Gal. 5,1. *Stand fast in the liberty, &c.*

[Star] A bright creature set in the firmament, to adorne it and giue light to vs here below. Genesis 1,15. Iob 25,5. & 38,31.

2 A Minister of the Gospell, shining as a starre, by his pure and cleare doctrine, and good life. Reuelations 1,20. *The seuen Starres, are the Angels of the seuen Churches.*

3 Worldly Princes excelling in dignity. Daniel 8,10.

Or it signif. as *Iunius* thinks, the chiefe professours whereof some were driuen by the cruelty of *Antiochus Epiphanes* to forsake the faith, and other put to death and torment because they did sticke to their religion, as the mother with her 7. children. See Reuelations.

[To shine as the Starres] To be clothed with heauenly glory. Daniel 12,3. *And they that turne many vnto Righteousnesse, shall shine as the Starres, for euer and euer.*

[Day-Starre] The cleare doctrine of the Gospell. 2 Pet. 1,19. *The Day-starre arise in your hearts.* How then? doe the Papists well to keepe the Scriptures from the people of God, vnder pretence of obscuritie and darkenesse?

[To make a nest among the Starres] Proudly, to presume of safety, as if they were out of reach and gun-shot, being amongst Stars, farre aboue mens heads. Obed. 4. *Make thy nest aboue the Starres.*

[Starres of God] Most beautifull, bright, & glorious Stars. Esay 14,12. *Aboue the Starres of God.*

[Statutes] The word of God, because hee hath appointed vs to walke in it, and to frame all our thoughts, affections, words and workes by it; and because all statutes, decrees, constitutions of Church and kingdomes ought to be ordered by it. Psal. 19,8.

[The stay and Staffe] All the props, helpes, and aides of the Common-wealth, both small and great, whereof the kinds are particularly rehearsed vntill the fift verse. Esay 3,1 *The Lord doth take away the stay and Staffe.*

[To lift vp his staffe] To be & stand for the defence and safegard of his people of *Iuda*, as when at their comming out of Egypt, *Moses* lifted vp his Staffe to diuide the Sea. Esay 10,24.

[To Steale] To conuay himselfe away without the knowledge and consent of *Laban*. Gen 31,20.

[Stem of Iesse] The royall Family of *Dauid* sonne of *Iesse*: now

now depriued of kingly power and authority, and brought to pouerty as in *Ioseph* and *Marie*, both of this family, and both needy persons, appeareth. Esay 11,1 *A rod of the Stem of Iesse.* Marke 6,3,4. Luke 2,24. In this first verse of chap. 11. of Esay, the natiuity & person of Christ. in the 2. & 3. his manifold graces; in the other three verses, his office & kingly administration be described.

[**Wandering Starre**] An vnstable man, or one of an vnconstant minde. Iude 13. *They are wandering Stars.*

[**Steward**] An officer in a great family, put in trust with dispensing and laying out of his Maisters goods. Luke 16,1. *A certaine man had a Steward, &c.*

2 Euery Christian which hath receiued a calling & gifts from God, but especially the Ministers of the Gospel, trusted with the Mysteries of Christ to dispose and dispense them to the people. Luke 16,2. *For thou mayst be no longer Steward.* And 12,42. *Who is a faithfull Steward, and wise?*

[**To Stir vp**] To foster and keepe burning the fire of Gods Grace, which Sathan and the flesh goe about to put out and quench. 2 Tim. 1,6. *That thou Stirre vp the guift of God which is in thee.* Hag. 1,14. A Metaphor from a sparkle hid in the ashes, and by gentle blasts quickened.

2 To bring one into the world, aduance him to authority, and to harden him in his sinne, as a punishment of his former lusts. Rom. 9,17. *For this same purpose haue I stirred thee vp.*

[**To Stinke**] To become lothsome. Genesis 34,30. The like is spoken, 1 Sam. 13,4. and 27,12. 1 Chr. 19,6. Exod. 5,21.

[**Stone**] A creature so called, being strong, hard, and stiffe, whereof there be many kindes.

2 Hardnesse of heart, or a stiffe & vnyeelding heart. Eze. 36,26. *I will take from you your hearts of Stone.*

3 Christ, who is likened to a Stone, because he beares vp the whole building of the Church, and ioynes together Iewes & Gentiles, as two wals in one. Genesis 49,24. Esay 28, 16. Hence hee is called the Head stone, or the Corner-stone Mathew 21,42. And because this Stone is not set vp by man, but sent by God, therefore hee is said to be a Stone cut out of the Mountains without hands. Daniel 2,45. And because vnbeleeuers refuse to be laid vpon this Stone, and so perish; therefore it is called, *A Stone of offence.* Esay 8,14, 15.

15. 1 Pet. 2,8. *A Stone to stumble at, and a Rocke of offence.* Moreouer, because he is of exceeding great value and excellency, thence he is called an elect and precious Stone. 1 Pet. 2, verse 6. *Behold, I put in Sion a chiefe Corner-Stone, elect and precious.* Whereunto adde this, that hee is tearmed a liuing Stone, because by his euer-liuing vertue, hee preserues in life of grace all the faithfull, till he bring them to the life of glory. 1 Pet. 2,4. *To whom wee come, as to a liuing Stone.* Lastly, because the most perfect prouidence of God watcheth ouer the Church, and euery faithfull person built vpon this Stone: therefore it is said, that seauen eyes shall be vpon it. Zach. 3,9. *Vpon one Stone shall be seuen eyes.* Zach. 4,10.

[**Stone of Israel**] God, who was the strength and refuge of *Israels* people. Gen. 49,24. *By the Stone of Israel.*

[**Liuely Stones**] All true beleeuers, which by the Doctrine of the Gospell, are quickned with the life of God, being founded vpon Christ the Head Stone. 1 Peter 2, 5. *As liuely Stones are made a spirituall House.*

[**White Stones**] A Stone of this colour, giuen in old time to witnesse the acquitting or absolution of one from some crime, vniustly laid to him.

2 Absolution of sinners, which doe beleeue in Christ, from guilt and punishment of all their sinnes. Reu. 2,17. *I will giue him a white Stone.*

[**Straight of times, or troublous times**] That for the space of 62. weeks of yeares, (which is 434. yeares) great calamities should come vpon, and continually presse and vexe the Iews in *Ierusalem*, which did begin vpon the departure or returne of *Nehemiah* to the King of Babylon. Daniel 9,25. *Euen in troublous times.* Of these times fore-spake *Nehemia*, cha. 13,6. but *Ezekiel* more fully, in chap. 38. & 39. And by the bookes of *Ezra, Nehemiah*, & *Machabees*, it appeares to haue fallen out as *Daniel* here propheſied, and elsewhere.

Straight gate] Mortification of our euill lusts, or deniall of our selues, when our reason and will are made subiect vnto Gods word. Mat. 7,13. *Enter in at the Straight gate.*

[**A Stranger and soio nour**] One that was borne in another country, and hath no possession of his owne in that strange place where he dwelleth; this is the proper signification. Gen. 23,4. Heb. 11,13.

[**Stranger**] One that is not a Iew, but of some other Nation. Math. 27,7. *To bury Strangers*

gers.in. Esay 14,1. it signifies elect Gentiles.

2 One that comes to vs from another Country, though he be a Iew. Heb. 13,2. *Be not forgetfull to entertaine strangers.*

3 A woman that is not a mans owne wife. Prouerbs 5,20. *Why shouldst thou embrace the bosome of a Stranger?*

4 One that vseth this world as if he vsed it not, setting his minde vpon his Country, which is aboue. 1 Peter 2,11. *I beseech you as Pilgrims and Strangers.* Hebrews 11,13. *Confessed they were Strangers and Pilgrims vpon earth.*

5 Vncircumcised Gentiles, who had nothing to doe with the Couenant of Saluation by Christ. Ephes. 2,12. *And were Strangers from the Couenant of Promise.*

6 One which is not of the Kings stocke and family. Mat. 17,25,26.

7 One which loseth his dignity and liberty, passing into the power of another. *Obad.* verse 12.

8 Euery Infidell and prophane person. Ioel 3,17. Reuel 21,27.

[**Children of Strangers**] Either Children which are begotten in marriage with Infidels: or (which is better) the rites, customes, inuentions, and manners of strangers, which are called Children by Similitude. Esay 2,6. *They rest in the Children of Strangers.*

[**Strength**] Strong praise, Psalme 8,2. & 29,1. & 86,7. & 118,14.

2 Kingdome, Psalme 20,6. Also the Arke of God. Psal. 78, 61.

3 Naturall and vitall iuyce, which makes things strong. Gen. 9.12. Psal. 22,16. & 33,16. Iosh. 14,15. Gen. 4,3.

[**Strugled together**] Bruised one another by strugling. Gen. 25,22. This did presage the contrarietie that should be betweene *Esau* and *Iacob*; also betweene the children of this world and of God.

S. V.

[**Subiection, or Submission**] The placing and setting one thing vnder another in a due order, as the water vnder the earth, and earth vnder the ayre, the ayre vnder the Firmament, and this vnder the third heauen, Children vnder Fathers, Seruants vnder Maysters, Subiects vnder Princes, &c.

2 That obedience that all creatures yeelde vnto their Soueraigne Christ, either voluntarily, or vnvoluntarily. Ephes. 1,22. *He hath made all things subiect vnder his feet.* Philippians 2,10.

2,10. *That at the name of Iesus euery knee should bow.*

3 Reuerence and obedience toward God Hebrews 12,9. *Be in Subiection to the Father of spirits.*

4 The willing obedience yeelded in word or deede, by doing and suffering, from inferiors towards their superiors. Romans 13,1. Ephes 5,22. *Wiues, Submit your selues to your Husbands.*

5 Inordinate and preposterous yeelding vnto the wicked desires of others, or to the bondage of such things, as ought not to rule ouer our Consciences. Gal. 2,5. *To whom we gaue no place by Subiection.* 1 Cor. 6,12. *I will not be brought vnder the power of any thing.*

[To Stumble] Properly to trip as men doe vsually in the night to the danger of falling. Iohn 11, 10. figuratiuely to sinne of ignorance and infirmity, as the Saints doe. Iames 3, 2.

[To Submit] To yeelde obedience to all lawfull Gouernors, with a willing acknowledgement of their iust authority ouer vs. Col. 3,18. *Wiues submit your selues to your Husbands.*

2 To serue one another thorough loue for Gods sake. Eph. 5,21. *Submitting your selues one to another in the feare of God.*

[Subtilty] A singular wit, or naturall policy, wherewith Serpents were indued at their creation. Gen. 3,1. *And the Serpent was more subtile then any Beast of the field*; that is, more prouident and wise: for Subtiltie here is taken in good part, because the Serpent was thus made of God, and GOD made euery thing good, but Satan abused this good quality to a bad end.

2 Craft and wicked willinesse, whereby men are made fit to deceiue others. Acts 13, 10. *O full of all Subtilty and mischiefe.* Here the word [Subtilty] is taken in ill part for guile and deceit.

As it seemeth also to be vsed for guile. Gen. 27,35. where the indirect meanes which *Iacob* vsed are blamed, for none should doe euill that good may come.

[Subuerted] One quite ouerturned in his iudgement, as an house, whose foundation is turned vpward, hardly to be built againe: so an Heretiques case is very desperate, as being damned of himselfe, oppugning and withstanding the truth against the light of his owne conscience, being bent to his errour obstinately, to maintaine it, and wilfully to stand in it: wherefore, worthy after admonition and publique

lique conuiction to be relected, & by excommunication cut off by the censure of the Church. Titus 3,10,11. *He that is such is Subuerted, being condemned of himselfe.*

[**To Suffer**] To giue leaue to doe a thing, or not to hinder when one may. Luke 9,59. *Suffer me first to goe burie my Father.* 1 Corinthians 10,13. Psal. 105,14.

2 To endure paine with patience. 2 Timothy 2,3. *Suffer Affliction as a good Souldier, &c.*

[**To Suffer to the kingdome of God**] Not to thinke to demerit heauenly felicity by suffering affliction, but to endure vnder hope to enioy it at the length, because affliction is the way vnto the Kingdome. 2 Thes. 1,5.

[**Not to Suffer**] To forbid or interdict. 1 Tim. 2,12.

To Suffer in the flesh] To dye a painfull death, according to his humane nature. 1 Pet. 4,1 *Forsomuch as Christ hath suffered in the flesh.*

2 To mortifie our sinfull corruption, which is so painefull a thing, as may well be called a suffering. 1 Peter 4,1. *He that hath Suffered in the flesh, hath ceased from sinne.* By degrees we ought to crucifie our corrupt nature, till it be vtterly abolished.

[**To Suffer with Christ**] Either to be a companion with Christ in suffering, or to indure patiently painfull things for his sake. Rom. 8,18. *If so be ye Suffer with him.*

[**Sufferings of Christ**] All the painefull and reproachfull afflictions, which Christ felt in his owne person, for our Redemption; or which his Members, to wit, the faithfull, doe feele for exercise and triall of their faith, patience, and loue. Col. 1,24. *Fulfill the rest of the Sufferings or afflictions of Christ.* 1 Pet. 1,11. See **Passion and Affliction.**

[**To Suffer violence**] To preasse vpon the heauenly treasure with earnest and zealous affection stirred vp by the preaching of the Gospel, which both offereth this Cœlestiall treasure, and forcibly through the Spirit, causeth the hearts of the elect, to receiue it by Faith. Mathew 11. verse 12. *The Kingdome of Heauen Suffereth violence.* See Luke 16. verse 16.

[**Summer**] The hottest season in the yeare. Genesis chap. 8. verse 22. *And Summer and Winter.*

2 Opportunity and fit time to doe things in. Prou. chapter 6,8. *Prepareth her meat in Summer.*

[**Drought of Summer**] Extreame

treame drineſſe. Pſal. 32, 4. *My moyſture was conſumed into the dronght of Summer.*

[**Sunne**] That great Light, which giueth light by day, a moſt pure, bright, and glorious creature. Gen. 1, 16. *The Sunne to rule the day.* In Hebrew it commeth of a word, which ſignifieth a Miniſter or Seruant. Deut. 4, 19.

2 Chriſt Ieſus, the Sunne and light of the world. Iohn 1, 5. *And that light ſhineth in darkneſſe.*

3 The bright and glorious preſence of God. Reuel. 21, 23. *This City hath no neede of the Sun for the glory of God did light it, or was a Sun to it.*

4 Worldly proſperity. Iob 31, 26. *I did not regard the ſhining of the Sun.*

5 The inward beauty and purity of the Church of God. Canticles 6. verſe 9. *Pure as the Sunne.*

[**Sunne and Moone confounded, &c.**] That ſuch ſhall be the glory of Chriſt his Kingdome, when the Iewes ſhall be called by the Goſpell toward the end of the world, as in compariſon thereof, Sunne and Moone ſhall looſe their light. Eſay 24, 23. *The Moone ſhall be aſhamed, and the Sunne confounded.* Or haply by Sunne and Moone may be meant the Churches of the Gentiles, who ſhall bluſh to ſee their zeale and piety eclipſed by a farre more excellent ſhining light ſet vp among the Iewes.

[**Sunne, Moone, Light, not darkned**] When he was yet in his young flouriſhing age, and in proſperity, which by the light is noted often in Scripture, as aduerſity and all kinde of miſery is ſig. by darkeneſſe. Eccl. 12, 2.

[**To behold the Sun**] To reſt and ſatisfie a mans ſelfe in the ſweet pleaſures of this life void of care, and without conſideration, either of mortality (called here the dayes of darknes) or of the worlds vanity. Eccl. 11, 7, 8.

[**Sun not to fall down**] Quickly to expell the immoderate affection of anger, ere it be night. Epheſ. 4, 26.

[**Supererogation**] A worke of counſell done by perfect ones, being more then they were bound vnto, by any precept of the Law of God. [Popiſh.]

[**Superſcription**] A title written ouer ones head, ſhewing the cauſe of his death. Luke 23, 38. *This Superſcription was written ouer him.*

2 A Title engraued in coine to ſhew whoſe it is. Mat. 22, 21. *Whoſe Image or Superſcription is this?*

[**Superſtition**] A forme of diuine worſhip, deuiſed by men, beſide

beside or beyond the commandement of God, breeding in the followers of it, a seruile feare. Acts 17,22. *I perceiue you are in all things too Superstitious.*

2 True religion, reproached and slandered with the name of superstition. Acts 25,19. *About some words of their Superstition.* Thus the Heathen man termed the Religion of *Moses.*

[**Supremacy**] That high and soueraigne power and authority which Kings & Princes haue vnder and from God immediately, as chiefe and supreame Gouernors ouer all persons, and in all causes temporall & ecclesiastical, according to the word of God, and good customes of seuerall Countries where they raigne. This doth that Man of sinne, most falsly claime to himselfe, by vertue of succession to *Peter* the Apostle, who was subiect to secular power in his life and death.

[**To Sup with Christ**] To communicate in all the spirituall delicates of Christ (as they which Sup together, partake in bodily food) Reu. 3,20. *He shall sup with me.*

[**Christs supping with vs**] His chearing and delighting himselfe, with his owne graces and gifts of his Spirit, bestowed vpon vs (as one that eateth sweet and pleasant meat.) Reu. 3,23. *I will come & sup with him.*

[**Supper of the Lord**] The Sacrament of Bread and Wine ordained by the Lord. 1 Cor. 11, 20. *This is not to eate the Lords Supper.* This Sacrament is called a Supper, becausse Christ ordained it at his last Supper. Secondly, becausse it is a spirituall banquet, or Soule-feast. Mat. 26,26. *And as they did Eate, Iesus tooke the bread, &c.* It is tearmed (by a part) breaking of bread. Acts 20,7. & 2,42.

The Lords Supper had sundry names giuen it by old writers, who called it *Synaxis*, also *Lone* and *Eucharist*, of the end and vse which is thanksgiuing; also (a Sacrifice) not propitiatory (for that is Christ onely, dying on the Crosse) but gratulatory as a remembrance of Christ crucified: also (oblation) of the offering of bread and wine, which the Church made toward the celebration: also (*Missa*) either of things sent by the rich, for the vse of the poore: or of sending away *catechumeni*, or the dismissing the whole assembly; what helpe is here for setting vp the Masse from this word (*Missa est?*)

[**To Sustaine, or Support**] To beare or hold vp a thing, as a prop or shore, to keep it from falling.

2 To vphold one, either that he take not a fall by sinne

and calamity, or that hee take no hurt by such fals. Psal. 3,4. *The Lord sustained me.* Psalme 23,1,3.

3 To hold or lift vp one that is falling. Acts 20,35. Luke 1,54.

[**Sure**] Certaine, firme, and constant. 2 Peter 1,19. *We haue a most sure word of the Prophets.* Verse 10. *Make your election sure*; that is, firme to your selues. Psal. 19,7.

Note. The word of God sure in it selfe, it is surer being confirmed with an oath, therefore will not faile and deceiue any which rely vpon it. Numb. 29,19. Amos 8,7. Hebrewes 6,13.

[**Surety**] One, that vndertaketh for the debt of another man. Pro. 6,1. *If thou be Surety for thy neighbour.*

2 Christ, who vndertooke to answere the debt of our sins to Gods Iustice, by his obedience to death. Heb. 7,22. *Iesus is made Surety.*

S. W.

[**To Swallow**] To destroy, or abolish. Psalme 21,9. *Will Swallow them in his anger.* See Psalme 35,25. & 52,16. & 55,10. Psal. 27,2. & 124,3.

Note. The Scripture vseth to note out the Tyger-like cruelty of Church enemies, by this metaphor of Swallowing vp, drawne from the likenesse of great Whales, or other great beasts which swallow things at once.

[**To Sweare**] To vse the name of God in an Oath, to witnesse some matter in Controuersie, for the ending of strife. This may be done either vainly and falsely, or reuerently and truly. Mat. 5,34. *Sweare not at all.* Zach. 5,3. Deut. 10,20. Eccles. 9,2.

2 To worship and serue God, whereof lawfull Sweating is a part. Deut. 6,13. *Thou shalt Sweare by my name.* Synecdoche.

3 To make confession, or solemne profession by mouth, that God is onely searcher of hearts, to acknowledge him as the witnesse and rewarder of trueth, but as a seuere and iust auenger of falsehood and periury. Esay 45,23. Rom. 14,11. The latter place expounds the former; and albeit, that Prophesie of Esay cited and interpreted by *Paul*, be in part fulfilled now in this life, (for the wicked are forced sometime to confesse Christ to be a iust and righteous God whom the faithfull willingly acknowledge to be so) yet it shall not fully be accomplished, vntill Christ come in the Clowds, and all appeare before him, when

will

will they, nill they, they ſhall be driuen to acknowledge him their Iudge. Now becauſe none can be the vniuerſall Iudge of the world ſaue hee which is eſſentially God, therefore *Paul* aptly citeth that Text out of Eſay, to proue that the glory of the God-head doeth belong to Chriſt, to whom all muſt giue an account, and before whom, all knees muſt bow.

Note. That ſwearing is alwayes expreſſed in Hebrew in the forme paſſiue becauſe it is with a paſſion of minde, and is occaſioned or offered by another: it hath alſo the ſignification of ſeauen, becauſe it is confirmed as by ſeauen, that is, many witneſſes. Geneſis 21, 31. ſeauen a myſticall number Gen. 2, 2.

[**To Sweare vnto the Lord**] By ſolemne Oath, to binde our ſelues wholly vnto God, to ſerue him onely with a pure heart. 2 Chonicles 15, 14. *And they Sware vnto the Lord.* Alſo verſe 15. Eſay 19, 18.

[**To Sweare in truth, iudgement, and righteouſneſſe**] To take an Oath neither falſly to confirme a lye, nor breaking what is truely affirmed or promiſed; nor lightly and vainly without good ground and iuſt cauſe, concerning Gods glory, our neighbours good ſpirituall or bodily, or our owne name, when truth without an Oath cannot be knowne: nor lewdly and wickedly againſt Religion, or right, as *Herods* and the Iewes Oath. Marke 6. Acts 23. Ierem. 4, 2. *Thou ſhalt Sweare in truth, &c.*

[**To Sweare by the Lord**] To call vpon the name of the Lord, as a witneſſe and iudge againſt vs, if we doe not deale and ſpeake truely, Ioſh. 2, 12.

[**To Sweare by Malcham**] To halt betweene the ſeruice of the true God & Idols. Zeph. 1, 5.

[**Sweate of Face**] Great labor & hard paines, ſuch as cauſe ſweate and wearineſſe. Gen. 3, 19. *Thou ſhalt eate thy Bread in the ſweate of thy Face.*

[**Sweete**] Gratefull acceptable. Leuit. 1, 9. *An Offering of Sweet odours vnto the Lord.* Here it is taken in good part.

2 Pleaſant and delightfull. Thus is wickedneſſe Sweet vnto the mouth of a wicked man. Iob 20, 12. (Here it is taken in ill part) and Gods Statutes to the ſoule of a righteous man. Pſal. 19, 10.

[**Swine**] Obſtinate and deſperate ſinners, which ſcorne and deride the word of admonition, rowling and tumbling with pleaſure, in the myre of their old, filthy, & rotten conuerſation. Mathew. 7, 6. *Caſt not Pearles before Swine.*

[Sword] A sharpe Instrument of iron, made for defence & offence. Luk. 22,49. *Shall we smite with the sword?*

2 The word of God. Eph. 6. verse 17. *The sword of the Spirit, &c.* Heb. 4,12. *For the word of God, is liuely and mighty in operation, and sharper then any two-edged Sword.*

3 An instrument of Iustice, or ensigne of publique authority. Rom. 13.3. *They beare not the Sword in vaine.* Also the power to draw out the Sword to punish offenders.

4 The iudgement of warre. Leuit. 26,25. *I will send a Sword.*

5 The sharpe iustice & vengeance of God, hewing downe Sinners. Deut. 32,41. & 43. *I will whet my glittering Sword, and my sword shall eate their flesh.*

6 Death executed by the Sword. Exod. 18,1. *And deliuered me from the Sword of Pharaoh.*

7 Bloody war, strife, & deadly contention. Mat. 10,34.

[To liue by the Sword] To leade a restlesse life, being driuen to maintaine his owne by warre. Gen. 27,42. *He shall liue by the Sword.*

[A flaming Sword] A sword of fire, or like a flame of Fire, or rather by a Synecdoche of the part for the whole, many fiery swords held in the hands of the Cherubs or Angels, shaking and turning them to and fro in terrible manner, to affright *Adam* and *Eue*, that they should be afeard to enter againe into Paradise, out of which God for euer had in iustice driuen them. Gen. 3,24.

[To liue by the Sword] With warres and troubles to defend his country, and not with peace as *Iacob* did. Gen. 35,40. Deut. 33,27,28. Sword is opposed to peace. Mat. 10,34.

Sweet Synamon] It is the barke of a tree, vsed for sweete odors, and sig. spirituall grace. Pro. 7,17. Can. 4,14. Ex. 30,23.

T. A.

A Tabernacle] properly signifies a Tent in warre, and the flitting habitations of warfaring men; or a militarie mansion and portable house which hath no fixed and setled place and seat.

[Tabernacle] A place purposely built & appointed vnder the Law, therein to doe Sacrifice, and to serue God openly, as afterward was done in the Temple, and as we now vse to doe in our Churches. It was made like a Tent, to remoue too and fro as occasion required; it had in it one Roome, called the Holiest of all, wherein the High-Priest entred once a yeare: and another Roome, called the Holy Place. Heb. 9,2,3,4. *For the first Tabernacle was made, wherein was the Candlesticke: and after the second veile was the Tabernacle, which is called the Holiest of all.* This was the publike Tabernacle, for publike vses of diuine seruice.

The Tabernacle set vp, and put together by ioynts, figured the mysticall body of Christ; to wit, his Church knit & coupled together by ioynts, by the power of Christ, working within them inwardly, as Eph. 4,16.

2 A place or Tent to dwell in. Mat. 17,4. *Make vs three Tabernacles.* Psal. 132,3. This was a priuate Tabernacle for priuate vse of humane life,

3 Christs humane Nature, which is the true incorruptible Tabernacle, conceiued by the holy Ghost, not made with hands, wherein the Son of God dwelt substantially. Heb. 9,11. & 8,2. *And is a Minister of the Sanctuary, and of the true Tabernacle which the Lord pitcht, and not man.*

4 Our naturall body, wherein our Soule dwelleth for a time as in a fraile brittle Tabernacle. 2 Cor. 5,1. *When our earthly Tabernacles be dissolued.* 2 Peter 1,13.

5 Heauen which is appointed to be the euerlasting Tabernacle and habitation for the Saints to dwell in. Reuel. 21,3. *Behold the Tabernacle of God is with men, he will dwell with them.* Psalme 104,2. Luke 16,9.

6 The visible Militant Church way faring as a Pilgrime here vpon earth. Psalme 15,1. *Lord, who shall dwell in thy Tabernacle?* The Church is cal-

led a Tabernacle, becauſe of many mutations and changes it is ſubiect vnto, and becauſe it hath here no abiding place.

[Tabernacles] The ſeuerall places where the Tabernacle was fixed. Pſalme 43. verſe 3. Though the Tabernacle was but one, yet (till *Salomon* built the Temple) it had ſundry ſtations and places of reſidence wherein Gods ordinary worſhip was exerciſed and preſerued. As firſt in the City of *Kiriath-Iehharim*, whence *Dauid* carried it into his City. 1 Chr. 15. & 16. In the reigne of *Saul*, the place was at *Nob*. 1 Sam. 21, 2, 3. Where many Prieſts did abide to miniſter vnto the Lord. Another place was at *Gibhon*, in the firſt daies of *Salomons* reigne. 1 Kings 3, 4, 5. Laſtly, the Temple being built, the Arke (being a viſible token of Gods moſt holy preſence) did there reſt a long time. This multiplicity of places cauſed the Prophet in the plurall number to ſay, *Leade mee to thy Tabernacles*.

[Tabernacle of Congregation] That part of the Tabernacle, whither the people reſorted and gathered together at an appointed time; or elſe, whither GOD reſorted to ſpeake with *Moſes* and his ſucceſſors. Exodus 27, 21. Numb. 7, 8, 9. *When Moſes ſhould enter into the Tabernacle of the Congregation to walke with God.* This part was called the Sanctuary.

Note. It was the place where God met with his people, Exo. 25, 22. & 30, 36. Elſewhere it is named the Tent of the Teſtimony or Tabernacle of Witneſſe, Numbers 9, 15. & 17, 7. Acts 7, 44. Reuel. 15, 5. becauſe the tables of Teſtimony were kept in the Arke therein. The couering of the Tabernacle with a Tent, ſig. Gods Church by his prouidence protected and couered. Exodus 26, 7.

[Tabernacle of Dauid] The Kingdome and Church of our Lord Ieſus Chriſt, which is as a Tabernacle or place of refuge to the godly, howſoeuer it be contemptible in the eyes of the World. Amos, chapter 9. verſe 11. *In that day I will raiſe vp the Tabernacle of Dauid which is fallen.*

[Feaſt of Tabernacles] That feaſt, at which the Iewes dwelt ſeauen dayes in Tents, to put them in remembrance, that God made their Fathers to dwell in Tents, whē he brought them out of Egypt, and that here they had no abiding place. Iohn chapter 7. verſe 2. *Now the Feaſt of Tabernacles drew neere.* Leuiticus chap. 23, verſe 34.

[Table

[Table] A frame of wood, made to eat meat vpon.

2 All earthly benefits, ſeruing for neceſſity, or honeſt delight and ornament, Pſalme 23, verſe 5. *Thou haſt prepared a Table for mee*, Pſalme 69. verſ. 22.

Becauſe men come to the Table, there to be merry, and to be refreſhed, alſo do furniſh their Table with the beſt meates and delicates; therefore (by a Synecdoche) Table ſignifieth all acceptable, pleaſing, proſperous, and happy things, euen whatſoeuer vſeth to giue contentment to our minde, be they bleſſings ſpirituall, as Scriptures, Sacrifices, Temples, &c. or temporall, as Health, Strength, Riches, Friends, Proſperity, Peace, publike State, Lawes, Magiſtracy, Credite, &c. All which (though good in themſelues, and good vnto good men; yet to the wicked which bee without Chriſt, and Gods enemies) they be al turned to their hurt and deſtruction: which *Paul* ſetteth foorth by three ſimilitudes: firſt, of a ſnare made to take birds when they ſeeke their food. Secondly, of a trap or nette wherein wilde beaſts are caught. Thirdly, of a ſtone or blocke, whereat blinde men, drunkards, and heedleſſe perſons vſe to ſtumble and to fall: ſo all healthfull things ſhall proue hurtfull to malicious ſinners, as it happened vnto the obſtinate Iewes.

3 That which is vpon the Table, (Bread and Wine) alſo that which is repreſented thereby, Chriſt and his benefits, 1 Corinthians, chapter 10, 21.

[Table of Diuels] Fellowſhip with Diuels, by beeing preſent at the Sacrifices offered vnto Idols, 1 Corinth. 10, 20, 21. *Theſe things that the Gentiles ſacrifice, they ſacrifice to Diuels. Ye cannot be partakers of the Lords Table, and the Table of Diuels.*

[To eate and to drinke at Chriſts Table] To communicate and haue fellowſhip with Chriſt in heauenly ioyes, Luke chapter 22, 30. *That yee may drinke at my Table, in my Kingdome.*

[The Table of the Lord] The company of Gods people, aſſembled to partake in the Lords Supper, 1 Corinth. chapt. 10, verſe 21. *Yee cannot partake of the Lords Table*; that is, yee cannot haue ſociety and fellowſhip with Chriſt and his members in the Sacrament of the Lords Supper, if you partake of the Table of Diuels. What reaſon haue Papiſts to ſcoffe at our Communion-Tables,

bles, seeing Scriptures beare out this Name? Haue not wee cause rather to abhorre their sacrificing Altars?

[To serue Tables] To take charge and care of the poore Saints, to prouide for them by distribution of the Church goods or almes, for their needfull sustenance at their eating together, as Acts 2. Verse 46. Acts 6. verse 2. *And to serue Tables.*

[To sit or beat Table.] To partake or haue society with others, in eating and drinking, Ioh. 13. ver. 28. *But none of them that were at the Table, knew for what cause hee spake it vnto him.*

[Table of Shittim Wood.] The standing Table of Worde and Sacraments, where GOD keepeth open house (as one would say) to refresh and feast his people in Christ, Exodus chap. 25. verse 23. and chap. 26. vers. 35. To this Figure alludeth *Salomon*, Prouerbes 9. 2. and *Dauid*, Psalm 36. 9. and 65, 5. Also Christ, Reuelation 3, 20. Secondly, it represented the fulnesse of ioy that is in Gods presence, & the pleasures which are at his right hand for euermore, Psal. 16, 11. Which he hath prepared for the elect, *That they might eate with him*, Luke 22, 16.

[To spread, or prepare a Table] To make liberall prouision of meat and drinke, and of other necessaries for this life, Ps. 78, 19. *Can God prepare a Table in the wildernes?*

2 To set in due order Dishes vpon the Table, Esay chap. 21, 5.

[Tables of Testimonie] The two stones (as two Tables,) wherein the Law was written, which bare testimony of Gods will, Exod. 32, 15. *And Moses returning, descended from the Mountaine, with the two Tables of testimony in his hand.*

[To Take] Not only to receiue a thing of another: but somtime to giue a thing to one Genes. 24, 22. As taking in Psalme 68, 19. is expounded, giuing, Eph. 4, 8. Exod. 18, 12. and 25, 2.

[To Take vp the Clowd, or to let it abide.] To rest or to goe on at the voyce of Christ, as § Israelites iournied, or lay still, as the clowd abode on the Tabernacle, or was taken vppe, Numb. 9, 16, 17. Thus expounded Iohn 10, 3, 4.

[To Take the cup of Saluation] To offer and giue vnto God the sacrifice of praise and thanksgiuing, and afterward he would make a solemne feast to the people in remembrance of his manifold deliuerances, according to the custome of the Law when they took some part

part of the ſacrifice to make a banquet, in token of reioycing when they rendred ſolemne thankſgiuing vnto God, Pſal. 116. v. 13. See 1 Chron. 16. 1, 2, 3.

[To Take in ill part] To wreſt words and actions to an ill purpoſe, when they might be taken well, Rom. 1, 29. *Taking all things in euill part.*

[To Take the armor of God] To put on all our ſpirituall harneſſe, fitting it cloſe vnto our hearts, and vſing it for our defence and ſafety againſt ſinne and Sathan, Eph. 6, 11. 13. *For this cauſe Take to you the whole Armour of God.*

[To Take hold of Gods arme or ſtrength] By true Repentance and acknowledgement of him, with hearty prayers for pardon, to hold GOD (as it were) by the arme, and ſtay him from ſtriking, Eſay 27, 5. *Let him Take hold of my ſtrength.*

[To Take the Foxes] To remoue, or take out of the way whatſoeuer hurteth the Church, in doctrine or manners, Canticles 2, 15. *Take the Foxes.*

[To Take away ſin] Sometime to aboliſh all inſtruments and meanes of ſinne, namely, of falſe worſhip and Idolatrie, Eſay 27, 9. *To Take away ſinne*, that is, the ſtones of the Altar, Images and Groues, as it followes in that verſe.

[To Take heed] To be wary or watchfull for the preuenting of ſome ſinne or danger, Epheſ. 5, 15. Luke 12, 28. *Take heede and beware of Couetouſneſſe.*

[To take thought] To vexe and diſquiet the heart with feare and griefe, Luke 12, 15. 26. *Why take you thought for the Remnant?*

[To Take in vaine] To abuſe a thing, by vſing it raſhly or to wicked purpoſe, Exod. 20, 7. *Thou ſhalt not Take the name of the Lord thy God in vaine*; that is, eyther lightly, or wickedly.

[To Take away ſinne] To deliuer (not onely from temporall captiuitie or calamity, brought for ſin vpon the Iews) but from guilt and eternall puniſhment by free remiſſion; and from the tyranny of ſinne by ſanctification of the Spirit, Eſay 27, 9. Roman. 11, 26, 27. This promiſe was made not to Gentiles, but peculiarly to the Iewes, as appeares by the two words of *Sion* & *Iacob*, in verſe 26. of Rom. 11. Not to ſome one or a few Iewes, but to the whole people; not for their deliuerance from Babylon, but from ſinne and death, and that by Chriſt the deliuerer of the Iewes, (*Ipſo propinquitatis iure*) comming of them according

to

to the flesh. But as yet wee see not this people so deliuered and conuerted to Christ: therfore they must be deliuered and saued by him before the ende of the world, to which purpose *Paul* citeth that Text of Esay 27,9. Whereas *Iohn* 1, 29. the *Baptist* saith of Christ in the present time, that he taketh away, (purging sinne by his blood, and abolishing it at length by his Spirit) it is to signifie a continuall act; for the force of Christ his death, to expiate and extirpe sinne out of mans nature, is perpetuall: and mentioning [Sinne] in the singular number, hee chefly meaneth that (*peccatum peccans*) originall corruption the roote of all, together yet with all the fruites thereof, which are vsually called sinners in the plurall number: Lastly, vnder [World] he comprehendeth both Iewes and Gentiles; as it is written, 1 Iohn 2, 2. Finally the *Baptist* propoundeth him to his Disciples, as a Lambe and Sacrifice euen before his sufferings and death, betimes to plucke out that common error of ỹ Iewes, wherewith euen Christs owne Disciples were infected, that the Messiah should be an earthly King, to rule with outward pompe and glory, Acts, chapt. 1, verse 6.

[**To take to one**] To propheſie or say, that hee was like to a man who had taken to him such a woman, and such children, Hosea, ch. 1. v. 2. this was done in type, not in truth: also to take, sig: to giue, Gen. 24. v. 22. and taking, Psal. 68, 19. is expounded giuen, Ephes. 4. 8.

[**Tale-bearer**] One that goeth about (as a Pedlar with wares) with reports and tales, Leuiticus, chapter 19, vers. 16. Prouerbs, chapter 20, verse 19.

[**Talent**] A certaine piece of Gold, which weighed sixty pound, as the common Talent did; or 120. pound, as did the Talent of the Temple, 2 Samuel, chapter 12, verse 30. Exodus, chapt. 25. verse 39. *Of a Talent of pure Golde thou shalt make it.*

2 A free and franke guift of God, bestowed on men, in a certaine portion and measure, to be vsed to his owne glory, and the profit of others, Math. 25, 15. *And to one hee gaue fiue Talents.* There is no man but hath some Talent committed to him, whereof hee must make vse heere, and account heereafter.

[**Tares**] A kinde of graine in the East-Countries, so like to Wheate (whiles it is in the blade) as hardly the one can be discerned from the other, beeing also a very hurtfull thing.

2 The

2 The Children of this world, but especially Hypocrites, Math. 13,16. *The Tares are the Children of that wicked one.*

3 All offences in manners and doctrine, being so coloured and disguised, as hardly can vertues be knowne from vices, and errors from trueth. Matthew 13, verse 25. *And sowed Tares among the Wheate.* False doctrin when it is disguised, is fitly signified by Tares, both because it is the root and seed of wicked men: Also for that it doth besot the minde, as Tares (being taken in drinke or bread) doe make giddy the braine.

[Tarshish] The Ocean or maine Sea. Psalme 48, vers. 9. *Breake the Shippes of Tarshish.* Tarshish was the name of the sonne of Iauan, the sonne of *Iapheth*, the son of *Noah*, Gen. 10, 4. Of whom, *Tarsus* a City of *Cicilia* in *Syria*, had the name, Acts 21, 34. From thence they went by shipping into farre Countries, *Affrica*, *Indea*, *Ophir*, &c. 1 Kings 22, 48. and 10, 22. Hereupon that Sea was called Tarshish, and generally the name is applied to euery Ocean.

[To Taste] To take some slender tryall of meates or drinkes, how good they bee, before wee receiue them into our bodies.

2 Slightly to know, & beleeue generally, the doctrine and promise of Christ, as a man that tasteth of a Cup & drinkes not; or as a Cook, who tasteth the meate, and eateth it not: or lastly, as a sicke man, who doth Taste meate, which hee doeth pirke backe, or cast vp againe, Hebr. 6. 4, 5. *For it is impossible that they which were once enlightned, and haue Tasted of the Heauenly guift.*

3 To take experience of a thing, hauing indeed tried it, Psalm 34, 9. *Taste and see, how good the Lord is*, 1 Pet. 2, 3. It signifies that ioy which they haue, which earnestly imbrace Christ, out of knowledge of him.

[To Taste Death] To die, or to feele death, Math. 16, 28. *There be some heere that shall not Taste of death.*

[Taske-master.] Exactour, properly, and generally such as exact or require eyther money, 2 Kings 23, 35. or any debt, Deut. 15, 2. or otherwise doe oppresse any, Esay 53, 7.

T. E.

[To Teach] To cause to learne; which God doth effectually, by enlightning the heart vnto knowledge & faith of the word: and men instrumentally,

mentally, by interpreting the word, and by liuely voyce familiarly propounding instructions to the outward eare, Ier. 31,34. *They shall bee all Taught of God*, Psal.119,26. *Teach me thy Statutes*, Acts 20,21. Math. 28,9. *Goe Teach all Nations.* Teaching is by publike & priuate persons; by words, works, signes, and creatures, &c. Galath.6,6. euen by afflictions also.

Note. Teaching hath in it interpretation, doctrine, and application. See Luke 4. 18. Acts 8, 32,33. Psalm. 94, 12. Gods Law Teacheth both cheerefully to beare the crosse; and how to profit by them to amendment, as also from whom they come, to what end, and for what cause.

[**Teacher**] A publike Minister, which by wholesome Doctrine instructeth the Church, beating downe errors, Ephes. 4,11. *He gaue some to be Teachers.*

Such as by priuate instruction helpe others to know the things of God, Titus 2,3. *Teachers of honest things.* Thus Parents, and Maisters, and common Christians are Teachers: The former by publicke, the latter by priuate authority.

[**As a Teile tree, or an Oke.**] That as these Trees which lose their leafe and beauty in winter, yet keeping their substance in the Root, doe flourish againe in the Spring, when the Sunne draweth out the sappe into the branches: so should that people of *Iudah* be, though spoiled of their honour and glory, being carried captiues into Babylon, yet in the holy seede, a substance should remaine, the elect reserued, when the reprobates were fallen like leaues from a Tree in the Autumne. Esay 6,3. *As a Teile, and as an Oke shall the holy seede be.*

[**Teare**] A water issuing out of the eye from the moistnesse of the braine, as witnes of some inward greefe, Psal.6,6. *I water my couch with Teares.* and 42,3. *My Teares are, &c.*

2 Sorrow and afflictions, the cause of Teares, Reuel.21, 4. *All Teares shall be wiped from their eyes*, Psal.126.5. *If ye sowe in Teares, &c.*

[**To wipe off all Teares of all Faces.**] To remooue all inward heauinesse, and outward calamities which causeth tears, Esay 25, 8. This to be fulfilled in the restitution of the Iewes, to the Kingdome of Christ, when Turkes and Popish rout being rooted out and subdued, there should be no power and Tyrant to oppresse the truth of the Gospell, and the professors of it, as it was wont to be vnder Antichrist and the Turke:

Turke: See Reuel. 21, 4.

[To Teare in pieces] To destroy vtterly and vnrecouerably, as when a Lambe is torne in peeces of a Lyon or Beare, Psal. 50, 22. *Lest I Teare you in pieces.*

[Temperance] A moderation of the minde in the vse of outward blessings, holding vs backe from excesse, causing vs rather to refraine from that we may lawfully haue, then in our delights and pleasures to goe so farre, as our abilities, estates, and the times would giue vs leaue, 2 Pet. 1, 6. *Ioyne with your knowledge, Temperance,* Galat. 5. 23. See Sobriety.

[Temple] A materiall house built of Stone and Timber, to worship God publikely therein, Acts 7, 48. *God dwells not in Temples made with hands.* An externall Temple.

Note. Temple sig. properly a royall and princely Pallace. So was the house which *Salomon* built called, for that God the King of heauen dwelt there, & for that it was magnificēt in that respect, as also for the beauty & maiesty of the edifice and building. The latter Temple, built by *Nehemiah*, came short of *Salomons* Temple in 5 things: 1. by want of fire from heauen: 2. of the Arke: 3. of the *Prim* and *Thummim*: and 4. of the succession of Prophets: 5. of the glory of GOD betweene the Cherubins: yet herein the later was more glorious then the first, because of the presence and preaching of the Sonne of God in it.

2 The whole outward Legall seruice, to bee performed in the Temple, by the commandement of God: Also the promises made vnto the Temple, and his worshippers there, Ier. 7, 4. *The Temple of the Lord, the Temple of the Lord.* It signifies also the vtmost Court, called *Salomons* Porch, Ioh. 2. 14. Ioh. 10, 23. Acts 3, 2, 8, 11.

3 The bodies and soules of the faithfull, wherein GOD dwelleth, as in a house or Temple, being in Christ consecrate to God by the Spirit. 1 Corin. 6, 19. *Know yee not that your bodies are the Temple of the Holy Ghost?* 2 Cor. 6. 16, 16. This is a spirituall Temple.

4 The inward, pure, and spirituall worship, whereof the Ceremoniall Law was a Type. Reuel. 11. 1. *A Rod to measure the Temple.*

5 The most mighty and holy God, full of maiesty, power, and glory, communicating himselfe to the Saints and Angels in Heauen, for their full happinesse, Reuel. 21, 22. *For the Almighty and the Lambe, are the Temple of it.*

6 The most eminent place of

of the visible Church, 2 Thess. 2, 4. *Hee doth sit as God in the Temple of God.* That is, in the externe and visible Church of Christ, wherein (by this Prophesie of Saint *Paul*) Antichrist should sit and tyrant-like inuest himselfe as chiefe Pastour and Monarke thereof; taking vpon him by proud, vsurped, imperious gouernment, to change the doctrine of God, the Articles of faith, and the forme of regiment left by Iesus Christ vnto his Church, giuing new Lawes of his owne, with force to binde the Conscience, seeking to draw all to himselfe, not admitting and abiding any Peere or Fellow in his Ecclesiasticall Monarchy: and that the Bishop of *Rome*, and hee alone hath done this now for many yeares together, who doth not see that is not starke blinde? They doe absurdly, which restraine these words of the Apostle *Paul*, vnto the Temple at *Ierusalem*, which are to bee vnderstood of the outward visible Church, & of some more eminent place heereof, in the nauill and middle whereof, Antichrist must sit. Thus the Fathers haue expounded it. He shall sit on the Chaire of the Scriptures, saith *Origen*. He sitteth in the Church, as we truely thinke, saith *Hierome*. Hee sitteth not in the Temple at Ierusalem, but in the Temple of the Church, as *Chrysost.* plainely affirmeth. He sitteth in the holy places of the Church, saith the *Scholiaste*. Also *Theodoret* writeth, that *Paul* calleth the Temple of God, the Church of God; to whom may be added, *Oecumenius*, *Augustine*, & others, which all haue expounded it of the Church, the chiefest seate whereof Antichrist should vsurpe. Now who knoweth not, that *Rome* through the residence of the Emperour there, and the magnificence of the Empire, was accounted and called the *Metropolis* of the Empire, the Mother Church? &c. Euen *Thomas Aquinas* their owne Doctor, and *Sheldon*, sometime a popish Priest in his motiues, and the *Rhemists* in their annotations of this place of *Paul*, beare witnesse, that rather in the Church of God then in the Temple of Ierusalem, Antichrist should sit.

[**Holy Temple**] An house appointed to holy vses, euen to the seruice of the most holy God, Psal. 5, 7. *I will worship towards thine holy Temple.*

2 Heauen, Ion. 2, 4.

3 The company of the faith full, Ephes. 2, 21.

[**Temple of Idols**] An house erected for the seruice of Idols, 1 Cor. 8, 10. *Sit at Table in the Idols Temple.*

[To

[To Tempt] To make proofe of a thing by queſtion, or otherwiſe, for knowledge ſake: for that is the end of Temptation, to gaine knowledge ther by.

2 To make triall and proofe of our faith, patience, and loue towards God, Gen. 22,1. *God tempted Abraham.* This temptation is commonly by proſperity or affliction: and the end of it is to make it knowne to our ſelues what is in vs, eyther good or bad, Deutr. 8,2. *Tempting thee, that hee might know what is in thy heart*; that is, make it known to thy ſelfe, for the all-ſeeing God cannot be ignorant what is in vs. Thus God is ſaid to Tempt.

3 To ſift vs by ſubtill ſuggeſtions, that all grace may be ſhaken out of our hearts, and nothing left but the Branne or Chaffe of corruption, 1 Theſ. chap. 3, verſ. 5. *Leſt the Tempter had tempted you in any ſort.* Thus Satan Tempteth, not to try, but to deſtroy.

4 To entice and moue one to ſinne, Iames 1,14. And euery man is Tempted when he is drawne aſide of his owne concupiſcence. Thus Luſt tempteth; but God tempteth not thus, Gal. 6,1.

5 To make tryall of Gods power and iuſtice, whether he can and will help, or hurt, Exo. 17,2. *Wherefore doe ye Tempt the Lord?* Thus men Tempt God through diſtruſt.

6 To forſake the ordinary meanes of our good, preſuming too much vpon Gods helpe. Math. 4,7. *Thou ſhalt not Tempt the Lord thy God.* Thus men Tempt God by curioſity and preſumption, to try whether God will vſe any way to ſuccour them, other then is appointed: When men will not beleeue ỳ God can helpe them without a myracle, Eſay 7,12. Dent. 6,16. Luke 11,16.

7 To ſeeke matter and occaſion againſt other men, for which to reprehend and accuſe them, Math. 16,1. *Then came the Phariſies to Tempt him.* Thus Man Tempteth Man, by captious and by ſubtle queſtions.

Note. Tempting by the Originall word in the Hebrew ſignifying vp as for a ſigne, or aſſaying of ſomthing, as God tempteth men, when hee requireth ſome great or high experiment of their faith, loue, obedience, as Geneſ. 22,1. Exod. 15,26. Deut. 8,2. and 13,3. And the end of Gods temptation is alwaies to do vs good in the end, Deut. 18,16. 1 Corin. 10,13. whereas the temptation of Satan, Mat. 4,1,4. and of our own corruption, Iam. 1,13. alwaies tendeth to euill, being a ſoliciting of vs to ſinne.

[**Temptation.**] Probation, tryall, or proofe, of any thing or perſon, to get the true knowledge of it, for knowledge is the end of Temptation.

2 Afflictions and croſſes, by which men are tryed, Iames 1. 2, 14. *Count it exceeding ioy when yee fall into ſundry Temptations.* This is Temptation of probation, ſeruing to manifeſt what is in vs vnto our ſelues and others.

3 Inward ſuggeſtions of Sathan, or outward proſperity of life, as baits and ſnares to catch vs, Math. 6, 13. *Lead vs not into Temptation*, Math. 26, 41. *Pray leſt ye fall into Temptation*, Luk. 4 13. *When he had ended his Temptation*: that is, Temptation to perdition.

[**To fall into Temptation.**] To bee ouercome, when thorough weakeneſſe we yeeld vnto wicked motions and affections, and vnto occaſions of euill, Math. 26, 41. *Leſt ye fall into Temptation, for the fleſh is weake.*

[**Humane Temptation.**] Some Tryall, wherein doth appeare great weakeneſſe, ſuch as accompanies the Nature of man, 1 Cor. 10, 13. *No Temptation hath taken you, but ſuch as is humane, or which pertaineth vnto men.* The meaning is, that the Chriſtians of *Corinth*, which for feare of giuing offence to their idolatrous Neighbours, went into their Temples of Idols, there to eate meat ſacrificed to Idols, had herein ſhewed themſelues men, yeelding to humaine frailty: and therefore it behooued them to be more conſtant afterwardes, that God might be with them in all Temptations that ſhould befall them, for the time to come.

[**To lead into Temptation**] To put or bring one in the power of Sathan the Tempter, deliuering him as a iuſt Iudge, to the will and pleaſure of the Diuell, to be carried captiue of him, Mat. 6, 13. *Leade vs not into Temptation.* God puts one in the power of Sathan, as a Iudge doth put a malefactor ouer vnto the Hang-man.

[**The Tempter.**] The Deuill by his wicked ſuggeſtions prouing and ſeeking whom hee may deſtroy, 1 Theſſalonians 3, 5. *Leſt the Tempter had Tempted you in any ſort*, 1 Peter 5, 8. Matthew 4, 3. *Then the Tempter came to him.*

[**Ten**] ſig: Many; a deſtinct number, vſed for an indefinite, Iob 19, 3. Leuiticus 26. verſe 26. Numb. 14, 22. Geneſis 30, 7.

[**Ten dayes**] A certaine ſpace of time (very ſhort) wherein God would afflict his Church, Reuel. 2, 10. *And ye ſhall haue tribu-*

Tribulation ten dayes, Gen. 31,7 Numbers 14,22. Iob 13,3. *Ten times put for oftentimes.* A finite number, put for an indefinite.

[**Ten hornes**] Many Kings and Prouinces, which did giue their authority, power, and force (meant by the Hornes wherein lyeth the ſtrength of Beaſtes) to erect, enlarge, and eſtabliſh the tyranny of Eccleſiaſticall *Rome*, Reu. 17,12,13. *And the tenne Hornes which thou ſaweſt, are ten Kings.*

[**Ten Virgins**] The viſible Church, conſiſting of wiſe and fooliſh; that is, godly and wicked, Math. 25,1. *Then the kingdome of Heauen ſhall bee likened vnto Ten Virgins.*

[**Tenth**] ſignif. A remnant left of a farre greater number; or a very few of many, Eſay 6,13. In it ſhal be a tenth, Amos 5,3.

[**Tender mercies**] Moſt inward feeling and affectionate compaſſions, like vnto mother ly pittifulneſſe and kindeneſſe, which is hard to tell how tender and great it is, Luke 1, 78. *The Tender mercies of our God.*

[**Tent**] A place to dwell in, ſo made, as it might be remooued and carried too and fro, Num. 5,3. Geneſis 4,20. *Iuball was the Father of ſuch as dwelt in Tents*, Exo. 18,17. See Tabernacle.

God cauſed an habitation to bee made in the wilderneſſe, wherein he dwelt among men, Exod. 26. Pſalme 78,60. That Manſion made of ten Curtains he called a Tabernacle, Exod. 26,2. Pſalme 26,8. Ouer this other Curtaines were made and caſt as a couering, called a tent or couering, Exod. 26,7. Hereupon the whole place is called ſometime a Tent, & ſometime a Tabernacle, Pſalme 15,1. To this Tent (till the Temple was built by *Salomon*) all Gods people were wont to come to worſhip, Leuit. 17,4,5. Deuter. 12. 5,6. It was a mooueable place, and ſo differed from an houſe or ſetled habitation, 2 Sam. 7. 1,6. 1 Chro. 17,5. Yet for the vſe, was ſometime called an houſe.

[**Tents of wickedneſſe.**] A place without the Church of God, wherein dwels no goodneſſe nor holineſſe, Pſalme 84. 10. *Then to dwell in the Tents of wickedneſſe*; that is, among Infidels and wicked men.

[**Tents of Shem**] The viſible and publike meetings of the Church of God, (which was in families vntil the birth of *Enoch*, Gen. 4, 26. and after in great aſſemblies.) Gen. 9, 26, 27. *To dwell in the Tents of Shem.* He ſpeaks after the cuſtome of thoſe times, which was to dwell in Tents like Pilgrimes,

which had no permanent Citie, but looked for one in heauen.

[A Tenth] The small number of the Iewes, which shall be saued from spirituall and bodily calamity, which are called the Tenth, because both for their paucity and fewnesse; also because they are sacred and holy to God, as the Tenths were. Leuiticus chap. 27. Esay 6. verse 13. *Yet in it shall be a Tenth.*

[To liue in Tents] To exercise the trade of a Shepheard. Genesis 25,27. *Iacob dwelt in Tents.*

2 To looke vnto household affayres, that they be well gouerned. Genesis 4,20. *Iuball was the father of those which dwell (or liue) in Tents.*

[Teraphims] Gen. 31, 19. were Images in the shape of men, as may be gathered, 1 Sam. 19,13,16. And that they were Images and representations vsed in diuine worship; See for that Iudges 17,5. & 18,14,17, 20. Hosea 3,4. and by Ezekiel 21,21. Zach. 10,2. it seemeth that idolaters consulted wth their gods by them, and had Oracles.

[Testament] That which we commonly call a mans will, and appointment for the bestowing of his goods amongst his Children, or kindred & friends. Gal. 3,15. *Though it be but a Mans Testament.* Heb. 9,16,17.

2 An appoyntment or agreement betweene God and Man, touching free saluation by faith in Christ. Mat. 26,28. *For this is my bloud of the New Testament.* This is called a Testament, because it was ratified and confirmed by the death & bloud-shed of him, who made the Couenant or agreement with vs; to wit, of Christ, and containeth (as it were) his last will written downe.

3 The Book or Tables where in the Testament is written. 2 Cor. 3,14.

[Old Testament] The agreement or couenant of God, which is called [*Old*] in regard of the first dispensation of it by *Moses*, toward the Iewes, in many figures and shaddowes of Rites and Sacrifices, and with other obscure and darke Reuelations by Propheties; which dispensation is now ended. Heb. 8,13. *In that he saith, a New Testament, he hath abrogated the old.*

[New Testament] The Couenant of God, in regard of the dispensation of it vnder the Gospell, by Christ, towards Christian people, without such Types and Propheties. Also with few Ceremonies, and with much more cleerenesse and fuller reuelation of the

the truth, and more plentifull graces of the Spirit, to endure alwaies new, and the same, to the end of the world, Ierem. 31. 33,34. Acts 2.17,18. This diuers manner of administration and deliuery of the Couenant or Testament, causeth it, that beeing but one in substance, (to wit, saluation by faith in Christ) yet it is called Olde and New Testament, as if it were two, Heb. 8,8.9,10. See Couenant.

[Two Testaments] Two types, and figures to shaddow foorth in some sort, and to represent the two Couenants of grace and works, Gal. 4,22. *For these are the two Testaments, the one, &c. Agar* which with her son *Ismael* was abiding in *Arabia*, doth represent the Legall Couenant, (or of ỹ Law) which was published in *Sinai* a mountaine of *Arabia*; and striketh the hearts of sinners with a seruile feare, because none can keepe it, and it threatneth eternall death to all that breake it. Therefore such as trusted in the Ceremonies and works of the Law, done by their owne strength, are lyable to the curse and cast out of the family or Church of God, (as *Agar* and *Ismael* out of *Abrahams* house) that they neuer enioy the inheritance of the life which is eternall. But *Sarah*, who not by naturall strength that she lacked, but by vertue of GODS promise begot *Isaac* of *Abraham*; she represents the Euangelicall couenant, or promise of grace, wherin, such as freely be begotten of the Spirit, doe put their trust, and are thereby Iustified and become inheritours of heauen, as *Isaac* the Sonne of the promise, enioyed his Fathers inheritance. These two Couenants beeing weighed in the ballance of false Apostles, who ascribed part of saluation to the workes of the Law, or of the Pharisies, who imbraced the Law instead of Christ, then these Couenants are not onely two, but flat contrary to themselues: whence ariseth the conclusion set downe by the Apostle, Galat. 5,2,4. *Christ profiteth you nothing, ye are fallen from grace, if you bee iustified by the Law, &c.*

New Testament hath commonly one of these three acceptions: first, Reconciliation of all elect sinners with God, through the blood of Christ. Secondly, the doctrine which teacheth agreement, either by voice or writing. Thirdly, the Cup in the Lords Supper, which sealeth this reconcilement, Math. 26,26,26. 2. Cor. 3,6.

In Testaments diuine and humaine, there be examples of

vnproper and figuratiue ſpeeches. See Gen. 17. ver. 11, 12. Math. 26, 26, 27. Gen. 49. Deut. 33. 2 Sam. 23. 1 Kings 2, 1. Math. 2. Tob. 4.

[**To Teſtifie**] To beare witnes of any perſon or thing, by word or worke, 1 Iohn 5, 9. *Which he teſtified of his Sonne.*

[**Teſtimony.**] The whole Scripture or word of GOD. Pſal 19, 7. *The Teſtimony of the Lord is ſure, and giueth wiſedome vnto the ſimple.* The word of GOD is called a Teſtimony, becauſe it containeth Articles of the Teſtament or Couenant, both on Gods part and ours; witneſſing his good will to vs, and our duty to him, what good hee meanes vs, and what dutie wee ſhould doe to him. Sometime this word [*Teſtimony*] ſignifies doctrine, agreeable to the word, 2 Theſſ. 1, 10. Gods Law hath this name not for the former reaſon onely, but alſo for the conteſtation and earneſt charge concerning it: And alſo, becauſe it teſtifieth the wiſedome, power, goodnes of God more plentifully then the booke of Gods worke doe, Pſal. 19. v. 7.

2 The word of precepts and commandements, which are witneſſes of Gods wil, what he would haue vs do, *Pſal.* 119 2. *Bleſſed are they which keepe his Teſtimonies*, Pſal. 25, 9.

3 The Arke, becauſe the Teſtimonies were kept in it, Exo. 16, 34. *So Aaron laid it before the Teſtimony*, Numb. 7, 89. Exod. 25, 21. Alſo it ſignifi: the Tabernacle wherein the Arke was.

4 A good report from others, witneſſing well, 2 Timot. 1. 8. Acts 16, 2. Either Chriſt or his Goſpel, which teſtifieth of him. 1 Tim. 2, 6.

5 The two Tables of Stone wherein the Law was written, Exod. 40, 20. *And hee tooke and put the Teſtimony in the Ark*, Exod. 25, 16, 21. and 31, 18.

[**To binde the Teſtimony.**] To wrap and fold vp the volume and roule wherein was written, as verſe 2. 3. the teſtimonie of God touching his defence of *Iudah*, againſt the two Kings of *Syria* and *Iſrael*, leſt it ſhould be any more in the ſight of a people which made but a mocke and ſcorne at it, Eſay 8, 16.

[**Arke of Teſtimony.**] A Cheſt, wherein were put the 2. Tables of Stone containing the Lawe, which is the Teſtimony of his will, Exodus 30, 6. *After thou ſhalt ſet it before the vaile that is neere the Arke of the Teſtimony.* Alſo God did there vſe to giue his people viſible Teſtimonies of his preſence. The putting of the Teſtimony or two Tables of the Couenant into

into the Arke, Exodus 25,21 : this signified that Christ was the end of the Law, Rom. 10,4. And had Testimony from it, Rom. 3, 21,22,23. And that God will not accept of any our obedience of the Law, vnlesse the blemishes of our sinnes, & the wants of our obedience be hid & purged by Christ, whereupon hee is called the propitiation of our sinnes, 1 Iohn 2,2. Whereas without the Arke (yet before it) were put & set a golden pot, Heb. 9,4. which had ỹ hidden Manna, Exod. 16,33,34 and *Aarons* rodde which had budded, Numb. 17,8,10. The former signifieth the glory of eternall life hidden in Christ, as Reuel. 2,18. The latter, that they were daily to be destroyed for their rebellions, vnlesse they were forgiuen and couered by Christ.

T. *H.*

[**Thanksgiuing**] An acknowledging and confessing with gladnesse, of the benefits and deliuerances of God, both towards our selues and others, to the praise of his name, 1 Tim. 2 2. *Let supplication and prayer, & thanksgiuing, be made for all men*, 1 Thes. 1,4. Thanksgiuing hath in it, 1. Remembrance of the good done to vs. 2. Mention of it. 3. Confessing God to be the Author & giuer of it. 4. Cheerfulnes, being glad of an occasion to praise him, and doing it gladly, with ioy.

[**To Thanke**] To acknowledge a benefit, and to recompence a gift freely giuen, Luke 17,9. *Doth hee thanke that seruant?* In thankefulnesse vnto men, there must bee trueth in confessing a kindnesse receiued, and iustice in requiting it as we may.

[**That**] The excellency of some particular person or thing good or euill, as That light, That Son of God, That Lambe of God, That life, That Antichrist, &c. That notable aduersary of Christ. 2 Thessal. 2. 3. *That Man of sinne*; that is, That most notorious sinner, exceeding all other in sinne. Oftentime [*That*] is read without any Emphasis, only to note some ordinary thing, or some person. See Romanes 9. verse 10, 11. and Philip. 1, 6, 9. 10. where both the matter and end is meant.

Note further of (That or The) it sometime hath the force of noting some speciall thing; at sometime it is demonstratiue, and other-while hath no power at all, but aboundeth.

This particle [*That*] doeth often signifie the impulsiue or finall cause of Gods counsels and workes, or of mens purposes,

ſes and doings, as Romanes 2, 4. and Chapter 9, 23. and chapter 11, 32. and chapter 9, 17. In theſe places the end or marke propounded vnto the actions of God, are poynted at. Alſo Romanes 10, 1. *That they might be ſaued.* Not the euent, but the end and ſcope at which *Paul* his prayers aymed, is declared: but ſometime [*That*] noteth the ſcope of Gods purpoſe and the euent, and what falleth out, or followeth of ſome foregoing matter, by the courſe of Gods prouidence, as Roman. 11, 11. *Haue they ſtumbled that they ſhould fall?* & Rom. 11, 31. *That they alſo may obtaine mercy:* Of theſe texts the meaning is, that the Gentiles being called to Chriſt, this euent by Gods appointment, will follow of it at the length, euen the vocation of the Iewes, being prouoked to deſire and ſeeke the like grace by emulation of the beleeuing Gentiles. Laſtly, euen the meanes leading to the end, are in this particle [That] deſigned, as Epheſ. 1, 4. *Choſen that wee ſhould be holy.* If this obſeruation bee well heeded, it will helpe to the due interpretation of many places of ſcripture, and giue light to many waighty matters.

[**In Thee**] ſig. In thy ſeed, Geneſ. 12, 3. compared with Geneſ. 22. 18. And in thy ſeed ſhall all nations, &c. that is, in Chriſt by faith, Gal. 3, 8. & 16. So then *Abraham* is not only a forme or patterne of eternall bleſſednes (conſiſting in remiſſion of ſinnes, deliuerance from Satan; regeneration, iuſtification, ſanctification, and glorification) but a cauſe of it, not in and from himſelfe, but by and from his ſeede included in his loynes, and by none other ſeed of his then Chriſt, who dying, freed all beleeuers frō the curſe of the Law, Galat. 3. verſ. 13. 14.

[**Theft, or ſtealing.**] The with-holding of that which is another mans, againſt the owners will; the drawing vnto vs other mens goods by iniury, or not diſtributing that which is our owne when neede requires, Hoſ. 4, 2. *By ſwearing & lying, killing and Stealing*, Exod. 20, 15. *Thou ſhalt not Steale.* All manner of wrong done to our ſelues, in reſpect of our owne ſubſtance, or to the ſubſtance of others, is ſtealing.

[**Theefe**] One that taketh to himſelfe the goods of other men, without the priuity of the owner, Prou. 6, 30. *Men doe not deſpiſe a Theefe which ſtealeth to ſatisfie his ſoule.*

2 One, that dealeth vnrighteouſly in his owne Temporall goods, or ſpirituall guifts, by keeping in and hiding them from

from such, to whom wee owe them by vertue of their calling: or one, who behaues himselfe vniustly in other mens goods, impairing them, either by deceit or violence, as Iohn chapter 12. verse 6. 1 Cor. chap. 6. verse 10. *Theeues, extortioners.*

3 A Seducer, which by corrupt glosses, and false interpretations, steales from the Church of God the true meaning and doctrine of the Scripture; so spoyling soules, as Theeues spoyle mens bodies. Iohn 10. verse 8. *All which came before mee, are Theeues, &c.* Hosea 6, 9.

4 Hypocrites, which vnder shew of piety, seeke their owne gaine with the losse of others. Math 22, 13. *Yee haue made it a den of Theeues.*

Note. Theeues be such as enter not by lawfull calling, or which teach lyes, and not Christ.

[**Thæues**] One of them. Mat. 27, 44 Luke 23, 39, 40. This change of number is often in the Hebrew: as Gen. 19, 29. 46, 23, 7. 1 Sam. 9, 2. 2 Chro. 6, 14. Gen. 21, 7. Zach. 9. Mat. 21, 5. & 7. Marke 11, 17.

[**As a Thæfe**] Suddenly, as Theeues vse to doe, comming at such an houre as they are not looked for. 1 Thessalonians 5, 24. *As a Theefe in the Night.* This pertaineth to the wicked, not vnto the godly, who are watchfull continually, looking and preparing for that great day. See Mathew 24, 42, 43, 44. Luke 12, 39, 40. and 21, 34, 35.

[**Then**] That a thing is so, or seeing it is so. Romans 6, 1. Also 7. verse 7. *What shall we say Then?*

2 Some certaine time wherein something was done. Math. 4, 1. *Then was Iesus led aside.* And elsewhere often it is thus taken, for to note a certaine time.

3 Therefore; and it is a note of an inference or conclusion, gathered from some premises. Rom. 8, 1. *Now Then there is no condemnation.*

[**Therefore**] Sometime a precedent cause of that which is inferred. Rom. 8, 1. Rom. 3, 28. Rom. 2, 1. In these and such like places this particle is argumentatiue, and inferreth the effect from the cause.

2 The end, order, and sequele of a matter. 2 Kings 22, 19, 20. Genesis 22, 16. Phil. 2, 9. Romans 14, 9. *Therefore* (or to this end) *(christ dyed, &c.* Here is noted onely the consequent, or what in order did follow the humiliation and death of Christ, to wit, his exaltation, and manifestation of his Godhead; also his dominion ouer his Church, as is plainly to be seene

seene by Luke 24,46. 1 Pet. 1, 11. They doe erre then, which would by these and such like places conclude, that Christ merited in his obedience and passion, something to and for himselfe, to whom all good was due, euen from the time of his vnion: when his manhood at his conception, was knit vnseparably vnto the person of the Son of God, then was he Lord of all, euen as man, & had right to eternall glory. Also the Scripture cleerly proueth, that whatsoeuer Christ did or suffered, was for vs, not for himselfe; for that had obscured his grace towards his members, if he had come to deserue ought for himselfe.

[**Theraphim**] An Image, made in the likenesse of a man: and all instruments belonging to false religion. Iudges 17. ver. 5. *Made an Ephod and Theraphim.*

[**More then these**] More then his Ship, Nets, and other things Iohn 21,16.

[**Thing**] Some reall substance or quality, either good or euill. Ephesians chapter 1. verse 11. *Which doeth worke all Things after the Counsell of his Will.*

2 Some word spoken of God, touching that which was after to be done, Luke 1. verse 37. *With God shall nothing be vnpossible.* In the Greeke Text it is read, No word shall be impossible.

3 The doctrine of the Gospel. Act. 17,32. *We will heare thee againe of this thing.*

4 Elect men and women, Ephes. 1,10. Col. 1,20. Reu. 21, 27. *No vncleane thing*, that is, person.

[**To thinke any Thing**] To conceiue or haue in our mindes a good thought, pertaining to saluation. 2 Cor. 3,5. *Not that we are sufficient of our selues to thinke any Thing, as of our selues*: where then is the naturall power of will to choose and embrace good things, seeing wee lacke power and will to thinke well?

2 To iudge, and certainly determine. 1 Corinth. 7. verse last. *I thinke I haue the Spirit of God.*

3 To make our Thoughts known by boasting and glorying. Mat. 3,9. *Thinke not to say in your hearts.*

4 To deuise or imagine. 1 Cor. 13,5.

[**To thinke soberly**] That all Christians must be modestly minded, not to take more vpon them then they haue graces and calling to answere and discharge. Rom. 12,3.

[**These things**] The sinnes and punishments of the Israelites liuing in the wilderneſſe. 1 Co-

1 Corinthians 10, 6.

[**Great things**] Very precious and excellent benefits, as freedome from all those euils, which the captiuity in Babylon brought with it, liberty of body, goods, country, & conscience, being restored to the pure worship of God in his Temple, restitution of City and Temple, &c. Psa. 126, 2, 3. These were great things, not onely for the matter of the benefits, but for the manner of bestowing them, which was incredible and vnwonted, as verse 1. and for the persons who were the receiuers, being Wormes and miserable sinners, lesse then the least thing, and worse then the worst thing.

[**In all good things**] Of all his goods and substance, according to his owne ability, and the necessity of the Teacher. Gal. 6, 6.

[**To put the hand vnder ones thigh**] Subiection and great fidelity to him who gaue the oath, by him who tooke it. Gen. 47, 29. and Gen. 24, 2. the Hebrews referre this to the misterie of circumcision, which was in a part of the thigh: others (as *Augustine*) referre it to the Messiah or Christ, who was to come out of *Abrahams* loynes or thigh. See Gen. 46, 26.

[**Thirst**] To desire drink, out of a feeling of the want thereof by some naturall drought or drinesse. Ioh. 19, 28. *I Thirst.*

2 Very earnestly to desire and long for Christ and his spirituall graces, out of a sense of our sins and miseries, Mathew chapter 5. verse 6. Iohn 7. verse 37. *If any man Thirst, &c.* Esay 55, 1. *Ho, euery one that Thirsteth, come.*

[**To Thirst no more**] To finde all contentment and satisfaction to our soules in Christ onely, without seeking further for it, then in him alone. Iohn 6, 35. *He that beleeueth in me, shall thirst no more.*

[**Thou**] Whosoeuer thou art, without difference of sex, condition, nation, &c. Exod. 20, 3, 4, 5, 7, 8. &c. Rom. 10, 10. *If thou beleeue, &c.* Gal. 4, 7. *Thou art no more a Seruant &c.* And the like is oftē elswher, to teach that the commandements and promises of God belong not onely to the whole company of beleeuers, and congregation of Gods people generally, but particularly to euery one without exception. Which meeteth with that corruption too too common, to put and post off from our selues to others, things commonly and vniuersally spoken.

[**Thou**] Thy selfe and thy succession. Daniel 2, 3. Ieremie 27, 7.

[**Thought**] The least motion and

and ſtirring of our minde: which, when it is by the holy ghoſt made agreeable to Gods word, then it is a good thoght; but if the motion be from our corrupt heart, and be diſagreeable from the word, then it is an euill thought, whatſoeuer good pretence it haue. Math. 15,19. *For out of the heart comes euill Thoughts.*

2 Our counſels, touching matters to be done, or not done Pſal. 146,4. *Then his Thoughts periſh.*

3 The griefe of an afflicted minde. Pſal, 94,14. *Amidſt the Thoughts of my heart, thy comforts haue refreſhed my ſoule.*

4 Reaſoning inwardly in the ſoule. Luke 9,46,47. *When Ieſus ſaw the Thoughts of their hearts.*

5 Purpoſe ioyned with indeuor. Gen. 50,20. *When you Thought to doe me euill.*

6 Carking, or immoderate care, or care with anxiety. Mat. 6,31. *Take no Thought.* Mat. 10, 19. *Take no Thought what ye ſhall ſpeake.*

[**Referred to God.**] 7 The will, counſell, purpoſe, or decree of God, touching al things which he will doe, or not doe. Pſalme 33,11. *The Thoughts of his heart ſhall ſtand for euer.* It doth ſometime ſignifie Gods diſpoſition, when his purpoſe is executed & brought vnto effect. As Geneſis 50, 20. *But God Thought, &c.* So *Tremel.* tranſlates it.

[**Thouſand yeares**] The ſpace of ten hundred yeares.

2 An exceeding large ſpace of time, a finite number being put for an indefinite. Pſalme 90, 4. *A thouſand yeares is but as yeſterday, when it is paſt.* 2 Peter 3. verſe 8. *A Thouſand yeares as one day.*

[**Through or by, in the doctrine of Iuſtification**] The chiefe efficient cauſe, to wit, the grace and free fauour of God. Rom. 3,24. *We are Iuſtified freely, by, or Through his grace.*

2 The outward meritorious cauſe, to wit, Chriſt Ieſus our Redeemer. Romans 3, 24. *Through the Redemption which is in Chriſt.* Epheſ. 1,17. *Through his bloud.*

3 The inward inſtrumentall cauſe, to wit, our Faith. Rom. 3,28. *We are Iuſtified thorough Faith, without the workes of the Law.* Verſe 25. *Through faith in his bloud.*

4 The ſignes and fruits of our iuſtification, to wit, good workes. Iames 2,22. *Was not Abraham Iuſtified thorough Workes?*

[**Through all, and in you all**] The ſupreame gouernment ouer his whole Church, and reaching or paſſing through vnto euery member thereof, together

ther with the moſt neere coniunction, which the faithfull haue with God by Chriſt: all which he doth violate, whoſoeuer violateth Chriſtian charity and peace. Epheſ. 4,6. *Which is aboue you all, and through all, and in you all.*

[Thorough bearing of Children] That in this condition of bearing, bringing forth, and bringing vp Children (which by Gods owne ſentence, Gen. 3. hath much bitter ſorrow and paine ioyned with it, as a fruite of the firſt Sinne) yet there is this comfort left vnto women to ſweeten this miſery and eaſe their heauy burthen, that it ſhall not hinder their ſaluation; if vnder ſuch waight and puniſhment, like beleeuing perſons, their faith ſhine forth reſting on Gods promiſes, and ſhewing it by loue to others, and by holy & modeſt behauiour in themſelues. 1 Timothy 2, 15. *Thorough bearing of Children ſhee ſhall be ſaued, if they, &c.* This relatiue particle [*They*] muſt be referred (as to the antecedent) not to Children, but to women, of whoſe duty he ſpeaketh generally, (it being vſuall in Scriptures to change one number and perſon into another.)

[Through the Law] By the workes of the Law as they are done by vs; or vpon condition of fulfilling the Law by our owne ſtrength. Rom. 4,13.

[Through him] By his adminiſtration or powerfull gouernment. Rom. 11,36. *Thorough him are all things.*

[Thorny ground] An heart ſtuffed with the cares of this world, which choake the ſeed of the word, as thornes choake the Corne ſpringing out of the ground. Mat. 13,22. *That which fell amongſt Thornes, or thornie ground.*

[Threatning] A denunciation of ſome iudgement, temporall or eternall from God.

2 Hard and cruell ſpeeches from one man to another. Acts 14, 17. *Let vs Threaten and charge them.* 1 Peter, chapter 2. verſe 23. *When hee ſuffered, hee Threatned not.*

[To Threth] To beate corne out of the huskes with the ſtrokes of a flaile, or other inſtrument made for that purpoſe Leu. 26, 5. 1 Cor. 9, 10. *Thus men Threſh, or beate, &c.*

1 To puniſh Gods enemies with plagues and calamities, as it were with ſore ſtrokes of Gods reuenging hand. Eſay chapter 25. verſe 10. *Moab ſhall be Threſhed.* Thus God Threſheth in anger.

2 To exerciſe Gods people with chaſtiſements and corrections for ſinne, ſifting and trying them, as when corne is beating

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ting out of the huske by threshing. Esay 21,10. *O thou whom I do Thresh, or, O thou my Threshing.* Thus God Thresheth in mercy.

4 To execute extreame cruelty towards Gods Church. Amos chapter 1. verse 3. *They haue Threshed Gilead with instruments of Iron.* Such Instrument were wont to be applyed for punishing obstinate Rebels. 2 Samuel 12. verse 31. Thus Tyrants Thresh the godly.

[**To Threshe the Mountaines**] To destroy and afflict grieuously, euen strong and mighty enemies. Esay chapter 41. verse 15. *Thou shalt Thresh the Mountaines, and bring them to powder.*

[**Throne**] A high seate, full of Maiestie and glory, fit for earthly Kings or Iudges: As 1 Kings 10. verse 18. *Then the King made a great Throne of Ivorie, and the Throne had sixe steppes.* Also it signifieth kingdomes and dominions. Daniel 7,9.

2 Some visible token or representation of Gods power and Maiesty. Reuelation 4. 9. *They gaue honour to him that sate on the Throne.* A **Metaphor.** Esay 6. verse 1. which is applyed vnto Christ. Iohn 12. verses 20,39.

[**Thunder**] A great noyse and sound caused in the clouds by the breaking out of hot and dry exhalations, beating against the edge of the Clowd. Psalme 18. verse 13. *The Lord Thundered in the Heauen.* Exod. 19,16. *There were Thunderings and Lightnings.* Thunder, is a witnesse of Gods power, and serueth to strike terror and feare into men, that the godly may be humbled, and the better subdued vnto God; and the wicked confounded and left without excuse.

T. *I.*

[**Time**] Some certaine space, as houre, day, weeke, yeare, &c. Daniel 2,21. *He changeth the Times and Seasons. And let his portion be among the Beasts, till seauen Times passe ouer him;* that is, seauen yeares. Exodus 2. verse 23. Daniel 4. verse 16. and 11,13. Seuen Times for seuen yeares.

2 Terme, period, and shutting vp of ones life. Psalme 31, 15. *My Times are in thy hands, O Lord.*

3 Opportunity, or fit and conuenient season for to doe things in. Iohn 7,6. *My Time is not yet come.* Acts 1,7. *The Times and Seasons.*

4 The whole tearme or space which a man liueth. Psal. 90. verse 20. *The Time of our life*

life is threescore yeeres and tenne, &c.

[**To obserue Times**] To place Religion, pleasing of God, merit of saluation in keeping holy dayes, moneths, yeeres, times, prescribed in *Moses*, as though after the death and ascension of our Lord, (whereat their date expired) they were still in force, contrary to that which *Paul* had taught the Galathians, chap. 4, 10. *Ye obserue Times and yeeres.*

[**To change Times**] To be the author of the alteration of estates and kingdomes, which continue so long as GOD appoints, Dan. 2, 21.

[**Time and times, and part of time**] Three yeres, and tenne dayes, Dan. 7, 25. *And they shall bee giuen into his hands, vntill a Time and Times, and the diuiding or part of Time*, See 1 Macc. ch. 4, ver. 52.

[**Times past.**] Before any work of new birth begun in vs, Eph. ch. 2. v. 2.

[**Tithes**] The tenth part of our goods, Deut. 14, 28. Heb. 7. verse 8. *Men that did receiue Tythes.*

Tythes, were a Tenth part of all one had offered to God, and to his seruice, which *Iacob* vowed to doe, Gen. 28, 22. *and Abraham paid to Melchisedeck*, Gen. 14, 20. Heereof some part at least was offered in Sacrifice, Numb. 18, 24. A shadow and figure, as other oblations were, figuring Christ. The equity is, out of our goods to minister sufficiency to Pastors and poore, Galat. 6, 6. 1 Cor. 9, 11. Tithes (as first Fruites of Corne and Cattle) the sanctifying of the rest to their vse, Deuter. 26, 15. and secondly, a thankefull rememberance of Gods benefits, Genesis 28. v. 22.

[**To**] The means that leade to the end, Ephes. 2, 11. *Created To good workes.* It signifieth by or through, 2 Timothy 2. ver. 25.

2 The end and finall cause, Rom. 9, 22. *Prepared to destruction*, 1 Thess. 5, 9. *Appointed to Saluation*, Ephes. 1, 6. *To the praise of his grace.*

[**To himselfe**] To the glory of his grace, Ephes. 1, 5. *Predestinated vs to himselfe*, that is, to the praise of his glorious grace. This is the vtmost finall cause of free election to life: as the saluation of the elect is the neerest end thereof, See Ephes. 1. 6, 12, 14.

[**To day**] All the time, that the doctrine of Grace is preached, Psal. 95, 7. *To day if ye will heare his voyce.*

[**To the Lord**] To the praise and glory of the Lord, Ephes. 5. 19. *Singing to the Lord.*

2 Sincerely, as one that hath

hath to deale with the Lord, the ſearcher of hearts and reines. Epheſians 5,22. *Submit to your Husbands as to the Lord*, that is, for his ſake, with vnfained harts put your ſelues vnder the rule of your Husbands, obeying them in ſuch cauſes as hee approueth.

[**To Morrow**] Time to come. Mathew 6,34. *Care not then for to Morrow.*

[**Together**] Alone, without other. Thus ſometime the Hebrew [*Iachad*] ſignifieth. Iob 34,20. Ezra 4,3.

2 Wholly, or euery whit. Iob 10,8.

3 Together, or in one. Pſa. 2,2. All theſe ſignifications agree to this word vſed in Pſal. 33,12. For God onely and wholy formeth euery mans heart and ſpirit. Zac. 12,1. Heb. 12,9. Numb. 16,22.

4 With other, and with one conſent among themſelues. Phi. 3,7,8.

[**Tongue**] The principall inſtrument of ſpeech. Pſal. 45,1. *My Tongue is the pen of a ready Writer.* Iames 3,5. *The Tongue is a little member.*

2 Speech it ſelfe. Iames 3, 6. *The Tongue is fire.* Ier. 18,18. *Smite him with the Tongue.* A Metonimy of the cauſe for the effect.

3 Strange language, or the gift of ſpeaking with a ſtrange language. 1 Corinthians 14,2. *He that ſpeaketh a Tongue.* 1 Cor. 13,8.

[**Tongue of fire**] A flame, which is like a tongue in forme and in effect, for it licketh vp as a tongue doeth; ſo Gods wrath ſhall conſume the wicked Eſay 5,24.

[**Deceitfull Tongue**] A tongue vttering crafty and guileſull words. Pſalme 52,4. *Thou loueſt all words that may deſtroy, O deceitfull Tongue*, that is, a man ſpeaking deceit with his Tongue.

[**Double Tonged**] Such as ſay one thing ſitting, and another thing ſtanding: Lyars which vary in their reports. 1 Tim. 3,8.

[**Tongue imagineth miſchiefe**] The Tongue to be the Inſtrument to vtter that miſcheefe which the heart hath thought and imagined. Pſalme 52, 2. *Thy Tongue imagineth Miſchiefe.*

[**Tongue of the Learned**] That ſingular skill which Chriſt had in his owne perſon, aboue meaſure, and which he gaue to his Miniſters (according to meaſure) that they might know how to comfort and pacifie afflicted conſciences. Eſay 50,4. *The Lord hath giueth me a tongue of the Learned.*

[**Tongues of men & Angels**] Such an excellent facultie of ſpeech,

speech, as might not onely become men, but euen the Angels if they could speake: yet were it nothing worth, vnlesse it were imployed (thorough loue) vnto the edification of others. 1 Cor. 13,1. *If I could speake with the Tongue of Men and Angels, and had not Loue, I were as sounding Brasse, and tinkling Cymball.* **An Hyperbole.**

[**To smite with the tongue.**] To vtter malicious and slanderous words, which hurt a mans name (as blowes or stroakes hurt a mans body.) Ier. 18,18. *Let vs smite him with the tongue.* **Metaphor.**

[**To Touch**] To feele a thing lightly with the finger. Luke 8, 44. *She touched the hemme of his Garment.*

2 To hurt or offer the least violence. Psal. 105,15. *Touch not mine annointed, doe my Prophets no harme.*

3 To refresh and strengthen one which is weake. Daniel 8,18 1 Kings 19,5,7.

[**Tophet**] A large and wide place neere vnto *Hierusalem*, where Iewish idolaters (after the manner of the *Ammonites*) burned their children, and offered them vp vnto the idol Moloch, set vp in this *Tophet*, being in the valley of *Hinnom:* as wee may reade, 2 Kings 23,10. Ier. 7,31. Also Ier. 19,2. 2 Chron. 28,3. King *Achas burnt his Children in Tophet.*

2 A place appointed for destruction, where God would giue a famous ouerthrow openly in the sight and knowledge of his Church, vnto the fierce and mighty King of *Babylon*, for his exceeding cruelty against the people of God. Esay 30, 33. *Tophet is prepared of olde.* Whereas some expound this of hell, it is not properly a description of hell, but by alluſion: for Tophet carryeth a description of hell, in three things; 1. for the ampleneſſe or largeneſſe of the place. 2. and the horrible crying of burned and tormented children. 3. also for the sharpneſſe of the paines.

[**To Touch a woman**] To lye with her. Gen. 20,6. 1 Cor. 7. Also to hurt or doe iniurie. Gen. 36, 11, 29. Ioshua 9,19. Ruth 2,9. Iob 1,11. Psalme 105, 15. Zach. 2,8.

T. *R.*

[**Tradition**] A doctrine, first deliuered from GOD by speech, and written downe afterwards in his booke for the vse of the Church. 1 Cor. 11,2. *And keepe the ordinances (or Tradition)* for so it is in the originall. This is a written Tradition, wee are bound to beleeue this absolutely. Of such

Paul speakes. 2 Thes. 2,15. and 3,6.

2 An humane ordinance, not written in the word, but deliuered from man to man. Mat. 15,2. *The Tradition of the Elders.* Tradition so taken, is either good or euill, according to the subiect, matter, and intention of men. This is an vnwritten Tradition. This wee must beleeue conditionally, as it agreeth with the word, but Popish superstitions contrary to the word, are to be abhorred of vs.

[**Tradition of the Fathers**] Such ordinances as his Ancestors had receiued from God, and imbraced; of the which, *Paul* was an earnest maintainer and follower, euen while hee was a Pharisie, but without repentance and faith in Christ. Phil. 3,6. Galathians 1,4. *Being zealous of the Tradition of their Fathers.*

[**Transgression**] That which goes beyond, and exceedes due bounds and limits.

2 Euery sin, small and great. 1 Iohn 3,4. *Transgression of the Law is sinne.* Heb. 2,2. Sinne is called Transgression, because it exceeds the bounds and markes which God by his Law hath appointed vnto vs, for the moderating of our desires and actions.

3 The wickednesse of the Iewes betraying and denying Christ before *Pilate*, and deliuering him to be crucified. Esay 53. verse 8. Acts 2,2. and 3,13.

[**Because of Transgressions.**] To shew and manifest our sins, and in the sight & feeling thereof to be driuen to looke vnto Christ, to be saued by his onely grace, and no otherwise. Galathians chapter 3. verse 19. *It was added because of Transgressions.*

[**Trauaile**] Iourneying or passing on foote, or by horse, from place to place.

2 The paine of childe-birth. 1 Thes. 5,3. *As trauaile vpon a woman with childe.*

3 Troubles, dangers and euils, which happen in ones iourney. Exodus 18,8. *Hee told all the Trauaile that happened vnto them.*

[**To Trauaile in birth againe**] To seeke, and with great griefe of heart (like to that of Women which trauaile) to labour and striue to recouer or reuoke the Galathians to that truth of the Gospell, from which they were falne since their first birth by *Paul* his preaching. Gal. 4,19. A Metapho; from women great with childe.

[**Treasure**] Some earthly thing of price, which men make great account of, and therefore lay it vp till afterward.

Math.

Math.6.verſe 19,21. *Lay not vp Treaſure for your ſelfe in Earth.* Math.13,44. An earthly treaſure.

2 The wholeſome precious Doctrine of the word. 2 Cor.4, 7.*We haue this Treaſure in earthen veſſels.* Metaphor. An heauenly Treaſure.

3 Euerlaſting life, with the graces and good workes that leade thither, and ſhall be there freely rewarded. Mathew 6,20. *Lay vp Treaſures for your ſelues in heauen.* When Chriſtians doe carefully imploy their graces, ſtudying to abound in good workes, they doe herein treaſure and hoord vp ioyes, in life which is heauenly and euerlaſting.

[God and euill Treaſures] The abundance, either of graces or vices, ſtored vp in the hearts of men, good and euill, to be vented and vttered by their Tongues Luke 6,46. *A good man, out of the good treaſure of his heart, bringeth forth good things, &c.*

[To Treaſure vp] To gather together into one heape. Rom. 2,5. *Yee treaſure vp vengeance againſt the day of vengeance.* The meaning is, that wicked men by continuing in ſin, heape and ſtore vp puniſhment, euen as worldly men doe heape vp and gather treaſure.

[Treaſurie] That part of the Temple wherein oblations and gifts for the widowes, fatherleſſe, and other poore, were laid vp and kept. Iohn 8,20. and Luke 21.verſe 1. Marke 12,41.

[Tranſlated] Taken away from the conuerſation of men without ſence of death, remoued whole into Heauen, as *Enoch* and *Elias* were. Hebrews 11.verſe 5. *By Faith Enoch was Tranſlated.* Geneſis chapter 5. verſe 24 *God tooke him.* Which phraſe, though it be ſometime applyed to the reception of the ſoule, as Ezechiel 24. verſe 16. Ionas 4. verſe 3. yet it is fitted in Scripture to the aſſumption of the whole man from hence to Heauen. I ſee no more abſurdity why the bodies of ſome may not be receiued into heauen before Chriſt, then the ſoules of all the Saints which departed before his death. For whereas Chriſt is called the firſt fruits of them that ſleepe, it will not proue that Chriſt did firſt of all other in body aſcend to heauen, but that his reſurrection is the cauſe of ours to eternall life; as the bleſſing and vſe of the reſidue of Fruites did depend vpon the benediction of the firſt fruites. That place in the Hebrewes, will teach onely this, that by his Fleſh crucified, he merited and purchaſed the opening of Hea-

uen to all that euer entred; not that his body came there before all other bodies. Sure it is, that both *Moses* and *Elias* were aliue in Mount *Tabor*, the Translating of whose bodies was a comfortable pledge to all the holy Fathers of the future Resurrection of all the faithfull. If their bodies which rose at the Resurrection of Christ, were taken vp into Heauen before his owne Ascension, why not those of *Enoch*, *Elias*, and *Moses*?

[**Transubstantiation**] A change of one substance into another, as of Bread into the body of Christ; of Wine into the bloud of Christ according to that monstrous Doctrine of Popery, and contrary to the wholesome words of Christ, which teach, Sacraments to be not the things themselues, whereof they be but Pledges and Seales.

[**Not to Trauaile**] To be depriued of all her people, wherein shee abounded. Esay 23,24.

[**Tree**] A Plant, growne vp to a great height and measure.

2 Euery person, man or woman, good or bad. Mathew 3, 10. *Euery man that bringeth not forth good Fruite.* **Metaphor.** Ezekiel 17, 24. A good man is resembled to a good tree, and a bad man to a bad tree. Mat. 7, 17.

3 Souldiers of the King of *Assur*. Esay 10, 19.

[**Corrupt Trees**] Vngodly persons, that are vnfruitfull and good for nothing, like to rotten and dead Trees. Iude 12. *Corrupt Trees, and without fruite.* Such as the fig tree was, Mat. 21.

[**Tree of knowledge of good and euill**] The miserable experience of good lost, and of euill which should come vpon *Adam* and *Eue*, and all mankinde, by breaking Gods commandement, in eating of that Tree, which was forbidden them to eate of. Gen. 2, 9. *The Tree of Knowledge of good and euill.*

[**To Plant a Tree**] A plot of Trees. Genesis 2, 33. It is vsuall to put one for many: As Genesis 3, 2. and 4, 20. Psalme 78, 2. 95, 8. and 95, 8. 1 Kings 10, 22. 2 Kings 10, 11. Gen. 21, 25.

[**Many Trees**] A multitude of people to be refreshed with the spirituall water of the word. Ezechiel ch. 47. verse 7. *At the brinke of the Riuer were very many Trees.*

[**Tree of Life**] That happy life that *Adam* receiued of God by Creation, wherein he was to be confirmed, by eating

ting the Tree of Life, which was appointed to be a Sacrament thereof. Gen. 2,9. *and the Tree of Life in the middle of the Garden.*

2 Christ Iesus, who himselfe is the eternall life, and from whom the faithfull receiue it. Reuelation 22,2. *Was the Tree of life.*

[**Tree planted by the Riuers, &c.**] A faithfull person, ingrafted into Christ, to be made one with him by regeneration, & to become fruitfull in good works. Psalme 1,3. *Hee shall be like to a Tree planted by the Riuers of Water.*

[**Trees of Righteousnesse**] Righteous Men and Women, who being iustified by Faith in Christ, doe liue righteously, and bring forth much good fruit. Esay 61, verse 3. *That they may be called the Trees of righteousnesse.*

Note. As good trees bring forth fruit as an ornament to it selfe, and commodious to others; so beleeuing persons are fruitfull to many.

Note. As all men generally are compared to Trees; so Princes and great men are set forth by high & tall trees Ezek. 17,12. & 31,3.

[**Trespasse**] An hurt done to our Neighbour in his estate, name, or person. Numbers 5,6. Leuit. 6,24. Mathew 6,15. *If you doe not forgiue men their trespasses.*

2 Any sinne or offence, either against God or man. Mat. 16,15. *Neither will your Father forgiue you your trespasses.* This word [Trespasse] according to the Hebrew word, signifyeth seditions, iniquities, defections done purposely and disloyally, and therefore be heynous and criminall; it is more then sinne, as may be gathered by Genesis 31, verse 36. Exodus chapter 34, verse 7. and Iob 34, ver. 37. He addeth Trespasse to sinne, Psalme 5,10.

[**Feare and Trembling**] Not that perplexed feare and horror of damnation, which Wicked men haue; but the awe of sinning against God, and reuerend dread of his Maiesty, which holdeth the godly alwayes conuersant in good workes, till they come to the end of their race, and attaine the goale of saluation. Philippians chapter 2. verse 12. *Worke out, or make an end of your salnation, with Feare and with trembling.*

Hence there is no helpe at all for the Papists, against the infallible certainty of saluation by faith, which doth well admit (as companion and a fruit) a godly feare and trembling at sinne, (a feare of humility:) but quite shutteth out

that ſeruile feare of being dammed, (a feare of diſtruſt.) See 1 Iohn 4,18. *Perfect loue caſts out feare.*

[**To Try**] To ſearch, examine and proue euery thing, to finde out what is good, what euill; what true, what falſe; that we may embrace the one, and eſchew the other. 1 Theſ. 5,21. *Try all things.* 1 Iohn 4,1. *Try the Spirits.*

2 To looke into one neerely, to take knowledge of him; and his cauſe. Pſal. 26,2. *Proue me, try me, O Lord.*

[**Tribes**] The poſterity of the twelue ſonnes of *Iſrael.* Pſa. 78,55. Theſe were cald [*Tribes*] after the Romane name, where at firſt the whole multitude was diuided into three parts, thereof called Tribes: but the Hebrew name ſignifies ſtaues, or roddes, as growing out of one ſtocke or tree: and theſe Tribes were 12. Numbers 13, 3,5,16.

[**Triall of Faith**] Afflictions which are ſent of GOD, for tryall and proofe of our faith, as gold is tryed in fire. 1 Pet. 1,7. *The triall of your faith being much more precious then Gold.* Iob 23,10.

[**Fiery Triall**] Moſt ſharpe, bitter, and grieuous afflictions. 1 Peter chapter 4. verſe 12. *Thinke it not ſtrange, concerning the fiery Triall.*

[**Tribe**] Either ſtrictly one of the twelue Tribes of Iſrael. Mat. 19,28. Luke 2,36. Acts 13,21. Phil. 3,5. and elſewhere often: or more largely for all people diſperſed in diuers parts vnder heauen, as the Iſraelites were diſtributed into 12. Tribes. Reuelation 7,11. and 14,6. & Mat. 24,30. and often elſewhere.

[**Tried**] One vpon Triall found faithfull. Iames chapt. 1, verſe 12.

[**Tribulation**] A temporall affliction in this life, either inward to the ſoule or outward to the body. Rom. 5,4. *Wee reioyce in Tribulation.* This ſometime hapneth for triall, ſometime is a fore-runner of Hell.

2 Part of that eternall paine and torment, reſerued for the wicked in Hell. Rom. 2,9. *Tribulation and anguiſh ſhall be vpon the Soule of euery man that doth euill.*

[**Tribute**] A ſumme of money paid vnto Princes (for their better maintenance) according to the proportion of mens ſubſtance. Rom. 13,6. *For this cauſe ye pay Tribute.*

Howſoeuer the two Greeke words, *Pheros* and *Telos*, vſed by the Apoſtle, and engliſhed by our Tranſlators, Tribute, and Cuſtome, be confounded by ſome learned men, as *Synonima* and equiualent or of one ſignification

nistration and force, yet being here by a particle disiunctiue distinguished, I iudge with other iudicious expositours, that they signifie two kindes of payments, one laid vpon the person, which is properly *Telos*, or pollmony (Custome here) because men were taxed by the poll, and paid man by man, as Mathew 27,25. The other laid vpon mens substance, moueable, as Merchandise, or vnmoueable, as Lands; that is *Phoros*, (Tribute) because men were wont to bring it into the Kings Treasure, or because it was paide of commodities brought in. Thus with vs there be two kindes of payments, the first cald Subsidies, Tenths, Fifteenes, laid vpon men according to ability: the second is Impost, or Custome due for Trafficke, arising by exportation, and importation. Note further, that among the Romans, Tribute was paide to the *Quæstores*, or publike Treasurers: Custome to Publicans or Customers: feare was due to Officers of Iustice, as Iudges, Presidents, Seriants, &c. Honour to the Emperor or King. 1 Peter 2,17.

[Twelue Tribes of Israel] The heads and authors of the twelue Tribes and kindreds which came of Israel. Gen. 49, 28. Also Gen. 35,22. & 49,16.

[Trinity] The distinction of the persons, in the vnity of the God-head; one and the selfe-same God in Essence, being for subsistence three; to wit, the Father, the Sonne, and the Holy Ghost. 1 Iohn 5,7. *And these three are one.*

How three, remaining three, may yet be one; and one abiding one, be three, and all this at once: This is a mystery, rather to be religiously adored then curiously searched into; requiring rather faith to beleeue, then reason to comprehend and iudge it.

[To Trouble] To driue or thrust one from his owne station or seat, and thereby disquiet him.

It further sig. with disquietnesse of minde, danger to be destroyed, Gen. 34,30. So *Achan* troubled Israel and was himselfe destroyed. Iosh. 6, 18. and 7,25. Prouerbs 15, 6,27. where it is opposed to life.

2 To transport and carry Christian professors from that inward tranquillity and rest which they finde by staying vpon Christ alone, by preaching of the Law, and ioyning the obseruation of it with Christ, as necessary to saluation: whereupon ariseth restlesse feare in mens Consciences, troubled with priuity and sence

of their owne guilt and transgression. Gal.5, verse 12. *They were out off which trouble you.* To be the cause thorough the sinne of Idolatry of Iudgements, drought, and famine vpon the Land, to the great disquiet thereof. 1 King.18,17,18. *Art thou hee which Troubleſt Israel? &c.*

[Trumpet] An hollow Instrument, of Siluer, Brasse, or some other Mettall, giuing a great sound through the breath of a mans mouth, wherewith publike Magistrates are wont to proclaime their Lawes in the time of peace. Dan.4,2,3,4. After the example of God. Exodus 19,16. *And the sound of the Trumpet exceeding lowd.* Also Captaines were wont to encourage their Souldiers in the time of warre, after the example of *Gedeon*. Iudges 7,18. And hypocriticall Pharisies did call the poore together, to receiue their almes. Mathew 6,2. *When thou giueſt thine Almes, make not a Trumpet to be blowne before thee.* This is a materiall Trumpet, whereof we read in Scripture of three good vses, and of one abuse.

2 The Prophets, Apostles & Ministers of the word, which are commanded to publish the message and minde of Christ to his people, with great vehemency of voyce. Esay 58,1. *Cry alowd, spare not, lift vp thy voyce like a Trumpet.* Reuel.8,2. *And to them were giuen seuen Trumpets.* This is by some expounded of the Ministers of the Gospell, whereof there was a type and figure vnder the Law in the Siluer Trumpets, by the noyse whereof, the people of God were called to the publique assemblies on Earth, as now by the Preachers of the word, they are called vnto the kingdome of heauen, Numb. 10,2. *Make two Trumpets of Siluer, for the assembling of the congregation.* An immateriall and heauenly Trumpet, whereof there is direct vse for saluation; also that notable shrill voyce of the sound of God, shaking all and piercing the dead which haue long lyen in the dust, that they may liue againe. 1 Cor.15, 52. 1 Thessal.4,16. Iohn 5,28. Note here, that feruour, zeale, and courage, ought to be in the Ministers of the word in reproouing, admonishing, comforting, and stirring them vp to spirituall warfare, was figured in the Trumpets.

[The Trumpet of God] A most mighty noyse (like to the noyse of a Trumpet) made of God extraordinarily, for the quickening or raising vp of the dead. 1 Thessal.4,16. *The Lord shall come with the Trumpet of God.* 1 Cor.15,52. *The Trumpe shall*

ſhall blow, and the dead ſhall riſe. This is expounded to bee the voice of Chriſt himſelfe, Iohn 5,28. *All that are in the Graue ſhall heare his voyce.*

[**To blow the great Trumpet**] Either litterally the Edict of *Cyrus*, to permit the Iewes to returne into their Countrey at the end of their Captiuity in *Babylon*: Or ſpiritually, the mighty ſound of the Goſpell, comming into all the parts to call vnto Chriſt out of all countreys his elect, both of Gentiles and Iewes Eſay 27,13. *It ſhall come to paſſe the great trumpet ſhall blow*: which ſhall bee one of the laſt ſignes, which ſhall goe before Chriſts comming to iudgement, as in Mat. 24.

There was among the Iewes a Feaſt of leſſe ſolemnity, called [blowing of Trumpets:] it began the firſt day of the ſeauenth moneth, and was celebrated with blowing of trumpets. The ſignification of it was the ſpirituall ioy and gladneſſe which all our life long wee are to haue by the comming of Chriſt, praiſing God for it with Oades and hymnes: for thus the Prophet Eſay expoundeth it, Eſay 52,8,9. and 35,10. See Leuit. 23,24, 25.

[**To blow a Trumpet before vs**] To ſeeke fame and renowne of men, by dooing of good things, Mat. 6, 2. *When thou giueſt thine Almes, thou ſhalt not make a Trumpet to be blowne before thee.*

[**Not to blow a Trumpet before vs**] To do the workes of mercy, & all other good works as ſecretly as wee can, without ſeeking any vaine glory from man, or receiuing it beeing proffered, Math. 6,2. *When thou giueſt thine almes, make not a trumpet to be blowne before thee.* There is the ſame meaning of that [*Let not thy left hand know what thy right hand doth.*

[**Truſt**] The credit which one of vs puts in another, in our mutuall worldly dealings. Prou. 31, 11. *The heart of her husband Truſts in her.* This is a ciuill truſt.

2 The affiance and confidence of our hearts, relying vpon the mercifull & true promiſes, & moſt powerfull, wiſe, and good prouidence of God, both for the remooving and keeping from vs euill things, & for the giuing and beſtowing good things, Pſal. 37,3. *Truſt thou in the Lord*, and 34. ver. 22. *None that truſts in him ſhall periſh.* 1 Tim. 6,17. This truſt is religious, and cannot bee put in any creature without idolatry. Hence wee are forbidden to truſt in riches, in the arme of fleſh, in Princes, or in anie Son of man, no not in Chriſt as man,

man, or in any our good works although proceeding from Grace.

3 The matter and obiect of our truſt, or hee in whom our truſt is to be fixed, Pſalm. 40, 4. *Bleſſed is the man which makes the Lord his Truſt.*

[Truth] The moſt perfect eſſence of any thing, or the moſt abſolute perfection it ſelf of any matter, Iohn 18. ver. 38. *What is Truth?*

2 The moſt perfect diuine Eſſence, which is truth it ſelfe, and the Author of all Truth in his creatures, Pſal. 31, 5. *Thou haſt redeemed me, O Lord G O D of Trueth*, Iohn 14. verſe 6. *I am the Truth, &c.* Exodus 34. verſe 6.

3 The conſtancy of God, in keeping his promiſes, Rom. 3, 7. *If the Truth of G O D hath more abounded through my Lye.* The word [Trueth] is taken in this ſence in all places of Scripture, where Mercy and Truth are matched and mentioned together, Pſalme 111, 2. and Pſal. 43, verſe 3. and often elſewhere.

4 The ſubſtance and body of that, that was ſhaddowed vnder the Ceremonies of *Moſes* Law, Iohn 4. 23. *The true worſhippers ſhall worſhip the Father in Truth.* Alſo the impletion and performance of promiſes and propheſies concerning mans redemption, Iohn 1, 14.

Note. The word is Truth, both becauſe from the beginning to the ending, it is wholly true: and alſo it is a rule of all truth, which is according to godlineſſe, Titus 1. v. 1.

5 The whole word of God, both Law and Goſpell, which is called [the Truth] becauſe it containeth the firme and ſure doctrine, which teacheth the true way how to attaine eternall ſaluation, Iohn 17, 17. *Thy word is Truth*, Iohn 8, 31, 32. Coloſſ. 1, 5. *Whereof you haue heard before by the Word of truth which is the Goſpell*, Galathians 5. verſe 7.

The Doctrines of falſe Apoſtles, teaching righteouſneſſe to come by the Workes of the Law: alſo the opinions of all ſorts of Heretiques, and whatſoeuer Precepts and Traditions of men, in the cauſe of Religion and Saluation (beeing not grounded on the Word of Trueth) are to bee held for meere fables, yea for lyes and falſhood.

6 Chriſt and his Doctrine, 2 Iohn 1. *But alſo all that haue knowne the Truth*, 1 Timoth 2. 4. This is the meane whereby ſaluation commeth to men.

7 The true vnderſtanding of things neceſſary to ſaluation, Iohn chapt. 17. verſe 17.

San-

Sanctifie them with thy Truth.

8 That light of Nature, left in man since his fall, to helpe him to know God, so far as to leaue him without excuse (but not so farre as is needefull to saluation, Romanes 1, verse 18. *Which with-holde the Truth in vnrigheousnesse*, Rom. 2, 8.

9 True Religion, taught & contained in the Gospell, Gal. 3, 1. *Who hath bewitched you, that you should not obey the Truth?* Titus 1.1.

10 Integrity of life, or vprightnesse and sincerity, voide of deceite and counterfeiting, 1 Cor. 5. 8. *With the vnleauened Bread of sincerity and truth*, Eph. 4, 24. Esay 38, 3. *I haue walked before thee in Truth.*

11 Iustice or righteousnes, as it is contrarie to iniquitie, 1 Cor. 13, 6. *It reioyceth not in Iniquitie, but in Truth*, Psalme 51, 6. *Thou louest Truth in the inward parts.* It is a part of the image of God. See Ephe 4, 24. Iohn 3, 21. and 3. Iohn vers. 12. Truth signifieth iust deeds truly and vprightly done.

12 Fidelity and faithfulnes betweene man and man, in keeping iust couenants, promises, and bargains, *Ierem.* 5, 1. 3. *O Lord are not thine eyes set vpon truth?*

13 A iust and true sentence pronounced by a Magistrate in cases of iustice, Prouer. 20, 28. *Mercy and Truth preserues the King.*

14 Plainnesse and simplicity of speech, when things are vttered as they be, without fraud and falshood, Psal. 15, 2. *He that speaketh the Truth from his heart*, Eph. 4, 25. *Speak truth one to another.*

15 Most true, and far from all deceit, Psalme 19. 9. *The iudgements of the LORD are Trueth.*

16 Indeede, and in good earnest; when the inward beleefe and obedience of the hart doeth answere the outward profession, Ephesians 4, 21. *and haue beene taught in him, as the Trueth is in Iesus*, that is, the true and sincere instruction in Christ. Also Phil. 1, 18. Truth sig: sincerity from the heart, with assent of the mind, as one truly purposeth.

[**Girdle of Truth**] The true doctrine of the Gospell, which is vnto the soule to strengthen it, as a girdle is vnto the body of a Souldier in warre, Ephesians 6, 14. *Your Loyns girt about with Truth.*

Paul that holy Apostle, hath verie elegantly described the complete armour of a Christian Souldier, alotting his loynes the [Doctrine of Truth] for a Girdle, his breast [a good Conscience] for a Brest-plate; his

his Legges and Feet (a prompt and ready minde to confesse and preach the Gospell of peace and attonement with God) as bootes and shooes; confidence in Christ (as a Shield) in the left hand, and in the right hand the word of God for a Sword: and finally, the hope of saluation by Christ, for an Helmet to couer the head. Thus is the whole man armed throughout at all points (none being allowed the backe, teaching thereby vnto vs, that a Christian is neuer to thinke of sauing himselfe by flight) against all the Temptations of the spirituall Enemies, to be made able to withstand and ouercome them through the power of Iesus Christ, their Generall and grand Captaine; from whom both the weapons themselues, and the skill with agility to vse them aright, also the successe and victory after the Combate must bee begged by faithfull and earnest prayer: see Ephesians. 6. from verse 14. till 20. verse.

[Word or Truth] The Gospell, preached and published by the true Ministers thereof, being the onely sauing truth, 2 Corinth. 6,7. *By the word of Truth*, Col. 1,5. *Whereof ye haue heard by the word of Truth*; that is, the Gospell, Epes. 1,13.

[True] That which is perfect, faithfull, sound, and sure, not counterfeit nor false, Psal. 119,151. *Thy Commandements are true*, Rom. 3,4. *Let God bee True, &c.* Also one which is faithfull, Iohn 8, 26. 2 Timot. 13.

2 That which is most excellent in that kinde, with which no other can bee compared for worthinesse, Iohn 1,9. *This is that True Light*, Iohn 6. 32. also 15,1. In which places [*True*] is not set against False, but is a note of difference, to distinguish degrees and kindes of things, signifying as much, as truely diuine and heauenly, far exceeding other things so named.

This word (*True*, or *Truth*) is contrary sometime to that which is counterfeit and false, and sometime to that which is a shaddow, as Ioh. 1,17. Thirdly, True is as much as naturall, not made, as Ioh. 17,13. *Know thee the onely true God, &c.* In all these sences, Christ is the true Light.

[Truely] Sincerely and vprightly, without lies and deceit, Math. 22,16. *Thou teachest the way of God, Truely*; that is, true doctrine for the matter; 1 Iohn 1,6. *They lye, and doe not truely*: that is, they play the hypocrites.

[To doe Truth] To deale truly

truely and sincerely, leading an honest life, void of all craft and deceiuing, Iohn 3,21. *Hee that doeth Truth, comes to the light.*

[**Full of Truth.**] One full of the very substance of truth; to wit, Christ, being the perfection and accomplishment of all Legall Ceremonies, Iohn 1. 14. *Full of Grace and Truth.*

[**Truth of the Gospell**] The true and sincere doctrine of the Gospell, Gal.2,5. *That the truth of the Gospell might continue in you.*

[**To hold the Truth in vnrighteousnesse.**] To suppresse the light of knowledge, naturally shining in mens hearts, forcibly keeping it backe from shewing it selfe, in words and deeds, as it desires to doe, Rom. 1,18. *Wrath of God is reuealed from heauen vpon men, which hold the Truth in vnrighteousnesse.*

[**Words of Truth**] Words worthy to bee receiued for their certainty: being for vse, like goads to incite vs to our duty, being slothfull, and as nailes to containe vs in our duty, Eccles.12,11.

[**To tell the whole Truth.**] To declare and lay open the whole matter as it was done, Marke 5,33. *Shee told him the whole Truth.*

[**Rightly to diuide the word of Truth**] Skilfully and very wisely to distribute and apply the Gospell (which is by excellency the word of truth) vnto the capacities and vses of the hearers, 2 Tim.2,15. *Rightly diuiding the word of Truth.* It is a Metaphor taken from the Rite of the Leuiticall Priests, whose vse what it was, see Leuit.1,15 17. To cleaue the Bird with the wings in euen parts, which signifieth both the death of Christ, without breaking any bone, & the skill which should be in Ministers to cut the word.

[**To walke in Truth**] To liue vprightly, without hypocrisie, 1 Kings 2,4. *That they walke before me in Truth.*

[**To worship God in Truth**] To serue God with an inward pure worship, & without such Ceremonies as were vnder the Law, Ioh 4,24. *And wil be worshipped in Spirit and Truth.*

[**According to Truth**] Not after appearance and shewes, as men doe iudge, 1 Sam. 16,7. Neither vniustly and partially, but righteously and equally, as becometh the Iudge of the world, and the searcher of hearts, Rom.2,2. *The Iudgement of God is according vnto Truth.*

T. V.

[**To Turne**] To call one backe

backe that erreth, into the right way, Iames 5, 19. *He that turneth a sinner, saueth a soule.* Thus Ministers and Christians turne one another.

2 To endeuour our selues to leaue the by-path of sinne, and to turne to God by repentance, Acts 3, 19. *Turne, that your sinnes may be put away.* Thus are men saide to turne themselues, Ionas 3, 10. *They turned from their euill wayes.*

3 To change mans heart from euill to good, by putting into it the grace of repentance, Iere. 31, 18. *Turne vs O Lord, and wee will returne.* Thus God alone turneth Sinners, Acts 26, 18. 2 Corin. 3, 16. *When their heart shall be Turned to the Lord.*

4 To giue some mercy after some iudgement, as if God did turne and change his minde, Psalm. 80, 7. *Turne vs againe*, Lam. 3, 21. Ionas 3, 9. In these and many other places, the word [*Turne*] signifies, to restore such as bee in calamity, shewing some new fauour after some affliction.

[**Turtle**] A Bird so called, being of Doues the least, a louely, delightfull, harmelesse, simple, and chaste fowle, Iere. 8, 7. *Euen the Turtle and the Swallow obserue their times.* The Prophet heereby accuseth the Iewes of great blockishnes, hauing lesse vnderstanding in heauenly matters, then birds and beasts, in discerning their seasons of heat, cold, &c.

2 The Church of God in earth, being like a Turtle, Psal. 74, 19. *Giue not the soule of thy Turtle, &c.* **A Metaphor.** As the Turtle, so the true Church of God on earth is small, weake, vnarmed, exposed to many dangers from beastly rauenous men; yet remaineth meeke and innocent, both by imputed and inherent innocency, wherby she is still amiable to Christ her husband, and all her Children, though hated and persecuted of the world.

T. W.

[**Two**] The least number, consisting of Two Vnities, or Two ones, Luke 10, 1. *Hee sent them out Two by Two.*

2 Many ioyned together in society, Eccles. 4, 9. *Two are better then one:* that is, society is better then a solitary life, thogh this be especially meant of marriage society.

[**They Two shall bee one.**] The strait and most neere coniunction betweene Man and Wife, by the hand of marriage, which maketh Two to be (as it were) one person, Math. 19, 5. *They Two, shall be one flesh.*

[**Two Witnesses**] A competent or sufficient number of Wit-

Witneſſes, to teſtifie any truth, Humane or Diuine ; Ciuill or Religious, Deut. 19,15. *In the mouth of Two Witneſſes ſtall the matter be ſtabliſhed*, Reuel. 11,3. *I will giue power to my Two Witneſſes.* Which the *Rhemiſts* doe falſly expound, of *Henoch* and *Eliah*, preaching and ſtriuing againſt Antichriſt, and by him to be martyred, &c. All meere forgeries, without warrant of Scripture. Whereas by two is meant a few, yet ſufficient to call § elect, & conuince others.

[**Twelue howres in the day**] That the artificiall day in *Iudæa* by their cuſtome, conſiſted of twelue vnequall houres, which in winter were ſhorter, and in ſommer longer, but all the yeare long but twelue houres a day, Ioh. 11,9. In the equinoctiall it is ſo in this Iland, not ſo in the reſt of the yeare, as there it vſually was.

V. A.

[Vagabonds.]
SVch Companions, as do nothing but walke the ſtreets; which commonly be called the Raſcals & Dung-hill knaues of all Townes and Cities, Acts 17, 5. *The Iewes tooke vnto them certaine Vagabonds.* Alſo vnſtable men, who haue no certaine dwelling for the body, or quietneſſe of the minde, being full of feare and trembling, Geneſis chapter 4, verſe 12. Pſal. 109. verſe 10.

[Vaile] A certaine cloath, hanged before the light, to hide it from our eyes, or put vpon womens heads for a Couert, in token of ſubiection to their husbands, Gen. 24, 65. *So ſhee tooke a Vaile and couered her.*

Note. The couering of a womans face or eyes with a vaile, was a ſigne of womanly modeſty and ſhamefaſtneſſe: as alſo of ſubiection or reuerence to her husband, alſo of his power ouer his wife, Gen. 21, 16. Gen. 24, 65. 1 Cor. 11, verſe 10.

2 A coſtly and precious hanging, made of purple and blew Silke, Scarlet, and fine twined Linnen, &c. whereby the moſt holy place was diuided and ſeparated from the holy place, Exod. chapt. 26. verſes 31, 32, 33. *And the Vaile ſhall make you a ſeparation from the Holy place, and the moſt Holy place.* This was the Vaile that rent in twaine at the death of Chriſt, to ſhew the determination and end of the whole Leuiticall and Ceremoniall Law, as one ſaith. *In morte Chriſti omnia legalia terminantur*, a bodily, materiall, and typicall Vaile.

This Vaile was a figure of the fleſh of Chriſt, which couered his God-head, and whereby Chriſt dedicated vs a way to Heauen, as it is expounded, Hebrewes, chapt. 10. It was repleniſhed with Cherubims, to figure the multitude of Angels ſeruing Chriſt, euen as he is man, and by him as man aſcending and deſcending, Eſa. chapter 6. Iohn, chapter 1. verſe 51. Alſo to ſig: the manifold graces of the ſpirit, & heauenly affections which Chriſt had in humane nature, & which he communicateth with his, by his word and ſpirit: likewiſe the

the heauenly mysteries which are in *Moses* Law rightly vnderstood.

3 Blindnesse and hardnesse of heart, 2 Cor. 3, 16. *When their hearts shall bee turned to the Lord, the Vaile shall bee taken away.* As the Vaile kept men from looking vpon the things which were in the Holy of Holiest, so the hardnesse of heart, and vnbeleefe, kept the Iewes from acknowledging and submitting themselues to Christ. A Spirituall Vaile.

4 The defence and preseruation, which husbands owe vnto and affoord their wiues, against the iniuries of others, Gen. 20, 16. *He is the Vaile of thine eyes, to all that are with thee, and to all others.* A Metaphor. A ciuil Vail.

[Hanging Vaile] Exod. 26, 36. This hung as a dore of the entry of the Tabernacle, thorough which the Priests of the Law went or passed euery day to minister in the holy place, but the people might not, Heb. 9. ver. 6, 9, 10.

[Vaine] Something which is not firme and constant, but subiect to decay, being of a perishing and vanishing condition, Psalm. 108. 12. *Vaine is the helpe of man.*

2 That which misseth of his end, or deceiued of his expectation, Rom. 1, 21.

3 Vnprofitable and needlesse, of no vse, and to no purpose, Psalme 127, 1. *Except the Lord build the house, they labour in vaine that build it.*

[In Vaine] Rashly, without reason, counsell, or due cause, Rom. 13, 4. *Beareth not the Sword in vaine.* Magistrates, hauing their authority from God, doe not beare the Sword without reason, and when they put difference (in the vse of the Sword) they doe not beare it without counsell and cause: also if their punishments amend the offenders, and terrifie the beholders, to feare others from doing euill, then it is not borne in vaine, in regard of successe.

2 Without fruit or profit, to no purpose or end, Gal. 3, 4. *Haue yee suffered so many things in vaine?* And elsewhere often, as Gal. 4, 11. 1 Thess. 2, 1.

3 Either to no purpose, vpon idle respects, or to wicked purpose, to confirme lies and wickednesse, Exod. 20, 7.

[Vanity.] A thing of no force, vse, or continuance, 1. Sam. 12, 23. *Why will you follow vanity which profiteth not, nor can deliuer?* In this sence Idols are often called Vanity, Ionas 2, 8. Psalm. 71, 7. Rom. 8. 20. *The Creature is subiect to vanity*; that is, to a vanishing and fleeting estate.

[Vanity of Vanities] Most vaine, and exceeding full of

vanity, Eccles. 1,2. *Vanitie of Vanities (saith the Preacher.)* In the Hebrew phrase, two positiues bee equiualent to the superlatiue: as Seruant of Seruants, Vanitie of Vanities, signifies most seruile, most vaine.

[**Vaine-glory**] The opinion, praise, or applause of hearers and beholders, Gal. 5. 26. *Bee not desirous of Vaine-glory.* When any say and doe things for this end, to win and gaine estimation and commendations from men, then they shew themselues men-pleasers, and desirous of vaine-glory: for it is against all reason and wisedome to seek our owne praise, and thereof commeth no fruit but shame.

[**Vaine Idols.**] Things of nought, of no force or profit. Psal. 96,5. *Their Gods bee vaine Idols.* The Apostle openeth this word, 1 Corin. 8,4. *Wee know* (saith he) *that an Idoll is nothing in the world.* *Ælim* and *Ælohim* in Hebrew, are Gods of strength and power, so called, Gen. 1,1. Psalm. 82,1. *Ælilim* be Idols of no strength, without power: so they are called, 2 Chr. 13,9. as vnable to help, and vnprofitable, Ier. 10,5. Es. 44,9,10. And as the name of GOD is often ioyned with things to shew their excellency, Psalm. 36,7: so of Idols, to shew their vanity, Iob 13, 4. Zach. 11,7. Ierem. 14,14.

[**Vapor**] A dewy Mist, as the smoake of a seething pot.

2 The frailty of mans life, beeing of short continuance, and suddenly extinct and put out (like a Vapor.) Iam. 4,14. *It is euen a Vapor that appeares for a little time.*

[**Valley Hinnon**] A very low place on the East & South part of Ierusalem, so called of the son of *Hinnon*: this Valley grew so execrable by the pollution thereof by slaughter & buriall, as hell was thereof called *Gehenna.* 1. for the lowness: 2. for the fire which the wicked feele there: 3. for the filth cast there, 2 Kings 23,10. Ier. 7.31,32,33. where it is called *Topheth*, of the timbrells & the bloudy Priests vsed at the sacrificing of childrē that the cries of the dying child might not moue the parents to compassion.

V. *E.*

[**Vengeance**] Law and diuine right, Act. 28,4. *Vengeance hath not suffered him to liue.*

2 Punishment inflicted and taken vpō the wicked for their wickednesse, Rom. 12,19. *Vengeance is mine,* Rom. 13, 3. *To take vengeance on them which doe euill.*

[**Vertue.**] The naturall vigour and strength which is put into

into euery creature, for ſuch vſe as it is appointed vnto of God; as the Vertue of Hearbs, Plants, &c.

2 Power and might, or the effect of power, Luke 8, 46. *Vertue is gone out of me*; that is, there is ſome healthfull effect wrought by my power.

3 Godlineſſe, honeſty of life, and good manners, Phil. 4, 8. *If there be any vertue, &c.* 2. Pet. 1, 3. *Called to vertue.*

4 Chriſtian Valour, Courage, and Fortitude, (as *Virtus* is deriued of *Vir.*) 2 Pet. 1, 6. *Ioyne to your Faith Vertue.*

5 Excellencies and perfections of God, 1 Pet. 9, 2.

[**Veſſell**] Any inſtrument of vſe in an houſe, for the good of this life, 2 Tim. 2, 20. *In a great houſe are veſſels of wood, & of earth.* Theſe ſeruing to common vſe, were prophane inſtruments, Marke 11, 16. *Neither would he ſuffer them to carry veſſels through the Temple.* In Gen. 24, verſ. 53. it ſig: all things for vſe or ornament:

2 Naturall Inſtruments, which receiue and containe the matter of generation. 1. Sam. 21. *And the Veſſels of the young men were holy*, 1 Theſſ. 4. 4. *That you know how to keep your Veſſels in holineſſe and honour.* A Metaphor.

3 Wiues, which howſoeuer they be the weaker ſexe, yet are Inſtruments of great and manifold vſe, 1 Pet. 3, 7, 8. *Giuing honour vnto the woman, as vnto the weaker Veſſell.* A Metaphor.

[**Veſſels of earth**] Fraile and brittle men, ſubiect to mortalitie. 2 Cor. 4. 7. *Wee haue this Treaſure in earthen Veſſels.*

[**Veſſels of mercy**] Elect and choſen ones, ordained to mercy, euen to obtaine honour and ſaluation in heauen, through Chriſt, Roman. 9, 23. *That hee might ſhew the riches of his glory vpon the veſſels of mercy.* Theſe be alſo called veſſels of honor. verſe 21.

[**Veſſels of wrath**] Perſons, men and women prepared to deſtruction, Rom. 9, 22. *What if God would, to ſhew his wrath, and to make his power known, ſuffer with long patience the Veſſels of wrath prepared to deſtruction?* Theſe are alſo called Veſſels made to diſhonour, verſe 21.

[**To vex**] Moſt greeuouſly to torture ones minde, as a body ſet vpon the Racke to be tormented. 2 Pet. 2. 7, 8.

2 To prouoke and anger one with bad words and ill vſage, Leuit. 18, 18. and Pſalme 6, 10.

V. I.

[**Vile**] That which is of no worth or price, being contrary

to precious: as vile Sacrifice.

2 Base, rotten, corruptible, beeing set against glorious, Phil. 3, 21. *Our Vile bodies shall be like his glorious bodie, &c.*

3 It signs a niggardly person; because all such bee vile, sprung from the dung-hill, and grubbing in dung. Esay 32. v. 5

[**Vilest thing exalted**] Vice and wickednesse is by wicked men extolled to the Clouds, Psalme 12, 9. *When the Vilest thing is exalted.* Some referre this to the person, and make this sence, that when cuill and lewd men are lifted vp to authority, then doe the vngodly swarme like Bees, and walke securely: which is true, but seemeth not fit to this place.

[**Vine**] A Tree or Plant, bearing Grapes, whereof Wine is made.

2 A Country abounding with Vines and Pastures, Gen. 49, 11. *He shall binde his Asses Foale to the Vine.*

3 Christ, who is like a Vine, resembling it in property, giuing life of grace to all his members, as a Vine giues iuice and life to al his branches, Ioh. 15, 1. *I am that true Vine.* Metapho.

4 Particular men and women, which bring foorth fruit (as Grapes) according as the persons are, good or badde, Deut. 32, 33. *Their Vine excels the Vine of Sodome, &c.*

5 The visible Church, Psal. 80, 9. *Thou hast brought a Vine out, &c.* vers. 14. *Visit this Vine,* Esay 5, 1, 2, 3.

In the description of the Iewish Church, by the similitude of a Vine, all things belonging to the defence and prosperity of a Church, (by the like in a Vine) are elegantly set downe, and in a naturall order. 1. There is choyce of ground or place, (*Canaan.*) 2. Gods protection for a fence or wall. 3. Casting out Canaanites, and Idols with Idolatry, to answere the casting out of stones. 4. Holy Lawes and Discipline, like to choise branches, or selected Vines. 5. The City of *Ierusalem,* wherein (as in a Tower) Priests, Prophets, and Iudges watched to preserue from hurt. 6. Their doctrines and exhortations (as a wine-presse) to wring out all kindes of duties as sweete iuyce. 7. And pleasant fruit like Grapes. All this the Lord to haue done to this people, appeares by Hos. 11, 1. Psal. 80, 9, 10, 11. Esay 2, 2. and that without such an example, Psalme 147, verse 10. Deut. 8. 5.

[**Empty Vine**] The wicked *Israelites,* who resting from afflictions, gathered strength to bring foorth new wickednesse, instead of beeing better by their

their corrections: euen as Vines after Grapes bee gathered, being empty, renew their ſtrength to bring foorth more Grapes next yeere. Oſee, chapt. 10, 1. *Iſrael is an empty Vine.*

[**Vinegar**] A ſharpe, ſowre, tart liquor, made of Wine, Mat. 27, 48. *And preſently when one of them running had filled a Sponge with Vineger.*

2 Any bitterneſſe or greeuous affliction of bodye or ſoule, Pſal. 69. 21. *In my thirſt they gaue mee Vineger to drinke.* Spoken of ſuch as vexed the afflicted.

[**Vineyard.**] The viſible Church in earth, like a Vineyard in many reſpects; as for ſpreading, fruitfulneſſe, manner of husbanding, expoſition to danger, &c. Eſay 5, 12. Pſal 80, 15. *Behold and Viſite this Vine.*

2 Alſo the Common-wealth, Eſay 3, 14.

[**To plant a Vineyard**] To exercise husbandry, ſowing of wheat, dreſſing Vines, or doing what elſe is to bee done in the fields, for nouriſhing a family, Gen. 9. 30.

[**Vineyard of red Wine**] The people or Church of the Iewes brought backe to their owne Countrey, and there planted, which God ſhall keepe by his protection, as a wall, and water it by his word, as by dew, making it bring foorth good workes, for their excellency like to red wine; which is the beſt and moſt generous wine, ſuch as abounded in that Region, Eſay 27, 2, 3. *A Vineyard of red wine.*

In theſe fiue things chiefely the Church is likened to a Vineyard: firſt, becauſe the Church is planted, and grows not of it ſelfe, as neyther doth a Vine. 1 Corinth. 3, verſ. 6, 7. 2. The Church being very weake, is yet very fruitfull by the power of God, like a Vine, Ezek. chapt. 15. verſe 3. Iudg. chap. 9, verſe 13, 2. Corin. chap. 12, 9. 3. Men are called into the Church, (as into a Vineyard) at diuers times. Mathew, 20. 4. The Church is troubled with enemies as Vineyards with Foxes and wilde Beaſts, Pſalme 80, & 74. Laſtly, a Vine remaineth a Vine, though it haue ſuperfluous branches: ſo doth the Church.

[**Vintage**] The time of gathering, or the act of gathering Grapes.

2 Many ouer-come in battell or fight, Iudg. 8, 2. *Are not the gleanings of the Ephramites better then the Vintage of the Abiheezerites?*

[**Violent**] Such as be made to beleeue, by the forcible

working of the Spirit, causing them zealously to continue in the faith, Math 11,12. Luk.16, verse 16.

[Viper] A poysonfull creature, so called, which is brogt foorth very violently with the death of the Dam, by gnawing out her bowels.

2 Cruell, vnnaturall, and vngratefull men, which wrong their Parents, Teachers, and Benefactors, &c. Math.3,7. *O generation of Vipers.*

[Virgin] One that keepeth her selfe chaste in a single life, 1 Cor.7, 37. *And hath so decreed in his heart, that he will keep his Virgin.* The High-Priest must marry a Virgin onely, Leuit. 21, 14. One not defiled with either corporall or spirituall adulterie, Reuela.14. vers. 3, 4.

The reason why the High-Priest might marry none but a Virgin, was to signifie thereby, that the Church is to bee presented to Christ, as a Virgin without spot, 2 Corinth. 11,2.

2 One who keepes himselfe to Christ, by pure beleefe, and vncorrupt doctrine; eyther person, or particular Church, 2 Cor. 11,2. *To present you as a pure Virgin to Christ.* Thus euery godly person is a Virgin.

[Virgin.] Sometime some one notable and singular woman vnknown to a man, namely, *Marie* the mother of Christ, promised in Paradise, prophesied of by *Esay*, chap.7. vers. 14. See Math.1,22. and Luk.1,30. and 48. and sometime a young woman touched by a man, yet reputed still a Virgin, and so by her selfe auouched impudently, Prou.30. v.19.

[Vision.] An extraordinary action of God, manifesting himselfe and his wil to his Prophets, to be seen and throughly knowne of them, Numb.12. 6. *If there bee a Prophet of the Lord among you, I will be knowne to him in vision, &c.* Visions and dreames signifies all kind of Prophesie, Dan.1.17.

2 An ordinary action of the Prophets and Ministers, declaring the minde of God to the people, that they may see and know it, Pro.29,18. *When vision faileth, the people perish.*

A Doctrine reuealed from God immediately, sometime by signes and sights, as to *Daniel* and *Ezekiel*: and sometime by word, without visible representations, as to *Abraham*, Gen.15,1. To Esay, chapter 2, verse 1. It is therefore called a [*Vision*] because God reuealed things to his Prophets so euidently, and deliuered them with such certainty, as though they had presently seene before their eies the things which they

they foretold. Hence Prophets which had such Visions and cleere reuelations bee called [*Seers*,] as 1 Samuel, chapter 9, verse 9. For the meaning of this word Vision, see further in Numbers, chapter 24. verse 24.

[**To visite**] To performe some promised good thing, Genes. 21, 1. *God visited Sara*, Luke 1, verse 68. *Hath visited his people, &c.* That is, sent the Redeemer promised, Ierem. 29. 10. Gen. 50, 24.

Note. This word Visit, sig: remembrance, prouidence, care and performance of that which was spoken, be it good, as Gen. 50, 24. Exod. 31: or euill, and so it meaneth punishment, Numb. 16, 29. Psal. 89, 33.

2 To fulfill some threatned euill, Exod. chap. 20, verse 5. *I will visit the sinnes of the fathers vpon the Children.* Gods visiting vs, is eyther by benefits, or iudgements, Esay, chap. 26. verse 14. and chap. 10, vers. 3. Visitation for desolation.

3 To looke into, and view throughly the estate of the flocke, and charges vnder vs. Acts 13, 13. Thus the Apostles visited Churches.

4 To pray God, Esay 26, 16. so expounded in the same verse.

[**To visit Fatherlesse and Widdowes**] To exercise all workes of mercy, noted by this heere named, because therein shineth free charity; for who will look for recompence from such afflicted miserable people? Iames, chapt. 1, verse 27. **A Synecdoche.**

[**To visit Sarah.**] To giue her strength to conceiue and bring forth, beeing barren and old, according to Gods promise, contrary to the order of Nature, Gen. 21. 7. To visit, is taken in good part, as here and Exod. 4. 31. and Gen. 50.

V. N.

[**Vnbeleefe**] A priuation & vtter want of faith, when Gods promises are wholly distrusted, Heb. chapt. 3, ver. 12. *An heart of Vnbeleefe.* This is totall vnbeleefe; the next is partiall, or but in part.

2 Infirmity and weakenesse of faith, Math. 9, 24. *Lord helpe my Vnbeleefe.*

3 Perfidiousnesse and Rebellion against God, Rom. 3: 3. *Shall their Vnbeleefe make the faith of God of none effect?* Also estate of vncredulity, 1 Tim. 1 verse 13.

[**Vnbeleuer or Infidell**] An vnconuerted Idolatrous Gentile, 2 Cor. 6, 14. *Be not vnequally yoaked with the Infidels.*

2 A Christian, whose heart is hardened by vnbeleefe,

2 Cor. 4, 4. *Blinded the minds of Infidels.*

[**Vnblameable, or without blame and reproofe, or vnrebukeable**] An vpright person, whose life cannot be noted and charged with any reigning sinne, after his calling, Luke 1, vers. 6. *Both were iust before God, and vnblameable, or without reproofe.* Such are the Saints in this life, by inherent righteousnesse, Ephes. 1, 4.

2 A person that cannot bee charged with ought that is amisse in him, being voyd of all faults, Ephes. 5, 27. *A glorious Church, not hauing spot or wrinkle: but that it should be holy and vnblameable.* Such the Saints are now, by imputed righteousnesse, and such they shall be in Heauen, by proper and personall holinesse.

[**Vncircumcised**] Persons, in whom the whole corruption of mans nature is vnreformed, but powerfully breaketh out in thoughts, words, lookes, deeds, and sences, Acts 7, 51. *Ye stiffe-necked, and of vncircumcised hearts and eares.* These Iewes were circumcised outwardly; yet because their harts were not renewed, they were inwardly vncircumcised.

2 Gentiles which had not the fore-skin of their flesh cut off, Eph. 2, 11. *Yee being in times past Gentils in the flesh, called vncircumcision,* 1 Sam. 17, 26. *Who is this vncircumcised Philistim?* This is the proper signification of the word vncircumcised.

[**Uncircumcision**] The Gentiles, euen all people which were not Iewes, Ro. 3, 30. *And vncircumcision through faith.* Ephes. 2, 11. That is, a prophane people, without God, strangers from the Couenant of saluation.

2 The skin of the secret parts with the estate and condition of vncircumcised men, Rom. 2, 25. *Thy circumcision is made vncircumcision.*

[**Uncleane**] Such persons or things as are ceremoniously polluted by touching a dead carkasse of man or beast, &c. Hag. 2, 14. *If hee that is polluted touch any of these things, shall it be vncleane?* Leuit. 13, 46. *He shall be polluted, for he is vncleane,* Acts 10, 14. *Any thing which is polluted or vncleane*: that is, which may not be eaten, being forbidden by the Law.

Of this prohibition of some meates as vncleane in respect of vse, there were sundry causes; first was Ciuil, to inuite the Iewes by this meanes to obedience. 2. Morall, to teach them temperance. 3. Physicall, to maintaine health, and escape diseases by a promiscuous vse of meates, which would breed sicknesses. 4. Ceremoniall,

to distinguish the Iewes from all the Gentiles which obserue no such difference. 5. Mysticall, to put them in minde of spirituall vncleannesse to auoid it, and to follow holinesse in body and soule, and to instruct them concerning Christ: who being come and crucified, hath abolished this Mosaicall Law, which yet after Christ his ascension was of force for a time, till the weake beleeuing Iewes might be taught what liberty the Gospell had brought them.

Of vncleannesse about meats, there be sundry sorts; first Physicall or natural in meats, which are enemies to naturall health, as venemous serpents, &c. 2. That which sin brought vpon all creatures, being accursed to man for disobedience of our first parents. Gen. 3. 3. Morall, when meates become polluted to vs by the vice of intemperancy, or by disobedience to ciuill Lawes, appointing restraints of meats to ciuill ends. *For to the vncleane all things are vncleane.* Titus cha. 1. verse last. The fourth is, scrupulous vncleannesse, when the weake Christians at *Corinth* made scruple if they might eate of things offered to Idols. 1 Cor. 8. Fiftly, superstitious vncleannesse, when there is choise of meates made at certaine times for Religion sake, as in Popery. Sixtly, and last is, Ceremonious vncleannesse, such as was vnder *Moses* Law which forbad the vse of many meates for such causes as before is laid downe.

2 Such as are spiritually defiled with sinne, either totally, as the wicked, which still (like hogges in the mire) wallow in the filthinesse of sin: or in part onely, not hauing the corruption of their sinne wholly purged out, as the godly. Esay 64, 6. *Wee haue all beene as an vncleane thing.*

[**Vncleane Spirits**] The Diuell, who is himselfe most vncleane and foule; also hee inspireth vncleannesse into others. Mathew 10, 1. *And gaue them power against vncleane Spirits.*

2 The vices of couetousnesse, drunkennesse, infidelity, whoredome, hypocrisie, &c. by which the diuell holds possession of mens hearts. Mat. 12, 43. *When the vncleane Spirit is gone out of a man.* **Metonimy** of the cause for the effect.

[**Three vncleane Spirits**] A strong number of the Ambassadours of Satan. Reuel. 16, 13. *And I saw three Vncleane Spirits like Frogs, come out of the mouth of the Dragon.*

[**As an Vncleane thing**] That euen the holiest men on earth are, thorow remaining sinnes, like

like a leprous person, who for his vncleannes deserued to be separate from the company of other men: so are they become worthy for sin to be shut out from the company of God & his Angels. Esay 64,8.

[Uncleanneſſe] Generally all sinnes whatsoeuer, which make vncleane both our selues and euery thing we touch; but particularly, such sinnes as tend vnto our wicked pleasure and commodity. Rom. 6,19. Zach. 13,1. *For sinne, and for vncleanneſſe*; that is, for sinne which is it selfe vncleane, and maketh vs vncleane.

Whereas such as were defiled with any Legall vncleanneſſe (as by touching a dead carkasse, &c.) must be throwne out of the Campe till they had cleansed themselues. Numbers 5,2,3. Leuit, 15,31. This figured two things. First, that our sinnes giue iust cause vnto God to cast vs out from his presence and glory. Reuel. 21,27. Secondly, that euill doers are to be separated from the publike assemblies and company of the faithfull for a time, till repentance, by suspension & excommunication. Compare 1 Corinthians 5, verse 13. with Num. 5,2.

[Under his Thighes] By this signe, either subiection, or for a further mystery of the couenant of Circumcision: or rather of Christ the promised seede, who was to come out of *Abrahams* loines or thigh. Gen. 24,2. & 47,29. & 46,26.

[Under grace] One to whom sinne is graciously pardoned by the merit of Christ, and who is also freed from the dominion and strength of sinne, by the ayde of Gods grace and Spirit. Rom. 6,14. *Ye are vnder Grace.*

[To Understand] To perceiue with the eies of the mind, something vnknowne afore. Dan. 10,1.

2 To obserue and consider in his minde, the afflictions of the Church vnder the King of *Persia.* Daniel 12. verse 10. *Thou setteſt thine heart to vnderſtand.*

[A people of no vnderstanding] Obstinate people and blockish, voide of wisedome, and such as will not learne, no not by rods and punishments. Esay 27,11. *For it is a people of no vnderſtanding.*

Note. As by a foole, the Scripture for most part meaneth the wicked; so by a man of vnderstanding, euery one that is godly is meant. Prou. 8,9.

[Under the hand of God] One chastened and iudged for sinne, to his humbling. Iudg. 2. verse 15.

2 One

2 One that is defended by the great power & prouidence of God. 1 Peter 5, verse 6. *Humble your selues vnder the hand of God.*

[**Under Hope**] One not without hope: or one who hopeth well in respect of Gods power and promise. Romans 4 18. *Which Abraham aboue hope, beleeued vnder hope.* Vnder hope, in respect of God; aboue hope, in respect of man.

[**Under the Law**] One subiect to the doctrine, instruction, and gouernment of the Law. Rom, 3,6,9. Galathians 3, 23. *We were kept Vnder the Law.* Also one subiect to the burthen of Legall Rites and Ceremonies. Gal. 4. 5.

2 One subiect to the curse, rigour, and compulsion of the Law, and as it is the strength of sinne; and not to be Vnder the Law, is to be freed from all these by faith in Christ, and his sanctifying Spirit. Rom. 6,14. *For ye are not vnder the Law, but Vnder grace.*

[**Under Tutors**] A Childe in his nonage, being vnder the tuition of a Gouernor or Guardian. Gal. 4,2. *But is vnder Tutors and Gouernours.*

2 One subiect to the regiment of the Ceremoniall Law (as to a Tutor.) Gal. 4,2.

[**Under the Vniust**] Before the vniust, in their Courts and at their iudgement seat. 1 Cor. 6,1. *Dare any of you hauing businesse against another, be iudged Vnder the vniust?*

[**Understanding**] That naturall faculty of the soule, whereby it knoweth things, and is able to discerne them and discourse of them. Luke 24, 45. *Naturall vnderstanding.*

2 The guift of heauenly knowledge, enabling vs to see the truth of Gods words, or more cleerly and fully to see it. Psal. 119,34. *Giue me Vnderstanding, &c.* Prou. 3,13. & 4,5. &c. This is actiue spirituall vnderstanding, wherby we do vnderstand others when they speake of heauenly things.

3 Interpretation, to make others vnderstand what is praied for or vttered in a strãge tongue 1 Cor. 14,15. *I will pray with vnderstanding.* This is passiue spirituall vnderstanding, whereby some are made fit to vnderstand our speeches.

4 Meaning, sence, matter, of that which is prayed for in a strange tongue. 1 Corinth. 14, 14. *My Vnderstanding is without fruite:* that is, when I vtter a prayer in an vnknown tongue, the hearer hath no benefit, because he knoweth not the meaning. Popish Latine Prayers before an English vnlearned people be vnfruitfull, contrary to the Canons and rules of the

the Apoſtle, alſo to the practiſe of the primitiue Church, yea againſt common reaſon: (for how ſhall any ſay Amen, to that which they know not, or aske of God, what they vnderſtand not?) Laſtly, repugnant they be to nature, for how ſhal one prepare to battaile vpon an vncertaine ſound? When men vnderſtand not one another, then they be Barbarians, or rather Babylonians one to another, according to that of the Poet: *Barbarus his ego ſum, quia non intelligor vlli.*

[**Vngodly**] Euery ſinner that is vnregenerate, whether he be elect or reprobate Rom. 4, 5. & 5, 6. *Chriſt dyed for the vngodly.* Such wee are all from our birth, euen the Infant new borne.

2 A perſon of yeares, who is a wicked liuer, in whom birth-ſinne ſtill raigneth. Pſal. 1. verſe laſt. *The way of the vngodly ſhall periſh.* Iude 15. *To rebuke all the vngodly among men, of all their wicked deedes.*

[**Vngodlineſſe**] Wickedneſſe or ſinne, immediately done againſt God in the breach of the firſt Table. Titus 2, 11. *Teach vs to deny Vngodlineſſe and worldly luſts.* Rom. 1, 18.

[**All Vngodlineſſe**] All kinde of Vngodlineſſe, or Vngodlineſſe of all ſorts: for Vngodlineſſe hath ſundry parts and branches: as Ignorance, Infidelity, Superſtition, Idolatry, Hypocriſie, Contempt of God, Prophanation of his Name and Sabboths, &c. Romans 1, 18. *The wrath of God is reuealed from heauen againſt all Vngodlineſſe.*

As vnrighteouſneſſe noteth all manner of ſinnes committed againſt the ſecond, ſo vngodlineſſe ſignif. all ſorts of ſinnes committed againſt the firſt Table.

[**Union of two Natures**] An action of God the Father, by the ſecret and mighty worke of the Spirit; ioyning the manhood vnto the perſon of his Sonne, vnſeparably, at the inſtant of his conception. Luke 1, 31. *Loe thou ſhalt conceiue in thy wombe, and beare a Sonne, and ſhalt call his name Ieſus.* Romans 1, 3. *Concerning his Sonne Ieſus, which was borne of the ſeede of Dauid.*

[**Unity of Spirit**] Godly agreement, both in Religion and affection, whereof the holy Spirit is the bond and author. Eph. 4, 3. *Endeauouring to keepe the Vnity of the Spirit.*

[**Vniuſt, or Vnrighteous**] An Infidell or Pagan. 1 Cor. 6, 1, 6. *Before the Vniuſt.*

2 A Sinner void of all righteouſneſſe, euen from his birth. 1 Pet. 3, 18. *He dyed, the iuſt for the vniuſt.* Vniuſt by Nature.

3 One

3 One who being of yeares, doth lead his life vnrighteously, doing wrong to others in their dignity, person, wife, substance, or name. 1 Corinthians 6,9. *The Vniust* (or Vnrighteous) *shall not inherite the Kingdome of Heauen.* Vniust both by nature and action.

[**Unrighteous**] All sinnes done to the hurt or wrong of God or man. Iohn 3,10. Also the sinnes of the second table. Titus 2,11. Rom. chap. 1. verse 25. Lastly, it sig. falshood, deceit, lyes in doctrine. Iohn 7, 18.

[**Unicornes Hornes**] The Diuels angels, principalities, powers, worldly Gouernors, Princes of the darkenesse of this world, as Ephes. 6,12. They be called, Psalme 22,21. *And from the Hornes of the Vnicorne.* The Vnicorne is so fierce and wilde, that he will not be tamed. Iob 39, 12, 13. His strength and pride is in his Horne. See Psal. 92,11. Numb. chapter 23,22. Deut. chapter 33. verse 17. Esay 34,7.

[**Unknowne**] One which is hid from vs, or of whom we are ignorant Acts 17,13. *To the Vnknowne God.* Gal. 1,21.

2 One obscure and vnrenowned, or that careth not to be renowned and famous. 2 Corinthians 6,6. *As vnknowne, yet knowne.*

[**Unlearned**] One that is void of learning; a vulgar or vnlettered person. Acts 4,13. 1 Cor. 14,23. *There come in they that are Vnlearned.*

[**Unrighteousnesse**] The violation and breach of the second Table of the Law. Rom. 1,18. *And Vnrighteousnesse.*

2 Perfidiousnesse of Vnbeleeuers. Rom. 3,5. *If our Vnrighteousnesse commend, &c.*

3 Falshood, error, lyes, which be called vnrighteousnesse, because lyes in doctrine rob God of his due. Iohn 7,18.

[**Unsearchable, and past finding**] That which is not to be knowne, being vntraceable (as the passage of an arrow in the ayre, or of a Ship in the Sea) not to be inquired into, but rather to be adored and religiously admired. Romans 11,33. *How vnsearchable are his Iudgements? &c.* This place makes not against the sober searching of Gods reuealed word which belongs to vs, and our children. Deut. 29. verse last. But checkes the bold presumption of such as curiously search that part of Gods minde, which he hath reserued in his owne knowledge and power; as who be elect, and how many; and who be reprobates, and why he would rather elect *Peter, Iacob,* &c. then *Iudas,* or *Esay*; and aduance *Ioseph* and *Dauid,* rather then any of their

their brethren; and why the world was made no sooner, nor to continue longer, with such like vnprofitable questions; touching which, that counsell of *Augustine* would be followed; What you vnderstand not (saith he) maruaile at with me, but curiously enquire not after them: there is a learned ignorance, and there is an odious presumptuous knowledge.

[**Unstable**] Light soone moued. Gen. 49,4. it implieth both the sudden light affection of minde, which caried him to euill, and his sodaine downefall from his dignity; the word alwayes vsed in ill part. Iude 9,4. Ier. 23,32. Zoph. 3,4.

[**Untill**] A certaine and appointed time. Gen. 49,10. *Vntill Shiloh come.* Rom. 11,15. *Vntill the time of the Gentiles be fulfilled.* Here and elsewhere it doth note a determinate time, with an exclusion and shutting out of succeeding time.

2 Infinite, without end or ceasing, where there is no time following. 2 Sam. 6,23. *Micholl had no childe vntill her death*; that is, she neuer had any. Mat. 28,20. *I am with you alwayes, vntill the end of the world*; that is, for euer. Psa. 110,1. & 123,2. In which of these two significations, we should vnderstand that in Mat. 1. v. last. *Vntill shee had brought forth her first begotten Sonne*: as it is doubtfull among Diuines, so it is not needfull for vs to know, being no Article of our faith, nor any branch of the Morall Law; yet it is commonly receiued (as I take it) that *Mary* was a Virgin before the birth, in the birth, and euer after the birth; but not by the vowe of perpetuall virginity, whereof there is no ground in all Scripture.

[**Unwise**] Such as either wholly want the knowledge of the word, or hauing it, doe not submit themselues to be ruled by it. Ephesians 5,17. *Be not vnwise.*

2 An vnlettered and ignorant man. Rom. 1,14. *A debtor to the wise and vnwise.*

[**Unworthily**] Vnmeetely, or otherwise then is beseeming, without due reuerence and regard. 1 Corinthians 11,27. *Hee that eateth the Bread of the Lord vnworthily.*

There be two degrees of such as eate and drinke vnworthily. First, of such as be full and whole vnworthy: when men receiue the Sacramentall Bread and Wine, hauing no faith, no conuersion, or repentance, but lye altogether in corruption of nature: these by eating and drinking, encrease their condemnation. Secondly, of such as hauing true faith and repen-

repentance, but not then actual, when they come to receiue, being negligent to consider themselues & that whole action vnto due preparation in sincerity of faith, applying the Remission of sinnes promised in Christ, of repentance and renewed purpose in all things to liue to God; of desire after the grace of Iesus Christ, for strengthening their hearts, and encrease of holinesse. These endanger themselues to present plagues. 1 Corinthians 11, 19, 30.

V. O.

[**Vocation**] The common calling of Christianity. Ephes. 4,1. *Walke worthy of the Vocation wherewnto you are called.* This is a generall Vocation, whereby the elect are called to be faithfull and holy, as God is holy.

2 The particular calling and course of life, wherein every Christian liueth; as a Magistrate or Minister, Captaine, Souldier, &c. 1 Cor. 7,29. *Let euery man abide in the same Vocation wherein he was called.* This is our speciall calling

[**To make our Vocation sure**] To labour to giue to our selues a sure, and to others an euident testimonie that wee haue the true faith, whence good works doe arise and spring. 2 Peter 1,16.

[**Heauenly Vocation**] A calling from heauen, tending to heauenly glory and blisse, and requiring a heauenly conuersation, led according to the Lawes of heauen. Hebrewes 3, 1. *Partakers of the heauenly Vocation.*

[**Vow**] A wish, or desire.

2 An holy promise made vnto God of Thankefulnesse for his benefits, either by words of praise, or by offering something to his seruice. Psalme 50, 14. *Pay thy Vowes to the Lord.* Eccles. 5,5. Deut. 23,21. *When thou hast vowed a Vowe to the Lord, be not slacke to pay it.* Also it signifieth prayer and inuocation. Psal. 116, 14. Vowes were made to God with prayer. Gen. 28,20. and paid with Thankesgiuing. Psalme 61, 5. and by Law their paiment was required. Deut. 23,23. Eccles. 5,5. Psalme 76, 12. and there were Sacrifices for Vows. eu. 7,16.

3 Some gift freely promised by Vow, and offered vnto God. Leuit. 7,16. *If the Sacrifice of his Offering be a Vow.*

What a Vow is.

A Vow, is a testification of a willing promise, made deuoutly and properly vnto God of

of some lawfull things which doe belong vnto God, and being in our owne power, vnto the seruice and honour of his name. Such a vow, is either Legall, appertaining to the Law, or Euangelicall pertaining to the Gospell; and this latter, is either generall to all Christians, as that of our Baptisme; or else particular and speciall, as when we binde our selues to a greater endeuour to leaue some sin, or to doe some duty. Psalme 116,18. Eccl. 5,4. The vowes of perpetuall chastity in single life, they are vnlawfull, as not being in our owne power, nor required of God; much more vnlawfull are the promises and vows of Massacring innocent Christians, and killing lawful Kings, vnder pretence of aduancing the holy Catholique faith, as they falsly call their Romish idolatrous religion.

[**Voyce**] The speech of one calling vs to him, or calling vnto one. Acts 9,7. *Hearing his Voyce, but they saw no man.* A naturall created voyce.

2 The Doctrine of Christ, vttered by his owne, or by the voyce of the Apostles, Prophets and Ministers. Psalme 95,7. *If ye will heare his Voyce.* Iohn 10,27. *My sheep heare my voyce.* & Iohn 5. verse 15. A spirituall voyce, or voyce of doctrine. It also signifieth the Statutes and commandements of the Law. Exodus 19,5. *If you will heare my Voyce.*

3 An exceeding great terrible sound of words, made of God at the deliuery of the Law. Heb. 12,26. *Whose Voyce then shooke the earth.* An vncreated supernaturall voyce.

4 The dreadfull noyse of Thunder. Psalme 29,3. *The Voice of the Lord is aboue the Waters, the God of glory ma'es it to Thunder.* also verse 4 and 5. *Voyce of Thunder.* See Iob 38,1. Thus God appearing as a Iudge did speake vnto *Adam*, as Genesis 3,8.

5 A mighty, lowd, and vnexpressable noyse, by speech or words, which Christ shall vtter at his comming for the raising of the dead. Iohn 5,28. *The houre shall come, in which all that are in the graues shall heare his voyce.* An extraordinary supernaturall voyce. This is that Trumpe mentioned. 1 Thes. 4, 16. 1 Cor. 15,52.

6 Words of counsell and aduice. Exodus chap. 18. verse 14. *Moses obeyed the Voyce of his Father.*

7 The fame and rumour of a thing. Gen. 45,16.

[**To change the Voyce**] To vse words more milde and gentle. Gal. 4,20. *I desire to change my Voyce.* *Paul* was forced to write

write somewhat roughly and sharpely, as chap. 3,1. now hee wisheth that hee might speake as a Mother to her children with soft and louing Words, which he calleth the changing of his voyce, occasioned by the change of their mindes and liues.

[**Voyce of a Cryer**] Iohn the Baptist, by his voyce and preaching proclaiming the yeare of an eternall Iubile, of exceeding ioy and eternall redemption by Christ. Iohn 1,23. *I am the voyce of him that cryeth, &c.* Because Iohn the Baptist, was thought to begin his Ministry in the yeare of Iubilee, which is the fiftieth yeare, & was wont to be proclaimed by the voyce of a Cryer, and the sound of a Trumpet, that euery man might returne to his possession, and euery man to his owne family. Leuiticus chapter 25, verse 10. Hence it is most likely, was Iohn the Baptist called the voyce of a Cryer, as hee that first proclaimed the comming of the Messiah, by whom an eternall Iubilee and Libertie from Sathan and sinne was purchased and bestowed on his people.

[**To giue the Voyce**] To vtter a lowd and high speech, to crie, to make a noyse by Thundering. Psalme 18. verse 13. Psalme 46. verse 6. and 68, 33. and 77,27. Ieremy chapter 2. verse 14. Numbers 14. verse 1. 2 Chronicles 24,9. Hebrews 3,10.

[**To heare the Voyce of Christ**] To beleeue with the heart, the doctrine of Christ concerning eternall life by his merites. Iohn 5, 25. *The dead shall heare the voyce.* Iohn chap. 10, verse 27. *My Sheepe heare my voyce.*

2 To feele the force and power of his mighty word, and commanding the dead to liue and arise. Iohn chapter 5. verse 28.

[**To giue forth his Voyce**] To cry alowd. Genesis 45,2, it is an Hebrew manner of speaking, often vsed, as Numbers 14, 1. 2 Chronicles 24, 9. Psalme 46,7. and 68, 34. and 77, 18.

V. *P.*

[**Vpon**] Against. Esay 7,17.

[**Vpright**] One godly sincere, when the heart is right, both towards God & men, studying to do all duties in soundnesse and truth, for the pleasing of GOD, and not for by-respects. Gen. 6,9. *Noah was vpright in his time.* This is generall vprightnesse, belonging to the whole life of man, and cannot be but in Gods Children.

2 One innocent, in some one particular case and matter. Genesis 20,5. *With an Vpright minde haue I done this.* This is speciall vprightnesse, in some one thing, and may be in the wicked ones. Also one which maketh shew of equity & right Daniel 11,17.

V. *R.*

[**Urim and Thummim**] A light of the Knowledge of Christ, by the word, together with perfection of vertue and holy manners. Exodus chapter 28, verse 30. *Thou shalt put in the Brest-plate of iudgement, the Vrim and the Thummim.* Who made this *Urim* and *Thummim*, what it was, and of what it was made, is very hard, if not vnpossible to finde out. Certainely, it is not reckoned among the things wrought by Art, but was giuen of God to *Moses* alone, to put in the holy pectorall, as Leuit.8,8. and written of Christ, Colos. 2, 3. Daniel 8,13.

V.

[**Vsury**] Biting (in the Hebrew tongue) because the gaine which is taken for Money or Wares, in respect of lending, doth gnaw, bite, and wring him that giueth it; especially, if he be a poore man, and bringeth home a bit or morsell from the rich man. Psalme 15,5. *He that lendeth not his money vpon Vsury.* The word [*Vsury*] is neuer vsed in good sence or part by the Scripture; where also no Vsury is to be found but one, to wit, a byting and knawing Vsury: which is neuer practised without hurt, either to rich or poore; to priuate persons or publicke weale.

What Vsury is.

Vsury, is any increase or vantage, for loane of money, or other things imposed or laid by the lender vpon the borrower onely, in consideration of the lending. Ezekiel 18,5,6. Deut. 23,19,20. Or more briefely thus: Vsury, is a certaine gaine aboue the principall, exacted vpon Couenant for the vse of money, or other things lent. Exodus 22, 25. *Thou shalt not impose Vsury vpon him.* Thus it is in the Hebrew Text.

Fiue things belonging to Vsury.

Vnto Vsury these fiue things are

are neceſſarily required. Firſt, A principall, as wares, or ſum of money. Secondly, Lending. Thirdly, Gaine. Fourthly, A chiefe purpoſe by lending to increaſe our ſtock. Fiftly, A couenant for that end.

As the very deſire and expectation of gaine, for lending onely, is mentall and intentionall Vſury: ſo the impoſing, or by couenant before-hand, agreeing for increaſe aboue the principall, is of the nature of actuall Vſury.

In all theſe three caſes, there is no Impoſition of encreaſe, that is, no fore-Couenant, binding abſolutely the borrower to pay againe with the ſtocke.

There are three caſes wherein encreaſe may be taken by a lender without danger of Vſury. Firſt, when the borrower hauing by lawfull meanes made ſome great gaine by money freely lent, doth by way of thankfulneſſe, out of the voluntary motion of his owne heart, returne ſomething aboue the principall vnto the lender, by whoſe meanes he had ſuch a bleſſing.

2 When it may be duely and apparantly proued, without pretence and colluſion, that the borrower by holding backe the money lent him, after the day agreed vpon for paiment, without the leaue of the lender, doth become hereby a direct and effectuall cauſe of hinderance to the Lender, either by damage ariſing to him, or by fore-going ſome commoditie which hee might well haue made with his money, had it come home at the appointed time.

3 When the lender is content to hazard the principall, and to beare part of the loſſe, if any fall to the borrower, without his owne default. Here he lawfully may take part of the gaine which cometh by good meanes, yea, hee may iuſtly make a couenant and agreement for his ſhare in ſuch a gaine.

[Vs] The three perſons of the holy Trinity, as Geneſis 1, 26. *Let vs make.* Geneſis 3, 22. *Like one of vs.* That is, like the three Perſons, either as the Father in power, or the Son in wiſdome, or the Spirit in holineſſe: alſo Eſay 6,8. *Who will goe for vs?* that is, to ſerue vs in this buſineſſe.

The Plurall number noteth plurality of perſons in the diuerſe manner of being; as the word of ſingular number, I (*whom ſhall I ſend*) noteth the

vnity of essence, or oneneſſe of being common to all three persons.

2 The people of God, the multitude of true beleeuers, as Esay 6,9. Luke 2,10,11. 1 Iohn 2,2. and often elsewhere.

[To goe Vp] To vanish away. Exodus 16,14. Ier. 48. verse 15.

Vz was the Land where patient *Iob* dwelt, Iob 1,1. There was also another *Vz* of *Aram*, Genesis 10,23. Another *Vz* of *Seir*, *Edoms* Countrie, Genesis 38,28.

W. A.

[Wages] HIre, due to one for the merit of his labor, vpon compact or bargaine. Rom. 4,2,3. *To him that worketh, Wages is not counted by fauour, but by debt.* Haggaie 1,6. *Hee that earneth Wages.*

2 A recompence or reward, giuen to Souldiers in liew of their seruice in Warre. Hence the punishment of eternall death, due by the desert of seruing sinne, is called Wages. Rom. 6,23. *The Wages of sinne is death.* Thus Wages in a borrowed sence, doth signifie eternall life due to the merit of workes, (if one could do them) or eternall death, merited by the seruice of sinne.

[Wages of vnrighteousnes] Vnrighteous gaine, as eyes of adultery, for adulterous eyes: an vsuall thing with Hebrewes, to put the epithite for a substantiue, & the contrary; or Wages, that is, gaine gotten by iniquity; as *Balaam* purchased money by sin, for couetousnesse sake, prophaning the gift of Prophesie, and being author of that most filthy prostitution of the *Moabites.* 2 Pet. 2,14,15.

[Waiting] Abiding with patience and expectation of helpe from God. Psalme 40,1. *I waited patiently vpon the Lord, &c.*

2 Vehement and continuall looking for something. Rom. 8, 19. *The Creature waiteth when the Sonnes of God shall be reuealed.*

3 Gods patience, expecting long the repentance of a Sinner.

[To wake or sleepe] To liue or dye. 1 Thes. 5,10. like that in Rom. 14,8. Otherwhere to sleepe, is to be secure; and to wake, is to be watchfull: as 1 Thes. 5,6.

[Walking] A motion of the body, going forward from one place to another. Mark. 16, 12. *As they walked into the Countrey.*

2 The whole course or progresse of a mans life, from step to step, till he come to the end of his race: it concerneth both faith and manners. Psal. 119,1. Genesis 5,24. Hebrews 11,5,6. 2 Pet. 2,10. Iude 11. It is applied to those which take a good or a bad course. Psalme 1. *Blessed is the man that dooth not Walke in*

the counsell of the vngodly. Psalme 18. Leuit. 26, 36. *But walke against me stubbornely.*

3 The proceeding of Gods prouidence, either for our good or euill. Leuiticus 26, 28. *Then I will Walke stubbornely in mine anger against you.* And verse 12. *I will walke among you, and be your God.*

4 The presence of God, Gen. 3, 8. *When they heard the voyce of the Lord walking in the Garden.*

[**To walke by Faith**] To liue and passe ouer our daies here, in beliefe of such things as are promised in the word, and not yet performed, but by hope looking for. 2 Cor 5.7. *We walke by frith, not by sight.*

[**To Walke after the flesh**] To set and order the course of our life after our corrupt reason and affections, following them as our guides. Romans 8, 1. *Which walke not after the flesh.*

[**To walke according to Man**] To liue and doe after the manner of other men, which haue not the Spirit of Christ. 1 Corinth. 3, 3. *Are ye not carnall, doe ye walke according to Man.* This in part may befall them who are godly, and be led by the Spirit of God, because the best men who be most spirituall, doe know but in part, being subiect both to weaknes in iudgement, and peruersenesse in affections.

[**To walke vprightly**] Properly to goe forward in ones way with a right foote; but figuratiuely to liue in the profession of the Gospell, without halting or leaning to both sides, as *Peter* did halt betweene Iewes and Gentiles. Gal. 2, 14. or to order our conuersation aright, without hypocrisie or guile, as *Ezekiah*, *Iosiah*, and *Dauid*, are said to haue walked vprightly. Luke 1, verse 6. A Metaphor.

[**To walke in the counsell**] Either to doe as wicked men aduise and suggest, as did *Ahazia*. 2 Chronicles 22, 3, 4, 5. or by imitation to doe like vnto others before: as did Israel. Mic. 6, 16. but in euery respect the counsell of the Wicked should be farre from vs. Psalme 1, 1. Iob 21, verse 16. and 22, 18.

[**To walke in the way of the people**] Not to approue and imbrace the counsels and purposes of the people of *Iuda*, forsaking the Lords defence, and flying through distrust in God vnto vnbeleeuers, Assyrians for ayde. Esay 8, verse 12. *I should not walke in the way of the people.* This way hee calleth it a confederacy in ver. 13. the more to terrifie them from it.

[**To walke in the flesh**] To be

be weake and feeble, like vnto other men. 2 Cor. 10, 3. *Though we walke in the flesh, yet we doe not warre after the flesh.*

[**To walke in the sight of the eyes**] To accustome himselfe to please his minde and sense in euery thing without considering how vaine a thing youth is, whether yee respect beginning or end of it. Eccles. 11, 10. & 12, 1.

[**To walke with God**] To liue a godly life through continuall Meditation of Gods presence, whom we haue to be Witnesse of all; euen our most inward thoughts. Genesis 5, 24. *Henoch walked with G O D.* We be, or walke, with GOD two wayes. First, when we desire to please him, and depend vpon him, because we are perswaded that hee seeth vs, and careth for vs. Secondly, when we are held backe by a secret bridle of his grace, wee little thinking of him. Psal. 73, 23.

Note. He walketh with God, who doth the duety of his calling in vprightnesse, embraceth his promises by faith; thus *Henoch, Abraham*, &c.

[**To walke after the Spirit**] To order and dispose our conuersation according vnto the motions and affections stirred vp in vs by the holy Spirit, or to liue in newnes of life. Rom. 8, 1. See **Spirit**.

[**To walke in the darke**] To liue without the bright shining light of Gods Word. 1 Iohn 2, 11.

[**A Wall**] Some frame of wood or stone, reared and built either for diuision of places, or defence of persons.

2 The cause of diuision which was betweene the Iewes and Gentiles, by the Ceremoniall Law. Ephesians 2, 14. *And hath broken the stoppe of the partition wall*, that is, the Law of Ceremonies, which did diuide betweene the Iewes and Gentiles, as a Wall is diuided betweene one mans house and another.

3 Safegard and defence, afforded from one man to another. 1 Samuel 25, 16. *They were as a wall to vs by night and day.*

4 The surety and strength of a politicall estate, as good Lawes, execution of Iustice, good education of Children, Magistrates, riches, &c. Psalme 51, 18. *Build vp the wals of Hierusalem.*

5 A spirituall City, consisting of Iewes and Gentiles (as the inhabitants.) Cant. 8, 9, 10. *I am a wall.* By a **Synecdoche** & **Metaphor**.

[**To breake downe wall and hedge**] To depriue his people of defence of all sorts both spirituall and corporall, signified by

by the wall which was of ſtone and inward, and hedge which was of Thorne, and outward. Eſay chapter 5. verſe 5. *The hedge and Wall ſhall be broken downe.*

[**Wantonneſſe**] Rankneſſe in bodily Luſt, effeminate liuing in Letchery. 1 Peter 4,4. *In wantonneſſe.*

[**Wantons**] Effeminate perſons, giuen to ribauldrie and Luſt, and delighting in ſoft and delicious things. 1 Cor. 6, 10. *Wantons.*

[**Warre**] Battaile and fight, betweene two Princes and their people. Eccl. 3,8. *A time of War, and a time of peace.* Luke 14. Worldly warre which is lawfull or vnlawfull, according as the occaſion is.

2 The conflict and ſtrife of godly Miniſters with the world to ſubdue it vnto Chriſt. 2 Corinthians 10, verſe 3. *Yet we doe not warre after the fleſh.* A ſpirituall warre, ſimply and alwayes lawfull.

3 Taking part, and fighting for our owne vnlawfull luſtes. Iames 4,2. *Ye fight, and warre, and get nothing.* This is a carnall warre, alway, and ſimply vnlawfull.

This word [Warre] in the Hebrew tongue, hath his name of cutting, biting, deuouring, for wars deuoure and conſume many. Hence the ſword is ſaid to haue a mouth, that is, an edge Iob 1,15. Heb. 11,34. and to eate, that is, to kill and conſume 2 Sam. 11,25.

[**Warre after the Fleſh**] To ſtriue and fight, not (as men doe) with ſuch ſtrength as may be reſiſted either by craft or force, but with diuine and inuincible Weapons, which cannot be matched with humane power and policy. 2 Cor. 10, 3,4. *We warre not after the fleſh, for the weapons of our warfare, are mighty thorough the power of God, &c.*

[**Warfare**] Condition, of ſuch as liue and ſerue in the warres. 1 Cor. 9,9. *Who goes to warfare?*

2 The courſe and condition of a mans whole life, being ſubiect to outward and inward battailes and Conflictes. Iob 1.

3 The condition of the Miniſters of God, in regard of the ſtrong oppoſition & reſiſtance made againſt them by Sathan and wicked. 2 Corinthians chapter 10. verſe 4. *The weapons of our warfare.* 2 Timothy 2. verſe 3.

[**To warre a good Warfare**] To ſtriue for defence of the Goſpell againſt falſe-Teachers and perſecution of the world. 1 Timothy 1,18. 2 Timothie 4,7.

[**Waſte**] Superfluous expence

pence and coſt vpon things lawfull, or charge vpon things vnlawfull, Luke 15.v.13. *Hee Waſted his goods vpon Harlots*, Mat.26, ver.8. *What needed this Waſte?*

2 Ouerthrowne and quite deſtroyed, when God threatneth to lay waſte their Cities and houſes, Leuiticus 26, verſ. 33. *And your Land ſhall bee Waſte.*

[**Waſhing.**] Ceremonious cleanſing from Legall pollution and vncleanneſſe, through the touching of dead Corps, &c. Exodus 19, 10. *Let them waſh their cloaths*, Exod.30,18. *A Lauer to waſh.*

2 Iuſtification or remiſſion of ſinnes, being cleanſed and forgiuen in the merits of Chriſt his blood, Pſalme 51,7. *Waſh mee, and I ſhall bee whiter then Snow.*

3 Sanctification or newnes of life thorough the worke of the Spirit, Pſal.51,2. *Waſh mee from my ſinnes.* This Waſhing and the former, are Gods proper worke.

4 Serious repentance, for dayly and particular ſlips and ſpots, Eſay 1,16. *Waſh you, make you cleane.* This Waſhing is our indeuour, to make our ſelues cleane. Of theſe four waſhings, the firſt is Legall, the three laſt Euangelicall. The ſecond of Iuſtification. The third of Sanctification. The fourth, of daily Repentance.

[**To Waſh ones Feete**] To endeuour the continuall purging of our ſelues from our dailie ſinnes. **Of Feete.** Iohn13, 10. *Needs not ſaue to Waſh his Feete.*

2 To ſhew forth the works of mercy and Chriſtian loue, 1. Tim.5,10. *If ſhee haue Waſhed the Saints Feete.* **A Synecdoche**, part for the whole.

[**To Waſh ones hands**] To liue purely, or to leade a pure converſation amongſt men, Pſalme 26, verſe 6. and 73. verſe 13. *I Waſh my hands in innocencie*, Iob 9, ver. 30. Hands being the chiefe inſtrument of action, are put for our outward doings towards men, which when they are vpright, then our hands are waſhed. **A Metaphor and Synecdoche:** and is as much as purge the heart and workes from impurity and vncleannes.

[**To Waſh ones cloathes**] That euen the leaſt ſinnes are to be purged by Chriſt, and that wee muſt ſtriue to be ſanctified throughout, Leuiticus 11, 28. compared with verſe 44, 45. which hath the reaſon of the Law.

[**To Waſh his garments in Wine**] Gen.49,11. It is a figuratiue promiſe of Wine to be as plentifull as Water, that hee may Waſh his cloathes in it:

or

or of a glorious victory that *Iudah* & Christ should haue ouer their enemies. See Esay 63. 1,2,3. and Reuel. 19,13.

[**Washing of Regeneration**] Regeneration or renewing of the holy Ghost, to be as a Lauer or washing, purging and cleansing the soule, both to Remission of sinne, and repentance from sinne, whereof washing in Baptisme is a Seale, Titus, chap. 3. verse 5. *By the Washing of Regeneration.* It is like that phrase in Rom. 4, 11.

Vnder the Law, such as entred in and came for to serue GOD, must bee cleansed by changing their Cloathes, and washing themselues. See Gen. 35, verse 2, and 3. Exodus 19, verse 20, and 11. Iob 1. verse 5. This is called Sanctifying; and thereby were signified vnto vs two things: First, that all men are by Nature vncleane and vn-holy, nothing pure can come from them till they bee sanctified by Fayth in Christ, Titus 1, verse 15. Hag. 2, 11, 12 13.

Secondly, that if wee come to Gods seruice before wee haue prepared our selues duely by Faith and Repentance, and haue renounced all our wickednesse inward and outward, our worship is hatefull to God, as Esay chapter 66. Verses 3. and 4.

[**To Watch**] To keep ones selfe awake, to shake off naturall sleepe. Luke 2, 8. *Keeping watch by night*, Mathew 26, ver. 40. *Could ye not Watch with mee one houre?* This is a bodily watching.

2 To shake off securitie, as one would shake off sleepe, taking all good heede and care, left Satan or sinne deceiue vs, and ouercome vs. Mathew 25, 13. *Watch, &c.* 1 Peter 5, verse. 8. *Watch, and be sober*, Mathew 26, verse 41. 1 Thessalonians 5. verse 4. This is spiritual watching.

3 To lay in wait, obseruing how to accuse and hurt others. Thus the Pharisies watched Christ, and the wicked watch the righteous, Luke 11, ver. 54. *Laying waite for him, or Watching him.* This is Diabolicall watching.

[**Watchman**] One, who in the night keepeth watch in a Citie or army, to warne others of dangers if any bee. A ciuill watchman.

2 Gods Prophets and carefull Ministers of Christ, which warne the people of spirituall dangers and enemies, Ezekiel 3, 17. Esay 52, 8. *The voyce of thy Watchmen shall be heard.* A religious faithfull watch-man. An Angel is thus called, Dan. 4, 10. becausse they with great diligẽce watch to do ỹ wil of God.

3 Care-

3 Careleſſe guides, which are Watch-men in name, but not in truth, Eſay 56,10. *Their Watchmen are all blind.* A retchleſſe and ſecure Watch-man. Thus in deriſion the *Idumeans* called Eſay, Chapter 21. verſe 11.

4 An Angell of God, euer ready to doe his will, Daniel 4, 20.

[**Watchfulneſſe**] An earneſt care and bending of the mind, to liue euery day as one would liue vpon his dying, or vpon his iudgement day, which may fall out to bee euery day, for ought that wee know. This is true Chriſtian VVatchfulneſſe.

[**Water**] An element colde and moyſt, contrary to Fire, Pſalm. 65,9. *The Riuer of God is full of Water*, Iohn 13,5. *Poured water into the Baſon.*

2 Afflictiõs & troubles which threaten daungers, as waters doe threaten drowning, Reuel. 12,15. *The Serpent caſt out of his mouth Water after the woman*, Pſal. 69,v.1. *The Waters are entred euen into my ſoule.* Often in the Pſalms and elſe-where it is ſo vſed. Here is the phraſe in the Goſpel, of being baptiz'd with Chriſts baptiſme; that is, dipped & plunged into afflictions as he was, Mat. 20, 22. *Are ye able to bee baptized with the Baptiſme that I ſhall be baptiſed with?*

3 Seuerall Countries and Nations which are the gathering of many people into one place, as the Sea is the gathering together of many waters, Reuelat. 17,1. *The great Whore ſits vpon many waters*; that is, hath rule and power ouer many Nations and people.

4 The true Doctrine of the word, and the holy Spirit, with his ſauing graces, Eſay 55,v.1. *Euery one that thirſteth, come vnto the Waters*, Ezek. 36,15. *I will poure cleane water vpon you*, Ioel 2,28. *I will poure out of my Spirit, &c.*

5 Iuſtification by Chriſt, when his perfect righteouſnes is imputed to ſuch as beleeue, 1 Iohn 5, 6. *This is that Ieſus Chriſt that came by water and bloud.*

6 The efficacy of the Holy Ghoſt, cleanſing the ſoule, as water doth the body, Iohn 3, verſe 5.

7 Abundance of teares, Ieremy, chap. 9, verſe 1. *O that my head were full of Water, and mine eies a Fountaine of teares.*

8 *Iacob*, of whom (as from a Fountaine, the Iſraelites did deſcend and come, Eſay, chap. 48, verſe 1. *Which came out of the waters of Iuda*, Deut. chapt. 33, verſe 28. *The Fountaine of Iacob.*

9 All kinds of drinke, Exodus, chapt. 23, verſe 25. *Hee ſhall*

shall blesse thy Water.

10 The clouds which are the waters aboue, Gen. chapt. 1, verse 5, 6. Psal. 104, 2. Iob, chapt. 21, verse 8. Psalme 18, verse 11, & 147, 8. Ieremy 10, verse 13.

[**Deepe Waters**] The Sea, Psal. 107, 23. *And occupie by the great waters, and see his wonders in the deepe.*

2 The hidden drifts and counsels of mans heart, Prou. 20, 5. *The counsell in the heart of man, is deepe waters.*

3 Most greeuous dangers and great afflictions, Psalm. 42, 7. *One deepe calls another deepe, &c.* Psalm. 69, 2. *I am come into deepe waters.*

4 Great plenty and store of most pure Water, Ezek. 34, 18. *And to haue drunk of the deepe waters.*

[**Waters strong and mighty**] The potent and plentifull army of the *Assyrians* compared to the Riuer *Euphrates*, and opposed to the waters of *Shiloah*, Esay 8, 7.

[**Waters of a full Cup**] Many and bitter afflictions, Psalm. 73. ver. 10. *Waters of a full Cup wrung to them*, that is, a great portion of sharpe troubles.

[**Liuing Waters, or waters of life**] Springing and running Waters, Genesis 26, 19. *And found there a Well of liuing waters.*

2 The benefites of Christ communicated to the faithfull vnto eternall life, by the force of the holy Spirit, Iohn 4, 10, *And hee would haue giuen thee Water of Life.* The regenerating grace of the Spirite working to the iustifying and sanctifying of elect sinners, is fitly likened to waters, to Riuers, to Fountaines, Ioel 3, 18. Esa. 43, 3. Zach. 13, 1. in foure respects, because (like water) it purgeth vncleanesse, by certifying the conscience of forgiuenesse of sinne by the bloud of Christ. 2. it refresheth the conscience by shedding the loue of GOD abroade in the heart, and cooleth the boiling heate of carnall Lust. 3. it maketh fruitfull to good works, 4. it quencheth the thirst of worldly pleasures of sinners: also satisfieth the thirst of heauenly water and spirituall gifts. Now it is compared to liuely or liuing water, partlie for the effect, because it brings to eternall life such as do drink in this water, and be partakers of the renewing grace; and partly for that it is like to water (not standing as in Ponds, Cisternes, &c. which is dead and mooueth not) but vnto water, springing and flowing out continually (this being the life of water to moue and issue out of the Fountaine) by this

ſauing grace of the Spirit, alwayes worketh ſtill, mouing them to further progreſſe in piety, and leading them from grace to grace, & from ſtrength to ſtrength, as water cometh out of a Spring freſh and freſh.

[Still Waters.] Pleaſant and refreſhing Waters, Pſalme 23,2. *He leadeth mee by the ſtill Waters.*

[Fountain of liuing Waters] God himſelfe, the Author and giuer of true life, & of al things that belong thereunto, Ierem. 2, verſe 13. *They haue forſaken mee the Fountaine of liuing Water.*

[Waters of Shiloah] Properly waters which came from a Fountaine at the roote of Mount Syon, and ran through Ieruſalem with a ſtill and quiet courſe without great noyſe: therefore in Nehemiah 2. called the Dragon or Sepents Well, becauſe it creepeth gently as a Serpent: but figuratiuely, it noteth the promiſe of helpe to the men of Ieruſalem, againſt the Kings of Syria and Iſrael, from Gods power alone (without the hyring of forces from forraigne power) to repell their enemies, Eſay 8,6. *The Waters of Shiloah which run ſoſtly.* See Pſal. 46,4.

[Caſt bread on the Waters.] Doing good while wee may to al men, communicating out of our benificence to their wants vpon aſſurance it ſhall bee watered and made fruitfull by the bleſſing of God, as vpon that hope husbandmen do Till and ſow their moyſt grounds, Eccl. 11,1. See Pro. 19,17. and Eſay 58,7,8,9. and Luke 6. verſe 38.

[Waters breaking out] ſignifieth the ſpirituall graces of the Goſpell communicated with the afflicted, Eſay 35, verſ. 6.

[Swelling Waters] Moſt mighty, cruell, and fierce perſecutors and enemies, Pſ. 124, 5. *Then had the ſwelling Waters gone ouer our Soules.* Worldly kingdoms threaten calamities to Gods Church and people, as great waters threaten inundations. See Eſay 8,7. the like. Metaphor.

[Earth ſtanding out of the Water] The element of earth, which before the Separation from the Water was drowned and ouer-whelmed; as in a great gulfe, did by the word of God as exiſt at firſt, ſo now appeare and become dry land (the waters beeing gathered into the Sea, as it were a channell) which if the ſhore and dry Land bee conſidered, ſeemeth lower then the earth, as impoſed vpon it as higher & aboue it; the waters which indeed being the lighter elements, be aloft

aloft and more eminent then the earth, as the Massiest and heauiest element, 2 Pet. c.3,5. *And the earth standing out of the waters, and by the waters.*

[Waues] The variable stirring and swelling of great waters, moued and tumbled too and fro ragingly, with the violence of the winde, Math.8, 24. *Couered with waues.*

2 Vnstable men, of vnconstant minds, Iames 1,6. *He that wauereth like a waue of the Sea, shall receiue nothing.*

3 Greeuous afflictions succeeding one another (like waues) and putting men in danger, Psalm. 42,7. *All thy waues are gone ouer me.*

4 Vngodly cruell men, which deuoure and destroy like mercilesse waues, Iude 13. *They are the raging Waues of the Sea.*

[Wauering] The vnsetled vnsteddinesse of vnbeleeuers, Iames 1,6. *Hee that Wauereth is like a Waue of the Sea,* that is, he is of an vnsetled and vnsteddie minde, doubting of the power or will of God, as *Abraham* did not, Rom. 4,20.

[Way] That path wherein men goe and trauell from place to place, Luke 10, ver. 31. *There came downe a Priest the same way.*

1 Conuersation or course of life, Prou. 21,1. *Euery mans way is cleane in his owne eye,* Pro. 21,8. *Blessed are they which are vpright in their way.* It is put for Religion, as well as for course of life, Psalm 25. verse 4. Acts 19. and 28. ch.

3 A good conuersation or godly life, Psalme 1,6. *GOD knoweth the way of the righteous,* Math. 7, 14. *Narrow is the way that leadeth to life.* This is called by sundry names; as Way of righteousnesse, way of wisedome, way of the Lord, good and right way, way of Light, &c.

4 An euill conuersation, Psalme 1, 1. *Nor stand in the Way of sinners.* And verse 6. *The Way of the Wicked shall perish.* This way also, hath sundrie names and additions in Scripture; as euill way, broad way, way of wickednesse, and such like.

5 Godly profession or Doctrine of Christ, Acts 19, ver. 9. *Speaking euill of the way of God.* The Doctrine of the Gospell is as a way to leade vs vnto God: (so we beleeue it.)

6 The worke which men are to doe, either in Religion or common life, Exod. 18, 20. *Shew them the Way,* that is, the worke.

7 The Commandements of God, which are (as the Way) to leade vs vnto our Countrie aboue, so wee walke in them, Romans 3, verse 12. *They are all*

all gone out of the way, Psalme 119. verse 1. *Blessed are they that are vpright in their way, and walke in the Law of the Lord.*

8 Christ, by whom alone (as the true way) euen in this life wee come to God to bee one with him, Iohn chapt. 14. verse 6. *I am the way; no Man commeth vnto the Father, but by mee*: it sig. an example, Esay 10, 25.

9 Custome, Ioshua 23, vers. 14. *I doe enter into the way of all the earth*, 1 Kings 2. v. 2. That is to say, I die shortly after the Custome of all other Men.

10 A iourney, Gen. 30, 36. & 31, 23. and often elsewhere, Gen. 24, 40, 42, 48.

[**An high way for his people.**] A passage or enterance vnto Christ by the Gospell preached, Esay 11, verse 16. *There shall be an High-way*, that is, as God sometime to his people comming out of Egypts bondage, made a passage for them into *Canaan* by the Red Sea, and *Iordan* diuided: so shall hee doe in the spirituall deliuerance, by Christ hee shall make a way for them to come to Coelestiall *Canaan*, all obstacles and hinderances remooued.

[**Wayes of darknesse**] Wicked and crooked Wayes, or wayes of sinne, Prouerb. 2. ver. 13. *To walke in the waies of darknesse.*

[**Gods Wayes**] The deepe and vnsearchable counsells of GOD, Romanes 11. Verse 33. *His Wayes are past finding out.*

2 His workes of mercy and Iudgement: his blessings or punishments, Psalme 145. vers. 17. *The Lord is Righteous in all his wayes.* This is the Way of Gods prouidence, whereby he comes to vs.

3 The word of God, in the promises and precepts thereof, Psalme 51, verse 15. *I will teach sinners thy way*, Psalme 25, 4. This is the way whereby we go to God. It is put for Doctrine and Commandements of God: in Esay 2, 3.

[**To waite for God in the way of his Iudgements**] Patiently to looke for, and depend vpon Gods promise for their restoring, whilest they walked in the middest of great calamities by the Babylonians or other enemies, Esay 26. vers. 8. *In the way of thy Iudgements, O Lord, haue we waited for thee.*

[**Gods Way**] Euery duty or good worke, as a step of our way to heauen, Prou. 2. 9. *Euery good path or way.*

[**To goe out of the Way**] To turne aside, and play the Apostate from God, his Law and worship, vnto Idolatry, Rom. 3, 12. *They are all gone out of the way.*

Wayes

[Wayes of iudgement] Approoued and righteous waies, such as can abide the tryall of the light, Prou.2,8. *That they may keepe the Wayes of Iudgement.* These also in verse 13. are called the Wayes of Righteousnesse.

[The Way of man] The successe or euent of a mans purposes or actions, Ieremy 10, 23. *The way of man is not in himselfe.*

[Way of Caine.] Such a course of life as *Cain* liued, being an Hypocrite to God, vnnaturall and cruell to his Brother, full of peruersenesse and wickednesse, against God and Men, Iude verse 13. *The way of Caine.*

[The Way of peace] A peaceable quiet life, Rom.3,17. *And the way of Peace they haue not knowne.*

[To come in the way of righteousnesse] To leade a righteous life, being of Vpright life and good conuersation, Math. 11.32. *For Iohn came in the way of righteousnesse.*

[Their Way] The euent and successe of their course of Life, Psal.49,13. *This their way vttereth their foolishnesse.*

[To make straight the way of the Lord] The heart of men, being naturally like a rough, vnsmooth, and vneuen Way, and therefore had needs to be subdued and made plain by repentance, and that sorrowe which is according to GOD, that hee might delight to enter into it, and to dwell in it, Iohn 1,23. *Make straight the way of the Lord.*

[Way of Truth] The true and right way, Gen.24,48.

[Weake] One who is made feeble, and brought low with sickenesse, Psalme 6,2. *Haue mercy on me Lord, for I am weake.* and 38,8. Bodily weakenesse.

2 One of little faith and knowledge, Rom.4,19. and 14 1. *Him that is weake in the faith, receiue vnto you.* Spirituall weaknesse in part, and in some one point touching the vse of things indifferent.

3 One who wants all strength bodily and spirituall, 1 Cor.15, 43. *It is sowne in weakenesse, Rom. 5,6. When we were yet weake* (or of no strength.) This is spirituall weakenesse totally, vnto which, all men from their birth be subiect.

[Weake flesh] Corruption of Nature, which makes vs weake either to doe good, or to resist euill, Math. 26,41. *The flesh is weake.* Metonimy of the cause.

[Weaned Childe] One of a lowly and humble minde, Psal.

131,2. *I am in my selfe as one that is Weaned.*

Note, that weaning in the Hebrew tongue signifieth an exchange of one thing for another, and so in weaning from milke to strong meate, Gen. 21. 8. As weaning importeth a growth in strength of nature, so it is in the faithfull a signe of growth in grace & vnderstanding, 1 Cor. 31,2. Heb. 12. ver. 13,14. and of abstaining from worldly pleasures, Psalme 131, ver. 2.

[**Weapons**] Instruments of Warre.

2 All the faculties of soule or body, fighting either for sin in a man vnregenerate, or against sinne in one regenerate, Rom. 6, 12. *Neither giue your members as weapons of vnrighteousnesse to sinne, but giue your Members as weapons of righteousnesse to God.*

3 Preaching of the word, prayer, patience in suffering, &c. 2 Cor. 10,3. *The weapons of our warfare are mighty through God.*

[**Weary**] One made faint with labour and trauell, Ioh. 4. 6. *He thus sate on the well weary,* Bodily wearinesse.

Secondly, A soule faint, and burdened with the loade of sinne, being as desirous of ease by forgiuenesse, as a weary man is of rest after great labour. Math. 11,28. *Come vnto me all ye that are weary.* Spiritual wearinesse.

Thirdly, Slacke, carelesse, & fainting in well-doing, Gal. 6.7. *Be not weary of well-doing.* Carnall wearinesse.

[**Wedding garment**] Christ Iesus himselfe, whom we put on by faith, Math. 22, vers. 11. *Which had not on the Wedding garment,* Gal. 3,27. The Papists doe erre, in iudging loue and good workes to bee this Wedding garment.

[**Weeke**] The space of seauen dayes, 1 Cor. 16,1. *Euery first day of the Weeke.*

2 The number of seauen yeres, Thus seauenty weekes in Leuit. 25,8. signifies seauenty times seauen yeeres. Also Dan. 9, 25.

The 70. weekes in Daniel, containe the space of time betweene the second yeere of *Darius Nothus*, & the destruction of *Ierusalem*, which hapned the second yeere of *Vespatian*, some 36. yeeres after the passion of our Lord. The whole number is 490. yeares, accounting 92. yeares to the ende of the Persian Monarchy; and 6. yeeres of *Alexander* the great his kingdome, and after that 89. till the passion of Christ, after which there were 36. before Ierusalem was laid waste: of which put together, ariseth

70. weekes of yeeres. In this time, toward the end of it, and so forward, Christ by his Prophetical preaching the Gospell, and his Sacerdotall function, in purchasing eternall redemption by his death (abolishing by the one the ministery of the letter, death & condemnation, 2 Corin. 3: and by his Priesthood, (putting an end to all Legall and visible annointing) hath couered and purged sinnes, and conferred euerlasting righteousnesse vpon all beleeuers in his name: Dan. 9, 24, 25.

[Welldoing] More particularly, liberall distributing to the teachers of the Gospell, and the poore Saints: or more generally, the dooing of good workes of all kindes, both toward God and men, euen the whole practise of godlinesse. Gal. 6, 9. *Bee not weary of well-doing.* The verse following these words, sheweth that they bee meant of mercifull communicating and giuing to needy Christians, and painfull Ministers.

[Well] sig: ill by an Irony, Mar. 7, 9. 2. worthily or rightly, Iohn 8, 48. 3. happily or prosperously, Esay 5, 10. 4. godlily or vertuously, as He hath done all things well.

[Wels of saluation] Eyther the Doctrine of the Gospell, wherewith afflicted thirsty cōsciences are refreshed (as with water out of a Well:) or the plentifull graces of the Spirit, powred out as water out of a Well, Esay 12, 3. *Yee shall draw waters out of the Wels of saluation.*

[Well of water springing vp] The exceeding rich loue of God in Christ, continually ministring to the faithfull newe supply of healthfull graces, Iohn 4, 14. *Shall be in him a Well of water, springing vp to eternall life.*

[Wels without water] False Prophets, which be void of wholesome Doctrine, 2 Pet. 2, 17. *These are wels without water.* Such as boast of knowledge, but within, are empty, like Clouds which swell by the winde, and offer raine, but send downe none.

[To roll the stone from the Wells mouth, Gen. 29. 2, 3. figured the duty of Gods ministers in opening the mysteries of the Scriptures, that the people may with ioy draw waters out of the Wels of saluation, Esay 12, 3.

[Whatsoeuer] Euery thing generally without exception; or some things particularly with limitation, see Math. 21. 22. Iohn 15, 16. and 16, ver. 23 Phil. 4, 8. Math. 7, 12. 1 Cor. 10, 31. and 10, 25. The limitation

on must be made according to the ſubiect, or matter ſpoke of.

[Welth] All wherin a mans power and ſtrength conſiſteth, Gen. 34, 29. not onely ſtrength in body, but helpe by others 1. Sam. 10, 26. and riches which many make their ſtrength, and whereby men are enabled to doe great things, Prou. 10, 15. yet indeede are gotten by the power of God, Deut. 8, 17, 18. Pſal. 62, 12 and 73. 12.

[Wheate] A precious graine, whereof bread is made for the ſtrengthening of mans heart, 1 Corin. 15, 35. *Bare Corne of Wheate, or ſome other.*

2 All elect and faithfull perſons, which are fruitfull in good workes, Math. 3, 12. *The Wheate hee will gather into his Barne.*

[Wheele] An inſtrument of wood, or iron, turning round, ſeruing eyther for work or puniſhment.

2 Puniſhment it ſelfe, inflicted vpon malefactors, Prou. 28, 26. *A righteous King will turn the Wheele vpon the vngodly.*

3 The whole maſſe and body of all things vnder heauen, ſubiect to continuall change and mutation, Ezek. 1. verſ. 15, *There appeared a Wheele vnto me vpon the earth, by the Beaſts, hauing foure faces.*

[Whence he is] 1. from what place, of what family and coun-

Ioh. 7. 27. 2 To be ſent of God, furniſhed with his ſpirit and power by their commandement and authority, doing miracles, and teaching doctrine, Iohn 9, 29.

[Where art thou] Not ignorance or doubting in what place, where the party ſought for is, or what hee will anſwere when he appeareth; but a ſecret reprehenſion of the caſe they be in, and of the fact they haue done, and withall, a citation, or ſummoning of him to giue his anſwere, that he may feele his offence, and be awakened with ſenſe of his ſinne, Gen. 3, 9. *Adam where art thou?* The ſame is to be thought of Gods queſtion to *Caine*, Gen. 4, 9. God is not as man, that hee ſhould need by enquiry to learne things which hee knoweth not.

[Wherefore] A Conſequent or that which followes, as an effect of ſome foregoing cauſe Rom. 1, 24. *Wherefore alſo God gaue them vp, &c.* Heere it is an Illatiue particle.

2 A cauſe or reaſon of ſome thing, Rom. 1, 21. *Wherefore* (or becauſe) *when, &c.*

[To whet the ſword] To prepare and make ready ſome great iudgement, Pſal. 7. 12. *He hath whet his Sword.*

[Whetting their teeth] Indignation or wrath of the wic-

ked, Psal. 112, 10. *The Wicked whets his teeth at the Righteous.*

[White] A colour, bright, & lightsome, contrary to blacke.

2. That which is pure, without blemish, or glorious without infirmity, Reue. 3, 18. *White Rayment*, Math. 28, 3. *His rayment white as Snow.* It is vsuall in Scripture by [White] to signifie, Purity and Glory. See Rayment and Robe.

3 Ripe and ready to be cut downe, and carried into the Barne, Ioh. 4, 35. *They are white already to the Harvest.*

[Who hath knowne] None, or no creature, Angels or men: but God himselfe till euents declare it: *or, Who hath been, &c.* that is, none at all, Roman. 11. 34.

Interrogations or Questions in holy Scriptures, sometime haue the force of a denial, and deny more strongly then a plaine negation would doe, as in the former text: also Rom. 3, 3. and 4, 1. Roman. 10, 6, 7. Heb. 1, 13. Also they sometime affirme a matter with more vehemency, as Gen. 13, 9. and 20, 5. Exod. 14, 12. Iosh. 19. & 10, 13. Iudg. 4, 6. 1 Sam. 20, 37. 1 Kings 12, 41. Sometime they carry the vertue of an earnest reprehension, as Rom. 2, 4. and 14, 10. And lastly, they shew foorth in him who asketh the question, a detestation and loathing of something, Rom. 6, 1. They are found finally to serue sometime for the engendering and working of shame, as Roman. 2, 21.

Note further, that in a question, this word (*Who*) is put sometime for a few, as Psalm. 15, 1. and 25, 12. Esay, chapt. 53, verse 1. and sometime for [*None at all*,] as Roman. 10, 6. 1 Sam. 2, 21.

[Wholesome.] Sound or healthfull, making spiritually sound, or bringing health to the soule, 1 Tim. 6, 3. *And consent not to the Wholesome words of Christ.* Titus 2, 1. *Wholesome Doctrine.*

[The whole man] All that wherein men are to busie themselues (being that one necessary thing, Luke 10.) and without which whole, mans nothing but vanity, Eccles. chapt. 12, verse 13. *For this is the whole of man.*

[Whore] An vnchaste woman, taking money for the vse of her body, Deut. 23, 17, 18. *There shall bee no Whore of the Daughters of Israel, nor any hyre of a whore brought into the house of God.* Note. The Hebrew worde which is englished whore, and commeth of a word which signifieth holinesse, and is giuen vnto whores in a contrarie meaning, for the common Whore is most vn-holy, and

and vnchaſte, yet it may bee ſuch abhominations were committed vnder pretext of religion and holineſs. For in the Apoſtaſie of Iſrael, houſes of ſuch vncleane perſons were in the houſe of God, 2 Kings 23,7. and they ſacrificed with ſuch whores, Hoſ. 4,14.

2 The Synagogue of Antichriſt, or the Romiſh Church, as it ſtandeth now corrupt, with horrible Idolatry and Hereſie, obſtinately maintained, Reuel. 17,1. *I will ſhew thee the condemnation of the great whore.* No more bluſhing at her ſpirituall whoredome, then a common ſtrumpet at her bodily fornication.

[**Whoredome**] The vncleanneſſe of ſuch as make their bodies common for money, Deut. 21,23.

2 Generally, all vncleanneſſe about generation, Hebr. chapt. 13, verſe 14. Hoſea 4,11. *Whoredome and new wine doth take away the heart.*

3 Idolatry, in the worſhip of ſtrange Gods, or in the ſtrange worſhip of the true God, Reuelat. chap. 17. verſe 5. *That Mother of Whoredme,* Ezek. chapt. 16, verſe 25. *And multiplied thy Whoredome,* verſe 17. *And madeſt to thy ſelfe Images of men, and diddeſt commit whoredome with them.*

[**To go a Whoring**] To fixe our affection vpõ the creatures (more then the Creator,) and eſpecially to put our truſt and confidence in worldly men, and worldly things, Pſalm. 73,27. *Thou deſtroyeſt all them which go a Whoring from thee.* All confidence in the creature, is a ſpirituall whoredome.

2 To fall in loue with Idols, and to worſhip contrary to our faith, plight with God, Eze. 16.

W. *I.*

[**Wicked**] Euery naturall man who is not regenerate, Rom 4. verſ. 5. *Iuſtifieth the wicked.*

2 All impenitent perſons, who keepe on in a ſinful courſe, without returning to God, Pſa. 51,13. *I will teach thy waies vnto the wicked.* Pſal. 1,1. and 112,10. *The wicked ſhall ſee it.* Alſo for one who doth wrong, Ex. 2,13.

3 That which is vngodly or againſt God, Iude 15. *Of al their wicked deeds which they haue vngodly committed.*

Theſe wicked men according to the originall word in the Hebrew, ſignifies reſtleſneſſe, and may be called reſtleſſe, turbulent, vniuſt, vngracious; therefore they bee likened to the raging ſea, Eſay 57,20. 21. And becauſe for ſome of their wicked deeds, ſome of them are often brought foorth to iudgement, and condem-

ned; therefore is this name often giuen to condemned persons, Psal. 109,7. Iob 27,7. and to iustifie or make iust, is to absolue in iudgement, or to acquit, Psa. 82,2,3. So to make or to pronounce wicked, is to condemne, Deut. 25,1. Psalm. 37,33. and 94,11.

[**Wickednesse**] An vngodly worke; Gen. 39,9. *How can I doe this great wickednesse?* Acts 8,22.

2 A course of iniquity continued without repentance, Dan. 9,5. *We haue done wickedly*, Psalm. 125,3. *Lest the righteous put out their hands to wickednesse*, Psal. 52,1. *Why dost thou boast thy selfe in thy wickednesse?*

[**Spirituall wickednesse**] A spirit of a wicked and wily nature, as crafty as powerfull, Ephes. 6,12. *Against spiritual wickednesse*, for wicked spirits, an Hebraisme. It distinguisheth these vncleane from the other holy and blessed spirits.

[**Wife**] A married woman, or the Church being married to Christ, Epes. 5,23. *The Husband is the Wines head, as Christ is the head of the Church, &c.* Heere the married woman is called a wife, explicate, or expressely; the Church is so called implicite, and by consequence. 3 One which is a concubine, not a full or first, but halfe and secondary wife, Gen. 16,3. compared with Gen. 25,1 1. Chron. 6. ver. 32. *Ketura* is called *Abrahams* concubine, who in Genes. 25,1. is tearmed his wife.

[**To take a Wife**] To giue or marry one to a wife, Gen. 21. 21. and 24,3.

[**Widdow**] A woman which ouer-liueth her husband whiles she liueth single; such an one was *Anna*, see Luke 2.36,37. and 18,3. and 21,2.

2 City desolate and forsaken of friends and comforters, &c. Lament. of Ieremy, chap. 1, verse 1. By a **Metaphor**.

3 All persons, miserable, poore, helpelesse, oppressed, By a **Synecdoche**, Esay 1,17.23 Psal. 146,9. & 68,5: Deu. 10,18.

[**Not to iudge Widdow and fatherlesse**] To neglect them & their cause, when no knowlege and regard is had of it, to maintaine it, and doe them right, and defend them from wrongs and wrong doers: and to iudge the widdow, &c. it is to doe quite contrary, Esay 1.17,23.

[**Will**] A faculty of mans soule, moouing and inclining it selfe freely to choose such things as it doth imbrace, or to eschew freely such things as it doth refuse. Or more breefely thus. Will is that faculty of our soule, whereby we will and nill things. It is of the nature of will, to will freely whatsoeuer it wills; for the will cannot bee com-

compeld. It is vnable (till it be changed by grace) to mooue it selfe toward God, and to will any good thing pleasing vnto him. Simply to will any thing, is of Nature; but to will well, is of grace. Our will being free in respect of sinfull acts, but bond in respect of good works, till it be set free by Christ, *Ioh. 8,36. If that Sonne therefore shall make you free, you shall bee free indeed*, Iohn 15,3. *Without mee you can doe nothing*. Therefore the Popish Doctrine of free-will to that which is good, is to bee abhorred, as contrary to the Scripture, and the Doctrine of the Church of God. *Aug. voluntas libera quia liberata, libera ad peccatum, serua ad iustitiam.*

When grace is offered, wee may refuse it if wee will; and if we will, we may receiue it: this is popish diuinity.

2 Motions and purposes to good, or good affections, Phil. 2,13. *God worketh in you the will and the deed*. These be the effects of a renewed Will, 2 Corin. 8,9 Rom. 7.15,16.

3 Wicked desires and lusts, flowing out of corrupt nature, Ephes. 2,3. *In fulfilling the will of the flesh*, Iohn 1,13. These bee the fruites of an vnregenerate Will. Petoumy.

4 Naturall inclination of any creature, Rom. 8,20. *Not of it owne will.*

5 Thoughts and endeuour of the heart, Rom. 9,16. *It is not in him that willeth.*

[**To Will**] To pray, aske, or craue a thing, Marke 10,35. Iohn 17,24. In this place, to will, is (*vox non precipientis sed optantis*) of one who wisheth, not of one who commandeth; for Christ did in that last prayer put on the person of an intercessor to his Father.

2 To command with authority, Iohn 21,23. *If I will, &c.*

3 To desire, or affect to doe something, good or euill, Phil. 2,13. Iohn 8, 44. *The workes of your Father ye will doe.*

[**Will of God.**] The purpose and decree of God, touching all things, Ephes. 1,11. *After the Counsell of his Will*, Rom. 9,15,18. *Whom he Will, he hardeneth.* This is the will of his good pleasure, which is secret till euents declare it. That which God willeth, 1 Thessal. 4,3.

2 The word of God, promising or commanding, Matth. 7,21. *Hee that doth my Fathers will*, Rom. 12,2. This is his reuealed or signified will, which is knowne by the word, as our will is manifested by our speech.

3 The Preaching of this word for the conuersion of sinners, Iohn 4,34.

The will of God signifieth sometime the power whereby God willeth any thing, Rom. 9.19. and sometime the things which he willeth, Rom. 12, 2. Now these things willed of God, haue three excellent properties: first, the reuealed will of God is good, because it commands good onely, and makes vs good; and leadeth vs to the euerlasting good, euen heauenly blessednesse. Secondly, it is acceptable, because nothing is pleasing to God, which is not agreeable to his will, and that doth highly please him, which accordeth to his Law & Gospell. Thirdly, perfect, because it containeth all things belonging to perfection, so as we need neither rules of Philosophie, nor decrees of Popes nor traditions of Church for the saluation of our soules, and ordering of our liues: the Scripture alone (which is a most absolute witnesse of Gods will) is sufficient to make men perfect toward God, 2 Timoth. 3, 16, 17.

[Wilderneſſe.] A waste and desert place, not inhabited, Psalme 95, 8. *As in the wilderneſſe*, Psalme 107, 33. and 35. Math. 15, 33. *Whence shall wee haue so much bread in the Wilderneſſe?*

In our English tongue wilderneſſe signe: a place where men goe wilde, or goe astray, or wander. In Hebrew it is called *Midbar*, as beeing a place without order, not for men, but for beasts to be in.

2 A Countrey full of Hils, Mountaines, and Forrests, like to a Wilderneſſe, Math. 3, 1. *He preached in the Wilderneſſe of Iudea.* This Wilderneſſe had some Inhabitants; *Zachary* dwelt there, Luke 1, 40: also *Ioab* had his house there, 1 Kin. 2, 34. And there are six townes being in this Wilderneſſe, rehearsed in Iosh. 15, 61. Therefore from hence there is no ground for popish Heremites, that liue in solitary places.

3 The Country of Heathen and Pagan people, which were voide of grace, and barren in good workes (as a Wildernes,) Esay 35, 1. *The Wilderneſſe shall reioyce:* and 41, 18. *I will make the Wilderneſſe as a poole of Water.* A Metaphor.

Note. Our English worde Wildernes signe: a place where men goe wilde, goe astray, as *Agar* did, Gen. 21, 14. and so in Iob, 12, 24. Psal. 107, 440. in Hebrew it is called *Midbar*, that is, without order, only for beasts.

[Winde.] The moouing of the ayre too and fro, which if it be temperate, it refresheth with his blasts; if violent, it prooues troublesome and dangerous

gerous, Acts 2,2. *As of a rushing and mighty winde*, Genesis 3, 8. Math. 8,26. *Hee rebuked the Windes.*

2 The mighty and powerfull working of Gods Spirit, quickening or reuiuing our hearts to God-ward. Iohn 3,8. *The Winde bloweth where it listeth* Acts 2,2.

3 The doctrine of the Gospell, and the preaching thereof. Reuel. 7,1. *Holding the Winde that it should not blow vppon the earth.*

4 All manner of temptations. Mat. 7, verse 27. *The windes blow, &c.*

5 Parts and quarters of the World. Ier. 49,32. *I will scatter them into all windes.*

[**To bring forth Winde**] To be able to doe nothing, to profit nothing by all their owne cares, counsels, and endeuors, Esa. 26, 18. *Wee haue as it were brought forth winde.*

[**In the day of the East wind**] The time wherein God would sweepe away, and roote out his enemies, neuer to be planted againe, (as the Iewes which were but remoued to be taken vp and planted anew, and grow againe.) Esay 27,8. *In the day of the East-winde:* A Metaphor from the violence of the East-winde, which at a certaine time bloweth strongly; and beareth all downe before it: such should Gods visitation be toward the wicked enemies of his people.

[**Winde of Doctrine**] Mens deuices, which carry away vnstable men, as a Boate is carried away with the winde. Ephe. 4,14. *With euery winde of Doctrine.*

[**To hold the windes**] To stop and hinder the passage & course of heauenly doctrine. Reu. 7,1. *Holding the winde that it should not blow vpon the earth.*

[**To sowe the winde**] To busie and bestirre our selues in things that profit not, as Idolatours doe, who must reape according as they sowe. Hos. 8,7. *They haue sowen the winde, or to the winde.*

[**Foure windes**] Ministring spirits or Angels sent of God, (by whose prouidence all humane affaires be gouerned, and namely, the affaires of the Church) to stirre vp such tempests and tumults, as the foure beasts (that is, the foure Kingdomes here spoken of) should be exagitated and tossed. Dan. 7,2. *I saw foure windes of the Heauen striue, &c.*

[**To obserue the windes**] To inuent and make vaine and idle excuses to keepe backe from doing good to others, till it be too late; as ill husbandmen which standing foolishly vpon the winde and weather, foreslow

slow their season; whereas trusting vpon God prouidence, that which is fit to be done, should be performed, Eccle. 12. verse 14.

[To walke in the Winde] To be a rash and vnfaithfull Teacher. Micah 2,11. *If a man walke in the winde.*

[Windowe] The clouds; it noteth great plenty of raine, and of other things according to the matter spoken of. See Gen. 7,11. and 8.2. Psalme 78, 23. Esay 24, 18. Malachie 3,10.

[Wine] The fruit of the Vine, or the iuyce of the grapes. 1 Tim 5,23. *Drinke a little wine for thy stomacke.* Mat. 26,29. *I will not drinke hence-forth of the fruit of this Vine.*

2 The bloud of Christ shed to death, reioycing the faithfull soule, as the wine doth the hart. Math. 26,28. *For this wine is the bloud of the New Testament, which is shed for many.* See Mark. 14,24, 25. A Metonimy.

3 The comfortable doctrine of free saluation, by faith in the bloud-shed of Christ. Cant. 2,4. *He brought me into the Cellar of wine.* A Metapho.

4 The graces and fruites of the Spirit, which are sweete and delightfull as wine. Esay 55,1. *Come buy wine and milke without money.* A Metapho.

5 Gluttony, or excesse in eating and drinking. Osee 4, 11. *Wine taketh away the heart of man.* Here it is taken in ill part.

6 Sleepe caused by drinking too much wine. Genesis 9, verse 24.

6 Vngodly and vnrighteous workes, as the bitter fruite of impenitent and obstinate sinners. Deut. 32,33. *Their wine is the poyson of Dragons, and the cruell gall of Aspes.* It is also taken in ill part here.

[Not to be drunken with Wine] That men ought not to abuse so good a thing as wine is, by taking it immoderately till it cause dissoluteness of life and manners, full of filthinesse. Ephe. 5,18. *Be not drunken with wine.* Vnto bodily drunkennes by too great abundance of wine, there is here opposed a spirituall drunkennesse or repletion (Be filled with the Spirit) which breedeth inward spirituall ioy, testified in the priuate and publike praises of God by Psalmes, Hymnes, and spirituall Songs. Ephesians 5, verse 19.

[To drinke Wine] To fare liberally. Iob 1,13. *Were eating and drinking wine in their elder brothers house.* Here it is vsed in good part.

2 To haue the heart cheared with godly ioy. Zach. chapter 7, verse 10. *Their hearts shall reioyce,*

reioyce, as one that drinketh wine. Here alſo it is taken in good part.

3 To play the Glutton and the Drunkard. Eſay 5, 22. *Woe be to them that are mightie to drinke wine.* Here it is taken in ill part.

[**To make a noyſe with wine**] To be merry and cheerefull, their hearts ſo burning with the praiſes of God, as if they were ſet on fire with wine, Zachary chap. 9,15. *They ſhall make a noyſe as thorough wine.* That which followeth in the ſame place, of filling both the bowles, is an alluſion and expoſition of that in the Law, Exodus chapter 27. verſe 3. and ſignified the ſetting forth of the praiſes of God, largely and abundantly.

[**Giuen to Wine**] One which ſitteth by the wine, and is not eaſily pulled from it. 1 Tim. 3,3. Titus chapter 1. verſe 7. *An immoderate drinker of wine:* In Titus chapter 2. verſe 3. the word vſed there, ſignifies (in the originall) Seruants to wine, or Cup-ſlaues, bondmen of drunkenneſſe.

[**To drinke the wine of giddineſſe**] To trouble and aſtoniſh the minde, (as men are troubled with exceſſiue drinking of new wine.) Pſ 60,3. *Thou haſt made vs drinke of the wine of giddineſſe.*

[**Red with Wine**] Plenty of fruits. Geneſis 49, 11. for the drinking of much wine maketh red eyes. Prouerbs 23, 29,30. Alſo the plenty of ſpirituall gifts by Chriſt is meant. Prou. 9,1,2. Eſay 25,6. 55,1.

[**Wine mourneth**] The commodities, pleaſures, and ioyes of the Land to be taken away; priuate griefes to abound, and publike merriments to ceaſe. Eſay 24, 7, 8. *Wine mourneth, &c.*

[**Wine mired with water**] The chiefe Rulers and Gouernours of the people, to haue beene corrupted and peruerted. Eſay 1,22. *Thy wine is mixed with water.*

[**Wine of violence**] Wine gotten by oppreſſion and extremity, or violence. Prou. 4, 17. *And they drinke the wine of violence.*

[**Corne and Wine**] Theſe two are the ſtay and comfort of mans life. Gen. 27,28. Pſal. 104, 5. and they ſig. heauenly bleſſings that God ſendeth vpon his people. Pſa. 65,10,14. Zac. 9,17.

[**Wing**] That part of a Bird wherewith it flyeth, and vnder which it hideth her yong. Mat. 23,37. *As a Hen gathereth her yong vnder her wings.*

2 The protection of Almighty God, vnder which, his people be (as it were) hid, and kept ſafe. Pſalme 91. verſe

4.

Q4. *He will couer thee vnder his wing.* Pſalme 17, verſe 8. *Hide mee vnder the ſhaddow of thy Wings.* Ruth chap. 2, verſe 12. *Vnder whoſe Wings thou art come to truſt.*

3 The great readineſſe of the Angels, performing the will of God with all ſpeed and celerity. Eſay 6,2. *Euery one had ſixe Wings.*

4 The defence which Princes, Rulers, Magiſtrates, Maiſters, and Husbands, &c. doo affoord vnto their inferiors. Ruth 3,9. *Spread the wing of thy garment ouer thine hand-maid.*

Eagles wing. See **Eagles.**

[**To plucke wings**] To take away, and ſpoyle the Babyloniſh Kingdome of all ornaments, regions, and riches; which was done by *Darius* and *Cyrus*, as *Ieremy* foretold, chap. 50,21, &c, and *Daniel* ſaw in a viſion, chapter 7, verſe 4. *I beheld till the winges were pluckt off.*

[**To take wings**] Speedily and ſuddenly to depart and flye away. Prouerbs 23, 5. *Riches take vnto them wings.* **Proſopopeia.**

[**To walke vpon the wings of the winde.**] To vſe great celerity and ſpeede, in executing his workes of iudgement and mercy. Pſal. 104,3. *Hee walketh vpon the wings of the winde.* Pſal. 18,10. *Hee came flying vpon the wings of the winde.*

[**Health in his wings**] That Chriſt with his iuſtice cloathing and couering his elect, ſhould perfectly heale their ſinnes, which are ſpirituall diſeaſes. Mal. 4,2. *With health in his wings.*

[**To win**] To gaine, or to get worldly things by our labour. Mathew 16, 26. *What ſhall it profit a man, though hee winne the whole world, and loſe his ſoule?*

2 To gaine a ſoule to God. 1 Cor. 9,22. *That I may win the weake.* 1 Pet. 3,1.

[**To wipe all teares**] To deliuer perfectly and fully from all teares, and all ſinnes, ſorrowes, and miſeries, the cauſe of teares. Reu. 21,5. *I will wipe teares from your eyes.*

[**Wiſe**] One prudent and circumſpect, who can fore-caſt dangers and euils to preuent them. Mathew 10,16. *Be wiſe as Serpents.*

2 Euery godly perſon which feareth God, and obeyeth his word. Prou. 10,1. *A wiſe ſonne maketh a glad father*: and 9, 9. 10. *Giue admonition to the wiſe.* Epheſ. chapter 5. verſe 15. Pro. 17,10.

There be three ſorts of wiſe men: firſt, ſuch as of themſelues ſee what is right, and can follow it. Secondly, ſuch as ſwerue through weakeneſſe, yet can

direct themselues into the way. 3. They who can hearken to good counsell.

3 One which swelleth, and is puft vp with opinion of wisedome. 2 Cor. 11, 19. *Because that ye are wise.* An Ironie. Esay 5,21. Pro. 3,7. Rom. 12,16.

4 Astronomers and Priests of the *Persians*, Mat. 2,1. *There came wise men from the East*; that is, such as were learned in the Sciences of this world. Rom. 1,14.

5 One, subtile and craftie. Exodus 1,10. *Let vs worke wisely.* 2 Sam. 14,2. *And brought thence a wise woman, and said to her.*

6 A cunning Artificer. Exo. 28,3. & 35,10. *And all the wise harted among you shall come.*

7 Sorcerers and Magitians. Exodus 7, 11. *Pharaoh calleth forth the Wise men.* Genesis 41,8.

The learned of all Nations were called wise men, euen among the Iewes. Mat. 23,34. Among the Greekes they were called louers of wisedome.

[*To be wise according to sobriety*] To thinke of our selues and our gifts modestly, not vsing our gifts proudly with disdaine of others, but humbly, considering whence wee haue our gifts, to what end, on condition of giuing an account of them, & with great imperfections. Rom. 12,3. *Be wise* (or vnderstād) *vnto sobriety.* The word Wisedome or vnderstanding, doeth import here both the knowledge of vniuersals in things humane & diuine, what is true and good in them: and also that discretion which is about particulars, as to choose what is best and fittest for time, place, persons, and other circumstances. *Paul* would haue all tempered with humility and lowly conceit of our selues, without any ouer-weening opinion, as though wee saw all things, or knew more then indeede we doe.

Note further, that these words [Wisedome and Wise] are in Scripture often vsed properly for that prudence and discretion, which is a grace of the Spirit, and a part of Gods Imag, helping men to discerne things, and to guide their actions circumspectly; but sometime they are taken improperly for craft and wilinesse, also for vaine opinion of wisedome, for carnall & worldly vnderstanding, as Romans 8,7. & 12,16. 1 Cor. 3, 19. 1 Cor. 1, 17, 26, 27. Likewise the word foolishnesse is taken properly and in ill part, for a want and deprivation of true godly wisedome, and sometime that is called foolishnesse which men account so, 1 Cor. 1,27.

1, 25, 27. This is the manner of holy Scripture, not seldome to speake of things as they seeme to be and are esteemed of men, and not as they are indeede. Thus the fruitelesse knowledge of hypocrites is by Saint *Iames* called Faith, chapter 2, verse 14. and Christ calleth such righteous, as were so reputed onely, as in Luke chap. 15.

[**To be Wise to thy selfe**] To apply thy Wisedome for thine owne good and benefit. Prouerbs chapter 9, verse 12. *Thou shalt be Wise for thy selfe*, that is to say, make vse of thy Wisedome: not for others onely, but the right direction of thine owne wayes.

[**Wise to saluation**] A true beleeuer, who by the eye of faith, doth behold and know Iesus to be the Christ, and his own Sauiour. 2 Tim. 3, 15. *Which is able to make thee wise to saluation through faith.*

[**Wise Steward**] A Minister of Christ, hauing skill to fit and giue euery one within his charge, his due portion of food agreeable to his strength and age; Milke to whom Milke, and strong meate, to whom strong meate belongs. Luke 12, 42. *Who is a faithfull Steward and wise?*

[**Wise to that which is good**] One furnished with knowledge and wisedome, to imbrace good, and eschew euill, to bewray and beware the deceit, both of sinne and of false Prophets. Rom. 16, 19. *I would haue you wise to that which is good.*

[**Wisedome**] The Diuine Essence, beholding and infinitely knowing himselfe and all things else, which he most wisely disposeth, being author of wisedome in all others. Psal. 147, 5. *His wisedome is infinite.* 1 Tim. 1, 16. *To God onely wise.*

2 Christ Iesus (as God) by whom the counsell of GOD touching mans saluation, is declared. Prou. 8, 12. *I am wisedome.*

3 The most perfect knowledge, which Christ (as Man) hath of the will of his Father, imputed to the faithfull, to couer their ignorance of God. 1 Cor. 1, 30. *He is made vnto vs of God wisedome.*

4 The Scriptures or word of God written, which are called wisedome, because they teach true wisedome, and lead vs to God, the Fountaine of true wisedome. Luke 11, 49. *Therfore said the wisdome of God, I will send them Prophets.*

5 The knowledge of faith, whereby the elect see and behold God to be their Father in Christ. This is the chiefe Wisedome. Ephes. 1, 8. *Hee hath aboun-*

abounded towards vs in all wisedome. 2 Tim.3,15.

6 The doctrine of the Gospell. 1 Corinthians 2,6,7. *Wee speake the wisedome of God in a mystery.*

7 The sound vnderstanding and knowledge of the word, to make men wise to saluation. Ps. 19,7. 2 Tim.3,14. Pro.4,5,7. *Get wisedome, get vnderstanding.* Prou.14,6. *A scorner seekes wisedome, and findeth it not.* Also the vnderstanding of that particular truth, concerning the suffering of afflictions, wherefore they be sent, and what fruite is to be taken by them. Iames 1,5.

8 True godlinesse, or the sincere feare of God, wherein consists a great part of wisedome. Prou.10,21. *The fooles shall dye for want of wisdome:* also verse 13,23. Prou.1,7. *Fooles despise wisedome.* Psalme 90,13. *Wee may apply our hearts to wisedome.*

9 Prudence and discretion, enabling men to perceiue what is fit to be done, according to the circumstances of time, place, persons, manners, and end of doing. Eccles. 2,13,14. *I saw that there is profit in wisedome, for the wise mans eyes are in his head.* Knowledge directs vs to see what is to be done, and what not to be done; but wisedome directs vs how to doo things duely, conueniently, and fitly. Knowledge is of generals; Wisedome of particulars.

10 That guift whereby a publique person, Prince, or Counsellor, is enabled to aduise soundly and readily, of matters of State and Commonwealth. 1 Kings 3,28. *And they saw the wisedome of God was in him to doe iustice.* Prouerbs 21, 30. *There is no wisedome, nor vnderstanding, nor counsell against the Lord.* *Achitophell* had this kinde of wisdome as well as *Salomon.* State-wisedome, or policy.

11 Humane learning, or skill of prophane Arts and Sciences. Acts 7,22. *Learned in all the wisdome of the Egyptians.* This wisedome also is common, both to good and bad.

12 Humane perswasions, 1 Cor.1,22.

13 Affection, lust, desire, or study. Rom.8,6. *Wisedome of the flesh is death;* that is, lust of sinne leadeth to death.

[**Wisedome, Sanctification, Redemption**] Things inherent in the faithfull, by the guift of God in Christ; namely, the true knowledge of God, holy behauiour, and freedome from all miseries of body and soule, to euerlasting blessednesse; as Iustification or righteousnesse is our perfect iustice before God with-

without vs, being inherent in the person of Christ. 1 Cor. 1,30.

[**In all wisedome**] In all sorts and kindes of heauenly wisedome. Ephes. 1, 8. *He hath abounded* (that is, abundantly shed his grace on vs) *toward vs in all wisedome.* Celestiall and diuine wisedome is diuers and manifold. 1 Corinthians 13,2. Also the mysteries of the Kingdome are many and sundry. 1 Tim. 3,16.

[**Earthly wisedome**] Such wisedome as earthly minded men haue, which they learne not from God, but from the Diuell. Iames 3,15. *This wisedome descends not from aboue, but is earthly, sensuall, and diuelliſh.*

[**To seeke after wisedome**] To looke for, and hang vpon reasons and arguments, such as humane wisdome will affoord, to perswade vs of the truth of the Gospell, which we ought to beleeue simply because of God which speakes it, without argumentation, or humane perswasion. 1 Cor. 1. verse 22. *The Greekes seeke after wisedome.*

[**Wisedome of the flesh**] Such wisedome as vnregenerate men are endued withall, whose wit and reason, as well as their will and affections, sauours onely of earthly things. Rom. 8,6,7. *The wisedome of the flesh is death.*

[**Wisedome which is from aboue**] Heauenly prudence which commeth from God (not of the world or Satan) and is knowne and expressed by these properties: 1. Pure, not mixt with temerity and malice. 2 Peaceable, studious of concord, and making it between others. 3. Gentle, not bitter and sowre, but facile and curteous. 4. Easie to be entreated, and to be obsequious to the honest command or requests of others. 5. Full of mercy, not fierce, cruell, and rigorous, but pittifull toward the infirmities of others. 6. Full of good workes, dooing much good out of a zeale of Gods glory, and charity toward men. 7. Without partiality, not putting such difference betweene persons, as is contrary to the faith of Christ. Lastly, without hypocrisie, vnfainedly, in a godly simplicity, louing God and the brethren.

[**Hid wisedome**] The Gospell which is hid from all naturall men. 1 Corinthians, chapt. 2. verse 7. *We speake the hid wisedome.*

[**Wisedome of God**] Singular and excellent Wisedome. 1 Kings, chapter 3. verse 28. *The Wisedome of GOD was in them.*

[**Meekenesse of wisedome**] Such wisedome as maketh meeke

meeke & is ioyned with meeknesse. Iames 3,13. *Let him shew his workes with meekenesse of wisedome.*

[**Spirit of wisedome**] That liuely faith, whereby we embrace Christ, offered in the Gospell, by the gift and working of the Spirit. Ephesians 1, 17. *Might giue vnto you the Spirit of wisedome*; that is, of true and liuely faith, which maketh wise to saluation.

2 Great cunning and skill, to doe the worke of the Tabernacle, thorough the guift of Gods Spirit. Exod. 28,3. *Whom I haue filled with the Spirit of wisdome.*

[**Wisedome and strength is mine**] Christ (the wisedome of God) to be most prudent in taking counsel, and most mighty in effecting and performing his most wise deuice. Prouerbs 8, verse 14. *Wisedome and strength is mine.*

[**To sit in the seat of Wisdome**] To be a chiefe Counsellour of Estate vnto any King. 2 Sam. 23,8. *He that sate in the Seate of wisedome.*

Treasures of Wisedome] Exceeding great plenty and store of heauenly and diuine knowledge. Col. 3,1. *In whom are hid all the Treasures of wisedome and knowledge.*

[**Wisedome of the world**] Such vnderstanding of diuine things, as men may attaine to by vertue of naturall wit, without reuelation of the Spirit. 1 Corinthians chapter 2, ver. 6. *We speake not the wisedome of this world*; that is, the knowledge of things pertaining vnto this world.

[**Wisedome saileth a Fole by the way**] That hee cannot hide his folly, but by speech, countenance, gesture, and in any other signes, euen in the streetes, and as hee trauaileth, doth bewray it. Eccles. cha. 10, verse 3.

[**Wisedome of words**] Affected eloquence, or pompous and painted speech, whereby carnall men vse to shew forth their carnall wisedome. 1 Cor. chapter 1, verse 17. *Not with wisedome of words.* 1 Corinthians chapter 2, 1, 4. *Excellency of words, and words of mans wisedome.*

[**To with-stand**] To reproue *Peter* for his hypocrisie. Gal. 2,11.

[**Witnesse**] One called to testifie a truth in any matter, 1 Iohn chapter 5, 8, 9. Iohn 8, verse 18. *I beare witnesse of my selfe.* One witnesse was allowed sufficient in cause of religion. Deuteronomie chapter 19, 16, 17. Two were required in ciuill cases. Deuteronomie 19, 15.

2 The true record and testi-

monie that GOD beareth of Christ, and Christ of himselfe. 1 Iohn chapter 5, verse 9. *This is the witnesse of God, which he testified of his Sonne.* Iohn 8, verse 14, and 18.

3 The record which Gods Spirit and a sanctified Conscience doe beare to the godly, of their owne adoption. Rom. 8, 16. *The same Spirit beares witnes with our Spirit, that wee are the Sonnes of God.*

4 The true Ministers of Christ, who by their doctrine, liues, and deaths, doe beare witnesse vnto the Doctrine of Christ. Iohn 15, 27. *Ye shall beare witnesse also.* Reuel. 11, 3.

[**To witnes against one**] So to beare euidence against their sinne before God, the supreame Iudge, as there needed no other witnesse to conuict them of extreame wickednesse, but their impudent countenance. Esay chap. 3. verse 9. *The shew of their Countenance witnesseth against them.*

[**Faithfull witnesse**] One which plainely and sincerely doth vtter the whole needefull truth, eschewing deceit and falshood. Prou. 14, 5. *A faithfull Witnesse will not lye.* This is a ciuill Witnesse.

2 Christ Iesus, who beareth a true Testimony of his Fathers will. Reuel. 3, 14. *The faithfull and true Witnesse.* This is a Diuine Witnesse.

3 Meete men of sufficient authority to beare testimonie vnto the name which *Esay* the Prophet should giue to his yong Sonne, & of the cause why such a name was imposed. Esay 8, 2. *And I tooke vnto me faithfull witnesses.* It was the manner of the Iewes to impose Names vpon Children at the circumcision, as wee doe now at our Baptisme, and an ancient custome it hath beene, namely, in times of persecution (such as Esay was likely to fall into, when the *Assyrians* should come and spoyle both *Israelites, Syrians*, or *Aramites*, (whereof reade in 2 Kings 16, 9.) to vse witnesses of their accesse to the Church, of Baptisme, and of their name then giuen. Such were called of Latines, *Compatres & Commatres*, of Greekes *Engnetai*, in English *Sureties*, God-fathers, &c.

[**False Witnesse**] One, who in the record & witnesse which he beares, doth vtter lyes, or conceales a necessary trueth. Pro. 14, 5. *But a false witnes will speake lyes.* Pro. 12, 17. *But a false witnesse speaketh deceit.*

2 One, which wresteth the words spoken by another man vnto a contrary meaning. Mathew 26, 60, 61. *At the last came two false witnesses.*

[**A Witch**] One which coniectureth

iectureth bythe clouds at things to come, giuing too much to obseruation of times and daies. Leu. 19,26. *Ye shall vse no witchcraft, nor obserue times.*

2 One that exerciseth diuellish Arts, such as be named in Deut. 18,10. Leu. 19,26. Exod. 22,18. *Thou shalt not suffer a Witch to liue.*

Moses mentioneth a Witch (though hee meane all Soothsayers,) first, because Women through weakenesse of their sexe, are most prone to these wicked Artes. Secondly, to shew that Magitians are such execrable offenders, as God will not spare, no not the weakest.

[Without] Either Infidels without the Church visible and militant on earth. 1 Tim. 3,7. or else damned Reprobates, which be without the Church Triumphant in heauen. Reuel. 22,15.

W. O.

[Woe] The threatning or denouncing of Iudgements. Ezek. 2,10. *There was a woe written therein.*

2 The iudgements threatned, either Temporall or eternall. Math. 23,23,25. *Woe vnto you Scribes and Pharisies, Hypocrites.* 1 Corinthians 9,16. *Woe to me if I preach not.* Iude 11.

3 Sorrow of heart, in regard of some sinne committed, and iudgement deserued. Lam. 5, 16. *Woe now vnto vs that we haue sinned.*

[Wolfe] A cruell and sauage beast, delighting in slaughter, blood, and deuouring.

2 Vnregenerate men which be of a fierce and cruell disposition, like Wolues. Esay 11,6. *The Wolfe and the Lambe shall feede together.* Also Chapter 65, 25.

3 A false Prophet or heretical Teacher, which with his errors and lyes, seekes greedily how to destroy soules. Acts 20,29. *Wolues shall come in among you.*

4 A valiant and terrible Captaine, marching and diuiding his prey among his Souldiers, as a Wolfe amongst his whelpes and yong ones. Genesis 49,27. *Beniamin is a rauening Wolfe.*

5 A Tyrant or cruell persecutor. Iohn 10,12. *Seeth the Wolfe comming, and flyeth.*

[Wolfe and Lambe doe dwell together] The admirable peace and agreement which Christ by his mighty grace, shall worke in the dayes of the Gospell; when men, as fierce, cruell, and sauage as Wolues, shalbe meekned & quietly liue with men of lowest and least account. Esay

11,6. *The Wolfe shall dwell with the Lambe, and Leopard with the Kid, &c.* The Prophet by way of allusion vnto the concord & agreement of sauage & harmefull beasts, accompanying peaceably together with the harmelesse ones, doth describe the sweete effects and benefits of the preaching of the Gospell of Christ, whereby vniuersall and most gracious tranquility should bee maruellously wrought among all the true worshippers of Christ, being by naturall corruption like hurtfull beasts. Therefore such as be contentious and loue debate, being giuen to cruelty and wrong dooing, haue not the Spirit of the Gospell. Note also, that the Prophet Esay speaketh of Beastes according to their originall estate by their creation, when all things being made very good, and sinne not being entered into the world, there was a perfect harmony and consent betweene man and beast, also betweene the beastes one with another; and so shall be againe at the restoring of all things.

[**A Wolfe in Sheepes cloathing**] A false Prophet, setting abroach damnable errours, to the destruction of mens soules, vnder pretence of truth. Math. 7,15. *Beware of false Prophets, which come vnto you in Sheepes cloathing, but inwardly they are rauening Wolues.*

[**Wolues, Beares, Leopards, Lyons**] The most mightie, fierce, and harmefull persons, being tamed by the power of Christ in his Gospell, and shall be ioyned to his Church. This is an effect of Christs kingdom, Esay 11,6.

[**Wolues in the Euening**] Tyranous Rulers and most cruell enemies, exercised to mischiefe, like vnto an old Wolfe beaten and long exercised to spoyle in the Euening. Ier. 5,6. Zeph. 3,3. *Her Iudges are as Wolues in the Euening.*

[**White as Snow or Woll.**] Sinners by remission of their sinnes through Christ, by his perfect righteousnesse imputed, and by the renewing of the holy Ghost, become of foule and blacke, pure and holy, without spot and vnblameable. Esay chapter 1, verse 18. *Yee shall bee white as Wooll or Snow.*

[**Rauening Wolues**] Most sauage, fierce, and cruell men, whose pleasure is in hurting the saluation of others. Mathew chapter 7, 15. *Are Rauening Wolues.*

[**Woman**] A female by sexe, made of God to be an helper to man. Genesis 2.

2 A wife ioyned in marriage to a man. 1 Peter 3, verse 5.

Thus

Thus holy women did attire themselues, and were subiect to their Husbands.

3 A Virgin, being a Mother. Ier. 31,22. *A Woman shall compasse a Man.* Gal. 4,4. Borne of a woman, that is, a true man taking flesh of the substance of a Virgin, yet without a Father.

4 The visible Church of God militant in earth. Reuel. 12,1. *A Woman cloathed with the Sunne*; that is, the Church compassed about with Christ the Sunne of righteousnesse. This is the true Church, decked spiritually with Heauenly Ornaments.

5 The Pope, and the whole body and masse of his filthy creatures, Cardinals, Massing-Priests, Monkes, Fryers, and Iesuites. Reuel. 17,3. *And I saw a Woman sitting vpon a Scarlet coloured Beast, full of Names of Blasphemy, &c.* Verse 5. *In her forehead was a Name Written* [*Mystery.*] This is plaine, that it cannot be meant but of the Romish Church, that false Church, decked not with spirituall garments, hid from the eyes of the world, but outwardly with Gold, Pearle, Purple, Scarlet, Crimson, and all pompous apparrell glorious to the eye of the flesh, being inwardly most filthy and full of abhomination. Also effeminate, dissolute, wanton men, which follow their owne affections, Esay chapter 3. verse 12.

[**Daughter of Women**] *Cleopatra* daughter of *Antiochus* the Great, who disappointed of his hopes, bestowed her on *Ptolomeus Epiphanes*, King of *Ægypt*, that by her most corrupt and lewd counsell, hee might circumuent and destroy her husband; whereas he was therein deceiued, for she stood with her husband against her Father, contrary to their agreement. Daniel chapter 11. verse 17. *He shall giue vnto the daughter of Women, corrupting him, &c.*

[**A Woman whose heart is Snares, &c.**] A monstrous euill Woman in body and minde, breathing out, deuising and doing mischiefe of all sorts, being full of craft, subtle drifts, cunning wayes and Arts to insnare, hunt, catch and destroy men. Eccles. 7,26. *I finde a Woman, &c.* To escape such a woman is a singular fauor of God, without whose grace & helpe, it is vnpossible to be freed from her.

[**A foolish Woman**] Wicked Teachers; who set forth their deuices instead of Gods word. Pro. 9,13.

[**A strange Woman**] One who is not thine owne Wife,

being a Strumpet. Prou. 2,16. *Hee ſhall deliuer thee from the ſtrange Woman.*

[**A vertuous Woman**] A woman endued with honeſt and holy manners. Prou. 31, verſe 10. *Who ſhall finde a vertuous woman?*

[**Wombe**] That part of a woman, wherein ſhe containeth and nouriſheth her Infant, before it be borne. Luke 1,31. *Thou ſhalt conceiue in thy wombe, and beare a Sonne.* Luke 12. verſe 23.

2 The Church, wherein (as in a wombe) the elect are borne againe, by the incorruptible ſeede of the word. Pſalme 110, verſe 3. *The youth of thy Wombe ſhall be as the Morning dew.*

[**From the Wombe**] From the time of our birth, euer ſince we were borne. Pſalme 58, 3. *The wicked are ſtrangers from the Wombe.*

[**To ſhut and open the womb**] To make one barren & childeleſſe, or to giue one children. 1 Sam. 1,5. *The Lord had ſhut her wombe.*

[**To be Wonne without the word**] To be gained (not efficaciouſly) but preparatiuely, by the honeſt life of the wife, to a willingneſſe to giue eare and attend the word of GOD, which vnbeleeuing husbands abhorred. 1 Pet. 3,1.

[**Wonder**] Some ſtrange vnwonted worke of God, moouing and deſeruing admiration. Acts 2, verſe 19. *I will ſhew wonders in heauen abone.* Acts 4, 30.

[**Wonderfull**] Ample, large, and excellent withall, cleare, and ſplendant in glory. Pſalme 8,1. verſe laſt. *How wonderfull is thy name?* Chriſt is wonderfull in nature, office, and workes, as Eſay 9,6.

[**Lying Wonders**] A falſe iugling wonder, or a true wonder and myracle, done to confirme falſe doctrine. 2 Theſ. 2,9. *With all power, and ſignes, and lying wonders.*

The myracles which the Romane Eccleſiaſticall Antichriſt (deſtroyer of the Romane heatheniſh Empire) ſhall doo, be called lying wonders: firſt, becauſe appearing wonders for a time, yet indeede proue no myracles. Secondly, becauſe they be wrought to ſupport hereſies and lyes in Doctrine. Thirdly, they are wrought by the power of Sathan, the father of lyes, not by the Holy Spirit of truth.

[**Word**] Some ſpeech vttered by the mouth, to declare the intent and meaning of the heart. Pſalme 52,4. *Thou loueſt all words, &c.* This is a naturall word.

2 The Sonne of God, the ſecond

ſecond perſon in the Trinity, by whom the will of GOD is declared to the Church, as our minds are expreſt to other men by our words. 1 Samuel 7,11. 1 Chro. 17,19. Hag. 2,5. Iohn 1,14. *The word was made fleſh.* This is the Eſſential, Diuine, and vncreated word.

There be in Scripture two ſpeciall attributes, peculiar to the Sonne of God, the ſecond perſon in Trinity; one to be called [*the wiſedome of the Father,*] as in Prouerbs, becauſe hee knoweth perfectly all the ſecrets and hidden things of God his Father. the other, [*the word of his Father,*] becauſe by him thoſe ſecrets are reueaſed to the Church. Theſe two epithites Chriſt doth claime to himſelfe, Mathew 11,27. Iohn 1,18. when he ſaith, none but he knoweth the Father, and no man euer ſaw God: he aſſumeth therein to be his Fathers wiſedome; and to be his word, when hee ſaith, that hee reueaſeth and declareth him: hence called a Prophet, and that Prophet. Note that Chriſt is rightly called the Word, becauſe of the promiſe that was made of him to the Church from the beginning, in Paradiſe.

3 The Scriptures of the old and new Teſtament. Luke 11, 28. *Bleſſed are they that heare the word.* Acts 11, verſe 19. This is the inſpired and created word.

4 The decree, ordinance, will, and becke of God, touching any thing that he will doo, or not doe. Mat. 4,4. *Man liues by euery word that comes out of the mouth of God.* Heb. 1,3. *Beareth vp all things with his mighty word.* This is the word of Gods ordinance and purpoſe. It ſignifies alſo a thing decreed of God, and vttered by Propheſie. Eſay 2,1.

5 The Diuine Law, teaching and commanding good things, and forbidding euill. Pſ. 119,101. *I haue refrained my feete from euery euill way, that I might keepe thy word.* This is the word of precept and commandement. Gal. 5,14. *In one word*; that is, one precept.

6 Euery promiſe of God, touching any good things, temporall and eternall: but eſpecially the promiſe of free Iuſtification by Chriſt, receiued by faith. Pſalme 119,8,9. *I waite for thy word:* alſo verſe 25. *Thy word hath quickened me.* Lu. 1,38. Epheſians 5, 26. *By the waſhing of water thorough the word.* This is the word of free promiſe, whereof in Romans 10,8.

7 A word of prediction or fore-telling things that are to come. Eſay 2,1. *The Word*

which Esay saw vpon Iudah. Ezekiel 3,4. *Declare vnto them my words.* This is the word of Prophesie: also victory the matter of the word. Psal. 60,12. Iud. 5,1,2. & 11,36. 1 Sam. 18,5.

8 A Commandement for dooing any thing in the matters of this life. Luke 5,5. *At thy word wee will let downe our Nets.* Luke 7,7. *Say the word, and my Seruant shall be whole.* Iohn 10,35. This is a word of authority, charging things to be done effectually.

9 A graue, wise, and pithy sentence. Prou. 1,6. *To vnderstand the words of the wise, and their darke sayings.* Eccles. 12, 11. *The words of the wise, are like Goads.* Acts 20,35. This is a word of godly instruction and perswasion: also it signifieth Doctrine vttered and spoken to the teaching of the Church. 1 Tim. 4,12.

Note. A word first vttered by the Prophets, & afterwards handled by such wise men as were furnished of God with gifts, to diuide it aright.

10 Any thing or matter, that is either said or done. Luke 1,65. *And all these words were noysed abroad throughout all the Hill-Countrey.* Exodus 18, 16. Deut. 17,1. 1 Kings 14, verse 13. Genesis 21. ver. 1,20. Gen. 15,1.

11 The voyce of God, calling a man to doe the worke of a Prophet. Ier. 1,4. Ezekiel 1,3. This is the word of vocation.

[By the Word] According to the Commandement of God, sending Preachers to teach Christ. Rom. 10,17. *And hearing by the word of God.* Some Interpreters, as *Martyr*, *Paræus*, doe interpret [*Word*] for the matter and substance of preaching, or Sermons; which must not be any precepts or traditions of men (which are both vncertaine and vnliuely, too dead to beget faith) but the written word, or Scriptures of old and new Testament; (which be indeede the liuely seede, and firme foundation of faith.) Though this Interpretation be godly, yet the signification which I haue giuen (out of M. *Beza.*) is fitter: first, becausse it is written not *Ec Rematos*, of the word, but *Dia*, by the word. Secondly, becausse it is *Rema*, not *Logos*. Thirdly, becausse this doth well and meetly agree with the beginning of verse 15. *How shall they preach except they be sent?* That is, the word and Commandement of GOD must come to send and to warrant some to teach, and others to heare them. Lastly, the [Word is elsewhere put for commandement. Luke 5,5.

[The Word of faith] The Gospell or the doctrine of free saluation,

ſaluation, vpon condition wee beleeue, Rom. 10. verſe 8. *This is the Worde of Faith which we preach.*

[**Idle Word**] A vaine vnprofitable ſpeech, whereof there is no vſe for ſoule or body; for this life or the life to come, for our ſelues or others, Math. 12, 36. *Men ſhall gine account for euery idle word they ſpeake.*

[**Word of the Lord**] The goſpell, which witneſſeth of the Lord, alſo the preaching of it, 2 Theſſ. 3, 1. 1 Theſ. 1, 8.

[**A Worke**] Some outward deede or action, diuine or humane, good or euill, Geneſis 2, 2. *When God had made an end of all his worke*, Iames 2, 18. *Thou haſt the Faith, and I haue workes, ſhew me thy faith out of thy works.* Reuel. 2, 13. *I will render vnto euery one of yee according to your workes.*

2 The free reward, which followes good workes, in life euerlaſting, Reuelation 14, 13 *And their workes follow them.* Alſo correction for ſinne, Eſay 5, 12, 19.

3 Such ſeruile worke, as is proper to euery mans calling, which may be done in the ſixe dayes, Exod. 4, 5. Alſo Exodus 10, ver. 9. *Thou ſhalt doe all thy Workes.*

4 Merite, or deſeruing by workes, Rom. 3, 20. *Therefore by the workes of the Law ſhall no fleſh be iuſtified.* Verſ. 28, ch. 4, 2. alſo 11, 6. *If it bee of Grace, no more then of Workes.* Thus is [Worke] taken in all places, where it is oppoſed and ſet againſt Faith or Grace.

4 Wicked & vnhoneſt manners, Titus 1, 16. *They deny him in their workes.*

6 Stuffe or matter, needefull to build withall, Prou. 24, 27. *Prepare thy worke without.*

[**His Workemanſhip**] Elect conuerted ſinners, who are not their owne, nor the worke of any creature, but the work and fabricke of the mighty God alone, regenerating, and as it were creating them the ſecond time, by renewing their corrupt nature, which was no more able to change it ſelfe in whole, or in part, then to make themſelues at firſt, Ephe. 2, 10. *We are the Workemanſhip of God, created, &c.* Pelagians which attribute our new-birth to nature, and the Papiſts which doe diuide this worthy worke betweene nature and grace, doe not know this Scripture, and therefore do grieuouſly erre.

[**Good Workes and euill**] All Morall vertues and vices, commanded or forbid in the Decalogue or Morall Law of God. 3 Iohn verſe 11. Epheſ. 2, 10. Roman. 2, 7 9. Iohn 5, 29.

2 The doers and workers of

of good or euill thing, Rom. 13,3. *Rulers are not a terror to good workes, but to euill.* Euill workes feare not, but the committers of them haue cause of terror; as to the doers of good there belongeth praise and reward. Also Note, that the workes heere, be (not Morall) but ciuill deeds; not Theologicall, but politicall: such vertuous or vicious actions, as by the good Lawes of the Magistrate, be commanded or prohibited: for there be very many workes morally good & euill, which the Magistrate can neither praise nor punish, as all inward thoughts and imaginations. The rule of good Workes is the reuealed will of God: The generall heads of Good Workes be these three. First Sobriety, which is the moderate vse of sleepe, meate, drinke, and other benefits of this life. Secondly, righteousnesse, which is our iust dealing with men without fraud or oppression. Thirdly, Godlinesse, which is the worshipping of the true God, in a true & right manner, and with a true and sincere heart, Titus 2, verse 12. The particular works of Christians are then tried and found to be good; first, when they are guided by knowledge, and proceede of liuelie Faith, Rom. 10,2. 1 Tim. 1,5. Heb. 11,6. and thoroughout that chapter, 1 Tim. 4,4. Secondly, if they be directed vnto Gods glory, 1 Cor. 10,31. Thirdly, when they are carryed with a ioynt respect to all Gods commandements, Psalme 119, 6. Fourthly, when a speciall care is had of dooing the duties of our particular callings, & hold out with constancy, Reu. 2,10. Luke 3,12. Three chiefe spurs to good workes (amongst many) be 1. the precepts of God. 2. the examples of the godlie. 3. the benefits promised to works of godlinesse, both present and future.

[**Workes of darknes**] Sinfull workes, which come from ignorance and vnbeleefe, Eph. 5, 11. **See darkenesse.**

Note. No good Worke in all the Scripture, but hath a commandement to doe it. 2. a promise to them that do it. 3. an example of Saints which haue done it. By this rule most popish workes are discarded from being good works.

[**Worke of Faith**] A true liuely faith, which is the worke of Gods wōderful power in the elect, 2 Thes. 1,11. *The Worke of faith with power*, Ioh. 6,29. *This is the Worke of God, that ye beleeue in him whom he hath sent.*

[**Workes of the flesh**] Such sinfull deedes as nature vnreformed, or inbred corruption brings

brings forth, Galathians 5, 19.

[**Workes of God.**] Such deeds as God commandeth, allowes, loues, and will reward, Iohn 6, verse 28. *What shall we do, that we might work the workes of God?*

2 The actions of Gods mercies toward the elect, and of his iudgements towards the wicked, Psal. 145, 17. *The Lord is holy in all his workes.* Also vers. 5, and 10. *All thy Workes praise thee,* Esay 5, 12.

[**Good Workes**] All manner of duties inward and outward, as well thoughts, as words and actions, towardes GOD or man, which are commanded in the Law of GOD, and come from a pure heart,, and faith vnfained, being referred vnto Gods glory, Ephes. 2, 10. *Created to good workes.* Blinde Christians, which thinke onelie Almes-deedes to bee good Workes, or our outward actions at vtmost, bee deceiued: as the Papists, who reckon for good such works as themselues inuented, and are not commanded of God.

[**Worke of God**] Any thing created of God, or any blessing or punishment, as worke of his Mercie or Iustice. This is the generall acception of the word, but more particularly the Faith of the elect, which in the least measure and degree is yet wrought in our hearts by God. Romanes, chap. 14, verse 20. Whereas some vnderstand that place of *Paul* of mans saluation, others of man himselfe consisting of bodie and soule, and others of Charitie, or other fruites and gifts of Faith, yet it is best to interprete it of the weake faith of such as knew not their Libertie by Christ; for thus the circumstances of the place leadeth me to expound it: also the words of Christ, Ioh. 6, 29. The least sparkle of faith comming from God, must bee cherished in our infirme brethren, after the example of our elder Brother, who doeth not quench the smoaking Flaxe, Esay 42, verse 3.

[**Worke of the Ministerie.**] The whole duty which a Minister by vertue of his calling is bound for to performe vnto his Flocke; as to preach, to Rule, to Pray, to Administer the Sacraments, to exhort and comfort priuately, &c. Ephes. 4, 12. *For the Worke of the Ministery.*

[**Worke of faith**] Either faith which is a speciall and wonderfull Worke of God, or which is working and operatiue, working by loue, Iohn 6, 29. 1 Thessalonians 1, verse 2. Galathians 5, 6, 2 Thessal. 1, 11.

[Accor-

[**According to our Workes**] As our Workes shall bee good or euill, so shall our iudgement and doome be, Rom. 2, 6. *Who will reward euery man according to his Workes*, Psalme 62. v. 12. Math. 16, 27. Howsoeuer, the forme of the sentence at last day shall passe, according to the condition of our Works, yet workes merit not as causes but witnesse as Tokens.

[**Worke of his hands**] Gods people regenerate by his Spirit, to bee new creatures, Esay 19, 15.

[**Working of Satan.**] His might and strength which Sathan shall vtter by Anti-christ, in doing wonders to deceiue the Reprobate by his errors, 2. Thess. 2, 9.

[**To worke, referred to God**] To execute and fulfill something, decreed from euerlasting in Gods counsell, Ephesians 1, verse 11. *God worketh all things, after the Counsell of his will.*

2 To gouerne and rule the world by ordinary administration, Iohn 5, verse 17. *My Father Worketh hitherto, and I worke.*

3 Toe doe some extraordinarie thing, which may in a speciall manner, declare either Gods mercy or wrath, Acts 13, verse 41. *I worke a Work in your daies, a worke, which ye will not beleeue if a Man would tell it you.*

[**To Work, referred to men**] To doe some good action approoued of God, and pleasing to him, Iohn 6, verse 28. *That wee might worke the Workes of God.*

2 To deserue something by his worke, or to rest vpon the merit of his worke, Rom. 4, 4. *To him, that worketh, wages is counted by debt.*

3 Diligently to labour in a good vocation, Acts 18, 3. *Hee abode with them and wrought, for their craft was to make tents.*

[**To Worke glory.**] That God hath made afflictions for Christ to be the way to eternall glory, 2 Cor. 4, 17. Acts 14, 22. Things worke to glory, eyther as causes or occasions, or necessary helpes.

[**To shew Faith by our Workes**] Not that a liuely true Faith can be voide of Workes (being euer coupled with loue to God and our Neighbour) but that ones Faith (whereof he boasteth) cannot be shewed and demonstrated by any argument, where the testimony of Good workes is wanting, Iames 2, verse 18. *Shew mee thy Faith by thy Workes*, This beateth downe Hypocrites.

[**Workes of the Law.**] Not workes done before Faith and the

the grace of Conuerſion, for they bee ſinnes condemned by the Law; but ſuch Workes as bee commaunded by the Law, Rom.3,v.28.

[**To Worke out**] To be conſtant in doing good workes, to the end of ones life, running on ſtill in the race of godlines, Phil.2,12. *Work out* (or make an end) *of your ſaluation with feare and trembling.*

[**Working together.**] The meeting of many cauſes, to bring foorth one common effect, Rom.8,29. *All things worke together, &c.*

[**Workers together.**] Apoſtles and Miniſters, who by their painfull preaching of the Goſpell, and outward diſpenſation of the word and myſteries, do labour with, and vnder God, about the conuerſion and ſaluation of ſinners, 1 Cor.3.9. *For wee are workers and Labourers together with God.* What doth this place further the Papiſts, to prooue that free-will of it ſelfe, and owne Naturall ſtrength, doeth worke toward the imbracing of faith, repentance, ſpirituall righteouſnes & regeneration of life? For in all theſe reſpects, *Paul* affirmeth himſelfe and *Apollos* to bee nothing, and that it is God giueth the whole increaſe, 1 Cor.3,6. As God of his owne good will calleth Miniſters, putteth them forth to labor in the vineyard of his Church, powreth meete graces into them, to fit them to his word. So it is hee alone, which worketh in the hearts of the hearers to renew their hearts for to beleeue the Goſpell, and repent of their ſinnes. Therefore nothing but planting and watering, the externall worke onely, belongeth to the Miniſters; the inward conuerſion is peculiar to God alone, who makes his ordinance effectuall, where & when he pleaſeth, vſing his Miniſters as inſtruments onely in the ſaluation of men: as 1 Cor.3,v.5.

[**To Worke will and deede.**] To giue power, and make able by grace to will wel and worke well, Phil.2,13. The Doctrine of vniuerſal grace and free wil, that all (if they will) may will and do well, fals to the ground by this ſentence, which refers al to Gods grace in matters of pleaſing God, and of ſaluation, as in the latter end of this verſe is very plaine: of his good pleaſure, that is, as hee will and pleaſeth, ſo he diſtributeth.

[**Worke of our hands**] The duties, both of our generall calling as we are Chriſtians, to wit, to beleeue in Chriſt, & to repent of our ſinnes, bringing forth the fruites thereof by a godly and vpright life; and alſo of our ſpeciall and particu-

lar

lar Callings, as wee are Magistrates, Ministers, Fathers, Masters, Subiects, Children, &c. Psalme 90, verse 18. *Direct thou the workes of our hands vpon vs.*

[**Perfect Worke**] Our consummation in Christ, which is the Worke and vse of afflictions, sent vnto beleeuers, as Gods instrument, to polliſh and perfect them. As Iames first chapter, and the 4. verse. *Let Patience haue her perfect Worke.*

[**World**] The whole frame of heauen and earth, with all creatures aboue and below, Iohn 1,10. *The world was made by him*, Hebr. 11,3. This is the Elementary world.

2 All the people or inhabitants of the world, men and women, euen whole mankinde. Rom. 5,12. *By one man sin entred into the World*, 2 Peter 1. 14. *Lusts which be in the World*, a Metonimy. This is the reasonable world, or world of men.

3 All vnregenerate men, be they elect or Reprobate, Iohn 15, 18,19. *I haue choſen you out of the World*, 1 Iohn 5, 19. *The World lies in wickedneſſe.* This is the World of the wicked, Iohn 16, 8.

4 The elect onely, Iohn 3, 16. *God ſo loued the World.* 2. Cor. 5, 9. *God was in Christ, reconciling the World.* This is the world of the elect, Iohn 3, 16. Elect termed the world, both becauſe they are taken out of Iewes and Gentiles, and doe by nature participate in the corruption and wickedneſſe of the world.

5 The company of true beleeuers onely, whether they be Iewes or Gentiles, 1 Iohn 2,2. *Not for our ſinnes, but for the ſinnes of the whole world.* This is the world of the faithfull, or beleeuers.

6 The Reprobate onely, and the whole companie of them, Iohn 17, ver. 9. *I pray not for the World*, Iohn 14,17,22. *Whome the world cannot receiue.* This is the World of the Reprobate, who be tearmed the world, becauſe they be the greateſt number. 2. they doe moſt hurt to the whole world. 3. and doe sauour onely the things of this world.

7 Wicked luſts, ſuch as reign in euill men, the children of this world, 1 Iohn 2, 16. *Loue not the world, nor the things of the world.* Often it ſignifieth that ſinfull and miſerable condition which all men lye vnder thorough *Adams* fall, Iohn 14,15, and elſewhere.

8 The condition and ſtate of this terrene earthly life. 1. Cor. 7, 34. *Careth for the things of the World*, that is, things which

which belongs to releeue vs, whiles wee liue heere in this fraile condition.

9 Earth it selfe, Mathew 4, 8. *And shewed him all the Kingdomes of the world.* This is the Terrestriall world. It signifieth earth, and all creatures liuing thereon, saue such as were in the Arke of *Noah*, 2 Pet. 2. verse 6.

10 The vnbeleeuing Gentiles onely, beeing dispersed throughout the world, Rom. 8, 10. *If the fall of them be the riches of the world.* Synecdoche, of a part for the whole.

11 Euery person indefinitely, without respect of sex, age, degree, or country, Ioh. 18, 20. *I speake onely to the world*, Ioh. 3, 17. *That the World through him might be saued*; that is, whatsoeuer persons should beleeue in him at any time.

12 The pompe and glory that is in men, and in all earthly things, Galat. 6, 14. *Whereby the world is crucified to me, and I to the world.*

13 The things that God giues vs heere to vse, for the maintenance of this life, 1 Cor. 7, 31. *They that vse this world, as if they vsed it not.* This is worldly goods.

14 The state and condition of such as shall bee glorified in heauen, Luk. 20, 35. *They that shall bee counted Worthy to enioy that world.* This is the Celestiall world.

15 All aduersary power of the world that riseth vp against our saluation, 1 Iohn 5, 4.

[**World of Iniquity.**] An huge masse and heape of all manner of vices, Iam. 3, ver. 6. *Tongue is a World of Iniquitie*; that is, an instrument and organ to vtter the innumerable corruptions of the heart, out of the abundance whereof the tongue speaketh.

[**All the World.**] Beleeuers of all sexes, ages, times, Countries, or degrees, 1 Iohn 2, 2. *Of all the World.*

2 Exceeding many, by an Hyperbole, Iohn 12, 19.

[**Ends of the World**] The latter dayes and times of the world, Hebr. 9, 26. *But now in the end of the World hath he beene made manifest.*

2 The certaine period and point of time, when the world (as it now standeth) shall bee dissolued, Math. 24, 4. *And of the end of the world.*

[**Foundation of the World.**] The beginning of heauen and earth; or the time when they were first framed, Hebre. 9, 26. *For then must he often haue suffered since the foundation of the World.*

[**God of this World.**] The Diuell, or Satan, whom wicked men serue and obey as their God,

God, and in whom he rules and workes effectually, as in his owne people and subiects, 2. Cor. 4, 4. *In whom the god of this world hath blinded their minde.*

[**A friend of the World**] One that loueth and embraceth the lusts and pleasures of sin, Iam. 4. 4. *Whosoeuer will bee a friend of the world, makes himselfe an enemy to God.*

[**Goods of this World**] Riches, wealth, euen all things pertaining to this life, 1 Iohn 3, 17. *Whosoeuer hath this worlds good.*

[**Present euill World**] The sinfull miserable condition of such as liue now in the world, without the knowledge of Christ, being subiect to the malice of Satan, and the corruption of sinne, Gal. 1, 4. *From this present euill world.*

[**Spirit of the World**] That spirit which teacheth such things as the men of this world do delight in, 1 Cor. 2, 12. *Wee haue not receiued the spirit of the world.*

[**That World**] Eternall life in heauen, Luke 20, 35. *They shall bee counted worthy to enioy that World.*

[**Children of this world**] Such as liue in the world, whether they be good or bad, Luke 20, 34. *The children of this World marry wiues, and are married.*

2 Such as are wholly giuen to the things of this life, and to this present world, Luke 16. 8. *The children of this world are wiser in their generation, then the children of light.*

[**Worldly Sanctuary**] The Tabernacle vnder the Law, till the Temple was built, to haue beene earthly and brittle, because it was so made, as it might easily be taken asunder, and put together againe, Num. 4, 31, 32, and 7, 8. Exod. 26, 3, 20. Heb. 9, 1. *A worldly Sanctuary.* This signified that the faithfull in this Tabernacle of their body (which is to be laide downe and set vp) are soiourners from the Lord, till they come to haue a stable habitation in the heauenly kingdome. The workemen of the Tabernacle being industrious and skilfull men, Exod. 36, 1, 2. 8. did signifie all the Ministers of the Church, with the seueral graces of the spirit, fitting them to the Ministery, Roman. 12, 6. Ephes. 4, 8, 11. 1 Cor. 12, 4, 1. Pet. 4, 10, 11.

[**Inhabitants of the World**] The children of God which dwell in this world, and which for their sake was restored, and is continued, Esay 26, 9. *The inhabitants of the world will learn righteousnesse.* Thus I expound it, and not generally of al men, by reason of the opposition in verse 9, and 10. betweene the inhabitants of the World, and the

the wicked, whom no corrections can tame & teach goodneſſe, be they neuer ſo equall and gracious afflictions, yet will not the vngodly by them be brought to their right ſences to ſee and acknowledge the excellent & mighty workes of God, nor to ſubmit to his word.

2 The Babylonians, the whole put for the part, Eſay 26.18. *The inhabitants of the world.*

3 Elſewhere it is often put for all people, which doe dwell on the face of the earth, and ſometime for ſinners and tranſgreſſors alone, as Eſay 26,21.

[**Faith ouercommeth the World**] That Chriſt receiued by faith, beateth down the remnants of corruption which reigneth in the world: alſo ſtrengtheneth vs to beare the perſecutions of the world, aud laſtly conquereth Satan the Prince of the world, 1 Iohn, chap. 5. verſe 4.

[**Worthy**] One that deſerueth, by merite of ſome worke done, Reuel.5,12. *Worthy is the Lambe to receiue power.* Alſo ver. 4, and 9. *Thou art Worthy to take the Booke.* Likewiſe in all places of Scripture, where [*worthy*] is affirmed of Chriſt, and denyed vnto men, it hath this ſignification; one worthy by approbation of ſtrict Iuſtice.

2 Equall or proportionable, Rom.8,18. *The afflictions of this preſent time, are not worthy the glory that ſhall bee ſhewed*; that is, not equall in the ballance of Iuſtice.

3 One reckoned and accepted as worthy, thorough the worthineſſe of Chriſt imputed vnto him, Luke 21,36. *That ye may be counted worthy to eſcape all thoſe things that ſhall come to paſſe.* Worthy by acceptation in mercy, Acts 5,41. The verbe in Greeke is compound, and is vſed in Scripture alwaies to ſet forth the vndeſetued graces of God, as Luk. 20, 35. Apocalips 3.

4 Fit or meete, Math.3,8. *Bring forth fruits worthy of Repentance*; that is, ſuch workes as be meete & beſeeming thoſe that doe repent.

5 One of excellent valour and courage, deſeruing great praiſe for dooing hardy and valiant exploits, 2 Sam.23,9. *One of the three Worthies.*

[**To walke Worthy of the Lord, and of the Goſpell**] To liue in ſuch ſort as is meete and ſeemely, for ſuch as haue the mighty God for their Lord, & are profeſſors of the glorious Goſpell of Chriſt, Col. 1,10. *That ye might walk Worthy of the Lord*, Phili.1,27. *As becommeth the Goſpell.* To walke agreeably to it.

[Worme] A contemptible base Creature, creeping vpon the ground, &c.

2 A person contemned in the world, and had in vile account, Psalm. 22,6. *But I am a Worme, and not a man, a shame & contempt of men.*

[Worship] Ciuill reuerence due vnto men for their authoritie and gifts, Matth. 9,18. *There came a certaine Ruler and Worshipped him.* This is ciuill Worship.

2 Outward religious seruice, due vnto God for the greatnesse of his Maiesty, Mat. 4,10. *Thou shalt worship the Lord thy God.* This is outward diuine Worship.

3 Inward religious honour of the heart, sincerely louing, fearing, and trusting in God, because of his infinite knowledge, mercy, and power, Iohn 4,24. *Must worship him in Spirit and Truth.* This is inward diuine worship.

4 Immoderate reuerence towards creatures, Act. 10,25. *He fell downe at his feete, and Worshipped him*, Reuel. 22,8. Neyther *Cornelius* nor *Iohn* did take *Peter* or the Angell to be God, they failed in excesse of reuerence, and were rebuked.

[To worship the Church] To giue honor to Christ, dwelling and reigning in his Church, & to honor the Church in Christ her head, Esay 49,23. *They shall worship thee with their Faces toward the earth*, Reuel. 3,9. *And worship before thy Feet.*

W. *R.*

[Wrath.] Iust vengeance taken vpon sinners in this world, Psal. 90,11. *Who knowes the power of his Wrath?* Ephes. 5,6. Rom. 3,5. *Which punisheth*, Esay 26,21.

2 Eternall death in hell fire, 1 Thess. 5,9. *God hath not appointed vs to Wrath.* 1 Thess. 1,10. *Which deliuereth vs from that wrath to come*, Roman. 2,5. This floweth from the iust wrath of God.

3 The perturbation of mind, which moueth men to reuenge their owne wrongs, Gal. 5,30. *Hatred, Debate, Wrath.*

[Children of Wrath] Those that are guilty of eternall death through the iust anger of God against sinne, as all men be by nature and birth, Eph. 2,3. *And were by nature the children of wrath, as well as others.*

[To giue place to Wrath] To suffer God to execute Wrath and punishment vpon our enemies that wrong vs, committing our cause to him who in due time will reuenge it, Rom. 12,19. *Auenge not your selues, but giue place to Wrath*, Deut. 32,35. This phrase by some is vnderstood

derstood of our owne Wrath, that we should keepe it in, and not suffer it to breake foorth, but digest and alay it in our selues by meekenesse of spirit. Other interpreters referre it to the wrath of our aduersary, which will be much appeased, if not wholly quenched by our silence & patience, giuing way to his anger without resistance. euen as the force of a gun or of lightning, is greatly broken, if they light and fall vpon soft and yeelding things, as the ground, or wooll, or such like; whereas, hitting vpon hard things, as Oakes, Walls, &c. which doe resist, they violently ouerthrow all. These things are true, but the first sence is fittest, as appeareth, by the text Rom. 12, 19. By the words cited out of *Moses*; for, *Vengeance is mine, saith the Lord.*

[**To Wrestle**] To striue together, one man with another, which should ouercome the other by strength, Gen. 32, 24, *There Wrestled a man with him, till the breaking of the day.*

2 To fight and striue against the spirituall enemies of our saluation, Eph. 6, 12. *We Wrestle against Principalities, & Powers.*

[**Wrestlings of God.**] Diuine and vehement wrestlings, very great and earnest endeauors, both with God in prayer, and by all other meanes that shee could, Genesis 30, vers. 8. Note that wrestling in *Iacob*, Gen. 32, 24. which was a combating, by taking hold one of another, figured the spirituall strife & conflict which the children of God haue, Rom. 15, 30. Heb. 10, 32. Philip. 1, 27.

[**To Wring the blood**] The clots of blood that the dolors of Christs sufferings wrung from him in the garden before his oblation vpon the Crosse, Leuit. 1, 15. *And the blood thereof shall bee wrung out at the side of the Altar:* compare it with Luke 22, 44.

[**To bee Written in earth.**] To be forgotten before GOD and his Church, Ier. 17, 13. *All that forsake thee shall bee Written in the earth.*

[**To be Written in Heauen**] To be predestinated & elected eternally, by the firme counsell of God, to obtaine saluation by Christ, Luke 10, 20. *Reioyce that your names be written in heauen.*

[**To Write with a mans penne**] To write such a stile as men doe vse in their writing, and in such Letters as the most rude may reade, and know what is Written, Esay 8, 1. *Write in it with a mans penne*, Hab. 2, 1.

[**To be Written in the booke of Remembrance**] To be loued, respected, cared for, rewarded

and remembred of God, Mal. 3, 16. *A Booke of Remembrance was written before him, for such as feare the Lord.* See **Remembrance.**

[**Writing**] signifieth, something which *Elias* had written by way of prophesie whiles he liued, 2 Chronicles, chapter 21, 12.

[**To suffer wrong**] To beare and put vp quietly and patiently, any harme done vnto vs, without seeking reuenge, 1. Cor. 6, 7. *Why rather suffer ye not wrong?*

Y. E.

[Yeare] The ſpace of 12. moneths, Luke 3, 23. *Ieſus began to be about thirty Yeeres of age.*

2 The whole ſpace & time of our life, Pſal. 90, 9. *Wee haue ſpent your yeares as a thought.*

Note. Of all women *Sarah* is honoured in two things in Scripture aboue other: One, that her yeares are recorded of God, alſo that ſhee is the firſt who is read to bee wept for, Gen. 23. 1, 2.

[Yeare of Sabbath & of Iubilee] Our perfect reſt from ſin & all infirmity through Chriſt in heauen, as the reſt of the ſeuenth day ſign. likewiſe, Leuit, 25, 4, 5. &c. compared with Col. 2. and Heb. 4.

[Yeares of an hireling] That as a yeare being expired, the hyred labourer doth receiue his reward, ſo the people of *Arabia* ſhould at an appointed time receiue the wages of their iniquity, their whole glory, euen multitude of people, their riches and power beeing taken from them, Eſay 21, ver. 16.

Y. O.

[Yoake.] An inſtrument of wood or iron to ioyne men, or Oxen, or other creatures together; ſeruing either to tame or to puniſh. A Materiall yoke.

2 Afflictions for ſinne, or the croſſe ſent from God, Lam. 3, 17. *It is good for a man to beare the Yoake from his youth.* This is the Yoake of tribulation.

3 Our greeuous ſins, which be the cauſe of our afflictions, Lam. 1, 14. *The yoak of my tranſgreſſions is bound vpon my hands.* This is the yoake of our ſinnes.

4 The cruell bondage, wherein Tyrants keepe Gods people, Eſay 9, 4. *Thou haſt broken the Yoake of their burthen.* This is the yoake of oppreſſion. Yoake alſo ſignifieth ſeruitude, Gen. 27, 40. Leuit. 26, 13. Eſay 9, 4. and 10, 27. Ier. 27, 8, 11. *Edom* broke the Yoke, when *Edom* rebelled againſt *Iudah*, & made them a King in *Iehorams* time, 2 Kings 8, 20, 22.

5 Fellowſhip or agreement in any thing, good or euill, 2. Cor. 6, 14. *Beare not the Yoake vnequally with Infidels.*

6 Gods Commandements that wee ſhould beleeue in Chriſt, and liue vprightly, Mat. 11, 29. *Take my Yoake vpon you.* Alſo verſe 30. This is the Yoke

of Gods promiſes & precepts, which is not heauy to the Regenerate man.

7 The Law of Moſes, with a ſtrict condition of performing it perfectly, Acts 15. verſe 10. *To lay a yoake vpon them, which neither our Fathers, nor wee were able to beare.* This is the yoake of perfect obedience to the Law. A Metaphor.

[Your ſelues] Not theſelues, but one another, as Iude 20. & Heb. 3, 13. Eph. 4, 32. where it is (your ſelues) in the Greeke, but meaneth one another. The reaſon heereof is, in Rom. 12. ver. 4. and 1 Cor. 12, 12.

Y. R.

[Yron barre] That which is hard to bee broken, or ouercome, Eſay 45, 2.

[Yron furnace] Careful griefe, anguiſh, and ſorrow of heart, for great and grieuous thraldome and ſlauery, Deut. 4, 20. *The Lord hath brought you out of the yron Furnace.*

[Yron ſinew] An obſtinate ſinner which will not yeeld to the word of GOD, no more then an yron ſinew will yeeld, Eſay 48, 4. *And hee ſhall put an yron yoake vpon thy necke.*

[Young men] Such as for years were but young, being growne paſt childhood, and entring into mans eſtate, 1. Sam. 21. 5. *The veſſels of the young men were holy.*

2 The firſt borne of the Iſraelites, which executed the holy thing, till Prieſts and Leuites were conſecrated, Exod. 24, 5. *Hee ſent young men of the children of Iſrael, which offered burnt Offerings.*

[Yoake of his burthen] The burthen put vpon the people, as a yoake, to wit, the corporall bondage of the Babylonians, and tyranny ſpirituall by Satan and ſinne, being eaſed of the former by *Cyrus*, and by Chriſt of the latter, Eſay 9, 4.

[Youthly lusts] High conceite of himſelfe and his owne excellency, ioyned with diſdaine of others, 2 Tim. 2, 22.

[Your Prince.] Chriſt the Ruler and Lord of the Iewes, *Daniels* people, Dan. 10. verſe 21. Like that chapt. 9, 25, 26. Col. 1, 18.

Z. E.

[Zeale.]

INcreaſe of affections, as of griefe, ioy, hatred, loue, Iohn 2,17. *The Zeale of thy houſe hath eaten me vp*, Reu. 3,19. *Be Zealous and amend.*

Note. Zeale commeth of a Greeke word, which is [ζέω] & ſignifieth to be feruent, hote as fire, [ζῆλος] which is emulation, and is put in good or ill part, which ſhall be diſcerned by the context or circumſtances being well marked.

2 An honeſt & commendable deſire kindled in our hearts, to imitate or go beyond others in well-doing, 2 Corin. 9,2. *Your Zeale hath prouoked many*, Titus 2,14. *Zealous of good workes*, 1. Cor. 12,31,39. Gal. 4,18.

3 An earneſt deſire of doing good things belóging vnto vs, & of hindering euill things, being ioyned with ſound knowledge and hearty loue of Gods glory, and of our neighbours good, 2 Corin. 7,11. *Yea what zeal?* Col. 4,13. *I bear him record that he hath a great zeale for you.* Thus far it is takē in good part.

4 Earneſtneſſe of affection in good things, when neyther the manner nor end of doing is good. Such was the zeale of *Iehu*, 2 Kin. 10,6. & of the Iewes, Rom. 10,2. *They haue the Zeale of God, but not according to knowledge.* Alſo of *Paul* being a Phariſie, Acts 22, 3. *And was zealous toward God.* Heere it is taken in ill part, Galat. 1,14. Acts 21. 20.

5 Fierce and fiery bitterneſſe, when men are earneſt and hote in a bad cauſe, Phil. 3,6. *Concerning zeal, I perſecuted the Church* Heere it is taken in ill part.

6 Enuy, indignation, Acts 5. 17: alſo 79. and 17,5. *The Iewes mooued with Zeale, or enuy.* The Greeke word tranſlated Enuy, or Indignation, doth ſignifie Zeale, in ill part, Acts 13,45. and 17,5. 1 Corin. 3, 3,13,14. 2 Cor. 11,20. Gal. 5,20.

7 The moſt earneſt loue of God, for the good of his church and his owne glory, Eſay 9,7. *The Zeale of the Lord of Hoaſts will performe this.* Eſay 37,32. Heere it is taken in good part.

Vnto true Chriſtian Zeale, there bee theſe ſixe things required. 1. A deſire and luſt after ſomething which is truely good, or againſt ſomething which is euill indeed. 2. That

in this desire there bee earnestnesse and vehemency. 3. That there be a greefe for the want of this good thing wee desire, or for some abuse done to it. 4. That this desire and greefe bee tempered with charity and discretion. 5. That wee seeke not our own, but Gods glory. Lastly, that all this doe proceed and come from sincere and distinct knowledge of the word, Gal. 4 18. Roman. 10, 3. 1 Corinth. 10, 31.

[Inhabitants of Zion] The Church of the faithful, Es. 12, 6.

A.

A Dictionary, for that Mysticall Booke, called the Reuelation of Saint Iohn.

OF this Booke it hath beene said, that euery word is a Mystery, and surely not without cause: for not onely is the truth of it hid from the naturall man (as all other Diuine truths be, which concerne our saluation by Christ:) 1 Cor. 2. but being a Propheticall booke, of things long after to be done, and penned in darke phrases, borrowed from the old Prophets; the vnderstanding of it hath beene found hard, euen to the godly, and the learned. Whence it is, that some eschew the reading of it priuately, others decline the publike reading, others forbeare to Comment vpon it, and some haue refrained from Preaching out of it. Howbeit, it being a part of holy Scripture, penned by the Spirit, for the comfort and instruction of the Church, in these last & worst dayes; there being a gracious promise of a precious blessing, made to the reading and hearing of it; and the euent of the Propheſies therein, now for the most part fulfilled, (the best Commentary of Propheticall writings,) giuing great light to the true knowledge of things; therefore as their labour is much to be commended, who haue by their Sermons and Interpretations (Preached and Printed) endeauoured to make cleere this obscure Scripture: so let not me be thought to haue taken in hand,

hand, a bold or needlesse enterprise, by aduenturing to anatomize & vnbowell this whole Booke in a short Dictionary, pulling the words in sunder, and putting them in Alphabeticall order, for helpe of young Students in Diuinity, & vulgar Christians; which will more willingly assay to read & study this Booke, when they shall haue at hand a declaration of all mysticall words familiarly deliuered. Howsoeuer I please or profit others by my endeuour; yet I hope to offend the lesse, because I tread in the steps of our most learned and soundest expositours, whose opinions, with their reasons, I do report, leauing it to the Reader to consider. Farewell.

A. B.

[Abaddon, and Apollyon] ONE that burneth with a desire of hurting and destroying men; such an one is the Diuell principally, & his Vicar Antichrist, or the Pope. Reu. 9, 11. *They haue a King ouer them, whose Name in Hebrew is Abaddon, and Apollyon.*

[Abhomination] That which deserueth to be abhorred and held as loathsome, for some great spirituall filthinesse. Reuelat. 21, 8. *Abhominable, &c.*

[Abundance of pleasures] All kinde of earthly delights, which the Church of *Rome* most riotously and excessiuely being giuen vnto, did by that meanes enrich the Merchants of the earth which sold such wares. Reuelation 18, 3. *And the Merchants of the earth haue waxed rich of the abundance of her pleasures*; that is, (saith *Brightman*) by the great plenty of all sort of delicacies, by immoderate lust of enioying them, entising men, like *Xerxes*, to deuise and inuent new kindes of pleasures. This (vpon the matter) is all one with the former signification.

A. C.

[According to their workes] As the thoughts, words, and works of men, haue beene good or euill; so they shall receiue at the hand of the Lord. Reuel. 20, 12. *And they shall be iudged according to their workes.*

[Accuser of the brethren] Sathan or the Diuell, who (euer since the fall of our first Parents whom he deceiued) doth incessantly, day and night, complaine of the godly vnto God, requiring him by his Iustice, to condemne them all. Reu. 12, 10. *The accuser of our Brethren is cast downe.*

A. I.

[Aire] That Element wherein wee breathe, called the Aire, which spreading it selfe ouer the Earth and Water, doth compasse them in both on euery side.

2 The Dominion and power of Satan (the Prince that rules in the aire) vpon the which, and namely, vpon that part of it which is the kingdome of Antichrist, almighty God, towards the end of the world, will poure out a most grieuous vengeance, & also an vniuersal wrath, which shall most fearefully strike the whole

whole body of Antichriſt, ſo as he ſhall not haue ſo much as the Aire for him to breathe in, otherwiſe then as a Creature armed againſt him for his deſtruction, Reuel. 16,17. *And the ſeauenth Angell powred out his Viall into the Aire.*

A. L.

[**Almighty**] One of infinite power, moſt able to defend his poore Church, and to breake downe and deſtroy the power of the Dragon, of Antichriſt, of Sinne, of Death, euen of all our enemies. Reuel. 19,6. *The Lord God Almighty hath reigned.*

[**Altar, golden Altar**] Chriſt his Prieſt-hood and Mediation, which was ſhaddowed vnder the figures of the Law, whereunto this Scripture alludeth. Therefore here is no ground for Popiſh Prieſt-hood Sacrifice, and Altar; for the which, ſeeing there is no Scripture at all, neither is there any alluſion in Scripture to ſuch things, as the *Rhemiſts* fooliſhly dreame vpon this place. Reuel. 8,3. *Another Angell ſtood before the Altar, and vpon the Golden Altar.* Other Diuines vnderſtand by the Altar, and Golden Altar, the ſelected company of Saints, or the company of moſt holy men. The former is the more receiued ſignification.

[**Alaſſe, Alaſſe**] A voyce of lamentation, and exceeding great griefe of heart, is ſignified thereby, in reſpect of great loſſe vnto Merchants by the fall of Rome. Reuel. 18,16. *Saying, Alaſſe, Alaſſe, that great City, &c.*

[**Alpha**] Chriſt, that moſt mighty and eternall Sonne of God, who gaue beginning to all things (for all things are of him) and at his pleaſure can put an end to all things. Reuel. 22,13. *I am Alpha and Omega, the firſt and laſt, the beginning and the end.* *Alpha*, one of the firſt Greeke Letters; and *Omega*, one of the laſt, be here expounded, to be that firſt and laſt beginning and end; that one eternall and Almighty God, which neuer changeth his minde, and is able to performe what hee promiſeth. Such an one is Chriſt, therefore worthy to be beleeued when hee ſpeakes of things paſt, or to come. See chapter 1,8.

A. M.

[**Amen**] The conſtant truth, euen Chriſt faithfully fulfilling his promiſes, which are all, yea, and Amen. Reuel. 3,14. *Theſe things ſaith, Amen.*

2 So be it, or let it be ſo. Reu. 22,21. *Amen.*

A. N.

[Angell] A created Spirit, or ſpiritual ſubſtance, which is called a Man, becauſe it aſſumed & tooke the ſhape of a man. Reue. 21,17. *By the meaſure of man; that is, of the Angell.* This ſame is vnderſtood of the Miniſters of the Goſpell, which doe nothing in their ſeruice after their owne pleaſure, but (as Angels of God) in all things do reſpect the will of God.

2 The Miniſter of the word, which is Gods Meſſenger, ſent to declare his will to ſome Church, ouer which hee is ſet by the Holy Ghoſt. Reuel. 2,1. *Vnto the Angell of the Church of Epheſus, write.*

3 The Lord Ieſus Chriſt, our King and Sauiour, who maketh interceſſion for the Saints, with God the Father, offering vp their Prayers (as the Calues and Sacrifices of their lips.) Reuel. 8. 3. *Then another Angell came.* By the mediation of this Angell, the Church is kept ſafe amiddeſt great dangers, and receiueth many heauenly gifts. Some by this other Angell, vnderſtand a certaine man, after the vſe of Scripture; to wit, *Conſtantine* the Great. Other take the word properly for a created Spirit: the firſt is the moſt receiued expoſition.

[Seauen Angels] So many created ſpirits, as Seruants and Miniſters of God, being alwayes in readineſſe (which is meant by ſtanding before God) to execute his heauie iudgements vpon the wicked, namely, Antichriſt and his members. Reuel. 8,3. *I ſaw ſeauen Angels which ſtood before God.* Theſe Angels, whether good or bad, it appeares not by the Text.

[Foure Angels] Foure vncleane ſpirits, or diuels of hell, as appeareth by this, that the plagues which theſe foure Angels muſt execute, are ſpirituall, tending to the deſtruction of ſoules, ſuch as Diuels doe execute Reuel. 7,1. *I ſaw foure Angels ſtand vpon the foure Corners of the Earth.* Theſe foure Angels were foure wicked ſpirits. 1. Of Contention. 2. Of Ambition. 3. Of Hereſie. 4. Of Warre. Alſo cha. 9,14. by foure Angels is meant the foure chiefe heads or authours of the Turkiſh Gouernement, ruled by Diuels.

[Another Angell] Chriſt Ieſus, who is another differing from the common Angels, not onely in number, but in Eſſence Office, and Operation, exceeding all Angels, being an eternall Angell or word of God, Mediator of the Couenant. Re.

7,2.

7,2. *I saw another Angel come vp from the East*. So is another Angell taken, cha.8,3.& 10,1. but others do vnderstand that other Angell. cha.7,1. of *Constantine* the Great, who came out of the East parts, and succeeded *Diocleſian* in the Empire. Howbeit, ſithence it is Christ alone, who hath the ſeale to ſet vpon all the elect; therefore the former ſignification, is to be receiued in mine opinion.

2 A created ſpirit, throughly furniſhed with power, and with light of glory (as enſigne of Power (deputed & appointed to this ſeruice of ruinating Babylon. Reuel. 18,6. *I saw another Angell.* This is to be noted through this booke, that the Angels, both holy & vncleane ſpirits, according to the Nature of the worke to be done, are the adminiſters and executioners of Gods decree and counſell, both for ſafety of his true flocke, and for the ouerthrow of the falſe Antichriſtian Church and Turkiſh conuenticles, aſſembled againſt Christ.

3 The Miniſters of the truth, which liued in the ſucceeding age: whereof *Iohn Huſſe* and *Hierome* of *Prage* were chiefe, mightily ſtriuing againſt the Primacy of the Pope. Reu. 14,8. *And there followed another angel.*

[**An Angell ſtanding in the Sun**] An heauenly Spirit, Miniſter, and Proclaimer, ſuen in the Sun: that is, openly, and in the ſight of all (as Proclamationsare wont to be made by one ſtanding in ſome high place, where he may be heard) of a glorious conqueſt and victory, which Chriſt and his Church ſhould haue and get, ouer the Beaſt and the falſe Prophet, his ſtrong enemies. Reu. 19,17. *And I ſaw an Angell ſtand in the Sun.* Yet ſome Diuines interpret this of ſome particular man, which ſhould be a member of ſome particular Church, brightly ſhining aboue other Churches, in purity of heauenly doctrine, and light of the holy truth. By compariſon with Reuel. 12,1: this rare Man ſhould ariſe out of the Weſterne Church, to call Chriſtians of the Weſt vnto battell, or rather to take the ſpoyle of the Beaſt & the falſe Prophet, being ſubdued in war. The former expoſitiō is of Interpreters more commonly receiued; yet both may ſtand together; for Chriſt, the author and giuer of the victory ouer the Antichriſtian army, & his Inſtrument whoſoeuer, are not contrary.

[**Another Beaſt**] The eccleſiaſticall Dominion and kingdome at *Rome*, exerciſed with tyrannous and beaſtly fury and fierceneſſe. It ſucceeded the politique power of the Emperors being now to be found reſident in

in the corporation of the Pope and his falſe Prophets, & forgerers of falſe doctrine. This Dominion & power eccleſiaſticall, though it be the ſame with the former politicke power of Emperors, in nature and conſtitution, both being bloody & beaſtly, yet it is called another beaſt, becauſe this power had another Originall and beginning. For the former Beaſt with ſeauen heads came out of the ſea: this other Beaſt came vp out of the earth; that is, his authority was encreaſed and raiſed vp euen aboue Laymen, not exempting the Emperor himſelfe, which became vnderling and Vaſſall to the Pope, hauing before great authority ouer the Clergie alone. This hapned in the time of *Gregory* 2. Hence it is, that the Monarchy and Dominion of the Pope, was both the ſeauenth head of the former Beaſt, deſcribed in the beginning of the 13. chap. And alſo, a Beaſt of himſelfe, euen in reſpect of the double power, which this ſecond beaſt did challenge, that is, the higheſt power ciuill ouer all Emperors & Kings: alſo the higheſt power ſpirituall ouer the Faith, ouer the conſciences & ſoules of all men. Reu. 13,17. *And I beheld another Beaſt comming vp out of the earth, &c.* It is vſuall in Scripture, by Beaſts, to vnderſtand kingdomes & dominions ruled in a beaſtly faſhion. As in *Daniel* often, & in the Reuelatiõ.

A. *P.*

[**Apples deſired or luſted**] The fruits, deſired and luſted after, by a **Synecdoche** of the part for the whole. When it is ſaid here, theſe are departed, it ſignifieth, either that their deſired & longed for harueſt of all ripe & delicate fruits was periſhed, ſo as they had not their wonted ability; or elſe their wanton luſt after ſuch fruites (about which they ſpare no coſt to procure them) was now extinct and quenched, which cauſeth the friends of Rome to mourne. Reu. 18,14. *And the Apples which thy Soule luſteth after, are departed from thee.*

A. *R.*

[**Armageddon**] The Mountaine of * *Megiddo*, where *Iaſiah* was ſlaine. 2 Chr. 35,22. as ſome thinke, or the deſtruction of an army, as others thinke: or as others thinke, a cutting downe ſubtilty; or the Town *Megiddo*, mentioned Iudges 5,19. where *Debora* and *Baruch*, with a ſmal number ouerthrew *Siſera*. Certaine it is, that by this name, is ſignified the place of that vnrecouerable deſtruction, giuen to ſuch

ſuch wicked Kings & their forces aſſembled in battaile, for that great Whore of Rome, againſt the Lord and his people: which affoords a ſpeciall comfort to Gods Church. Reue. 16, 16. *And they gathered them together into a place, called in Hebrew, Armageddo.*

A. S.

[**To Aſcend into Heauen**] After much labour taken in preaching the Goſpell, and many reproaches ſuffered for it, to be raiſed vp to great Dignity & honor here in the Church (which is called Heauen in this Booke of Reuelation) and after this life ended, to be made partakers of heauenly glory. This is the portion and comfort of all the faithfull witneſſes of Chriſt, as experience of all times doth proue. It was fulfilled to *Luther, Caluin, Melanćthon, Peter Martyr, Bucer*, and many others. Reu. 11, 12. *And they ſhall Aſcend vp to heauen in a Cloud.*

A. T.

[**Athirſt**] One who feeling a great want of the waters of life (the graces of the Spirit) doth highly value them, and earneſtly couet and ſeeke after them, neuer giuing ouer till they be ſatisfied. Reuel. 22, 17. *Let euery one that is Athirſt come.* Reuel. 21, 6.

A. V.

[**To Auenge**] To recompence vnto the wicked after their merits, puniſhing iuſtly the cruell iniuries done by them to the Saints, for the Name of Chriſt. Reuel. 19, 2. *And to Auenge the blood of his Seruants.*

B. A.

[Babylon]

THe City of *Rome*, & the Romane power, exerciſed there by the Pope and his Cleargy. For *Rome* the weſterne Myſticall Babylon, was to the Chriſtians in reſpect of tyranny and cruell perſecution, what the Eaſterne Babylon was to the Iews: being alſo like vnto that Babylon in *Aſſyria*, for idolatry, ſuperſtition, and worſhip of diuels; as it muſt at laſt be like it for fearefull euents, in a grieuous ruine and downefall; and for this likeneſſe ſake, Popiſh Rome bears the name of Babylon. Reuel. 14,8. *Babylon that great City is fallen*: alſo Chapt. 17,5,9,18. Where it is plain to him that will vnderſtand, that by Babylon is ment Rome; this being the onely City in the world, which in S. *Iohns* time, was ſeated on ſeauen hils, and which reigned ouer the Kings of the earth; and by a ſtrong hand, or cunning enticements, compelled Kings and Nations to admit her Idolatries and Hereſies; which is, to commit fornication with her, as it is ſaid in verſe 2. of the 17. Chapter of this Booke.

[Balaams Doctrine] The Doctrine taught by the *Nicholaitans*, touching the lawfulneſſe of fornication, and of eating things offered to Idols: which Doctrine, to make it more odious, is here called the Doctrine of *Balaam*, who gaue counſell to *Balaac*, to entice the *Iſraelites* to fornication ſo as afterwards they might more freely commit Idolatry. Reu. 2. verſe 14. *Thou haſt them which maintaine the doctrine of Balaam*. Other Diuines doe diſtinguiſh betweene the Doctrin of the *Nicholaitanes*, which was touching bodily fornication, in the promiſcuous vſe of women, and the Doctrine of *Balaam*, which beſide the defiling of the body, tending to the polluting of the minde by Idolatry. And thus it ſeemeth to me, the Holy Ghoſt doth diſtinguiſh them in this Epiſtle, to the Church at *Pergamus*, ſpeaking of them ſeuerally; of the one, verſe 14. of the other, verſe 15. The Church of *Epheſus* was troubled with the error of the *Nicholaitans*, chap. 2,6. This Church of *Pergamus*, with the Doctrine of *Balaam*

that curſed Charmer.

[**Ballance**] The tongue, ſtalke, or handle of the Ballance, and by **Synecdoche** of the part, the whole Ballance: an inſtrument apt for waighing of victuals, as it vſed to be done in time of great famine & dearth, repreſented here by the blacke Horſe, and the Ruler, with Ballances in his hand. Reu. 6, 5. *He that ſate on him, had Ballances in his hand.*

[**Battell in Heauen**] That great ſtrife and combate, either which Chriſt in his owne perſon, fought with the great Dragon the duell, when Ieſus ſpoyled him, and triumphed ouer him on the Croſſe. Col. 2, 15. whereof the Pſalmiſt propheſied. Pſal. 68, 18. Or that which is in the militant Church fought continually betweene the godly and vngodly; elect and reprobate; vnder the conduct of thoſe two great Captaines, Chriſt, and the Dragon. Or finally, that warre which *Conſtantine* the great, as Chriſts Champion, armed with his vertue, did make firſt vpon *Maxentius*, the wicked Emperor; and after vpon two other Tyrants, perſecutors of the Chriſtian Church, *Maximius*, and *Licinius*. And ſome Diuines will haue this battell in Heauen, to be that moſt dangerous endeuour and attempt of Sathan, when he firſt (in the very Spring of the Church) laboured to deſtroy the eternall ſaluation therof, being founded in Chriſt. Reu. 12, 7. *And there was a Battell in heauen.* Let the learned iudge of theſe ſeuerall ſignifications; whereof the two firſt (in mine opinion) cannot be meant becauſe this part of the Reuelation is of things to come, and of particular euents.

B. E.

[**Foure Beaſts**] The Angels of God, thoſe heauenly ſpirits, the chiefe and principall Miniſters of Gods power, alwayes attending about the Throne of God; being moſt vigilant ſeruants, full ready with all expedition, to ſerue God in the gouernment of the world, and of all creatures; which are here expreſſed by foure moſt noble Creatures amongſt others; to wit, a Lyon, Calfe, Man, Eagle: to ſhew, that ouer theſe and all other creatures (euen to the leaſt) God ruleth by the miniſtry of his Angels. Or elſe, as ſome will haue it, the Lyon reſembleth the noble courage of Angelicall Spirits; a Calfe, their ſtrength: an Oxe being the ſtrongeſt of beaſts, as a Lyon is moſt couragious; a Man repreſenteth their wiſedome and great vnderſtanding, wherein

wherein man excelleth all inferiour creatures: and an Eagle which ſoareth aloft, ſignifieth their knowledge of high and great ſecrets. Howbeit, ſome there be, which thinke theſe foure beaſts to be all ſuch ſeruants of God, as haue employed their labour faithfully, in deliuering vnto the Church the truth of Doctrine, and in adminiſtring other holy things. The firſt ſignification is moſt commonly embraced. Reu. 6,7. *Round about the Throne were foure Beaſts, full of eyes before and behinde; the firſt Beaſt was like a Lyon.* They do erre, which apply theſe foure Beaſts to the foure Euangeliſts.

[**That Beaſt**] All the Heathen Emperors of *Rome*, with all them that ioyned with them in the perſecution and murder of Gods ſeruants. Reuel. 20,10, *Where that Beaſt and that falſe Prophet are.* Here note, that falſe Prophet being diſtinguiſhed from the Beaſt, ſign. the Pope with his Cleargy. All theſe ſhall ſuffer eternall paine, together with the Turke, for corrupting the world with lyes, errors, ſuperſtitions, and deſtroying the Saints.

[**A Beaſt riſing out of the Sea**] The Romane Empire, or ciuill monarchy of *Rome*, which ſhould be a maine Inſtrument of the Dragon, to make warre againſt the Church. This Empire is likened vnto a Beaſt, becauſe it ſhould in a furious brutiſh manner perſecute Gods people. It is ſaid to come vp out of the Sea, to ſig. that at firſt it did ariſe out of the contentions and diuiſions of other Nations (which are as a raging Sea) and that the rule and kingdome of the Emperors ſhould be turbulent, tempeſtuous, variable, and vnconſtant. Of this Empire, the eſtate, acts, effects, and vſe, for inſtruction of the godly, are deſcribed in the 10. verſe of this 13. chapter, where beginneth the Hiſtory of another Beaſt, the Eccleſiaſticall & Propheticall body, or corporation; to wit, the Pope of *Rome*, and his Cleargy. Others expound this Beaſt of that Antichriſt, and apply to him the things here ſpoken, but the former is plaineſt and ſoundeſt: for hauing in the 12. chapt. deſcribed the arch-enemy to the Chriſtian Church; to wit, the diuell, good order required the two principall inſtruments; to wit, the ciuill and eccleſiaſticall eſtate of *Rome* ſhould be opened, which is done in this 13. chapt. Reu. 13, 1. *And I ſaw a Beaſt ariſe out of the Sea, hauing ſeauen heads, and ten hornes.*

[**A Beaſt comming out of the bottomleſſe Pit**] Antichriſtian king-

kingdome and power, which in the spirituall combat, shall be inferiour to the witnesses or seruants of Christ, but not so in the bodily and carnall warre, wherein Antichrist shall preuaile. He is said to come out of the bottomelesse pit, not to signifie (as some thinke) that the great Antichrist should be a Diuell, but because the beastly power of Antichrist should be giuen him of the diuell: as chap. 13,2. & exercised for the diuell, to establish his kingdome of darknes, by fighting against the true doctrine of religion (with the faithfull followers of it,) for the vpholding of heresie & idolatry. Reu. 11,7. *And the Beast that cometh out of the bottomles pit, shall war against them, and kill them.* In cha. 9,11. hee is there called the Angell of the bottomlesse pit.

[**Bed**] Not pleasure and delicacie, but affliction & calamity, as punishment of adulterous doctrine. Reu. 2,22.

[**Beginning**] Christ, the eternall Son of God (in respect of his eternity) who himselfe is before all things created, and of whom all things which be made, had their beginning, and without whose sustaining vertue, they all should quickely come to nothing. See Iohn 1, 1,2. also Col. 1,15,16. Therefore such as couet to be blessed, must resolue to cleaue to him, out of whom there is nothing saue corruption and destruction. Reu. 1,8. *I am Alpha, & Omega, the beginning, & the end.*

2 Christ, in respect (not so much of eternity) as of his preheminence & principality, which he holdeth ouer all things, euen as Mediator, God & man, hauing al things subiect vnto him. See Ephes. 1,22. *And hath made all things subiect vnto him, &c.* Therefore all Creatures, reasonable and vnreasonable, owe to him their whole intire obedience, as Phil. 2,10. *That at the name of Iesus euery Knee should bow.* Reu. 3,14. *That beginning of the creatures of God.*

[**Be with you all**] The continuall presence of all spirituall blessings, euen vnto the saluation of the Church, & euery member of it. Reu. 22,20. *The grace of our Lord Iesus Christ Be with you all.*

[**Bitter Belly**] The indignation and griefe of godly Ministers, to see the doctrine of the word despised, and errors preferred. Also the molestations which they are put to suffer, for the publishing of it. Reuel. 10,9. *It shall make thy Bellie bitter.*

B. L.

[**Blacke horse**] Famine, dearth, which

which is full of ſorrow, therefore reſembled by a blacke colour, which is a ſad and dolefull colour, and well agreeth vnto perſons famiſhed, whoſe bodies lacking iuyce and blood, are diſcoloured and become blackiſh. Lam. 4, 7. Reu. 6, 5. *Loe a Blacke horſe.*

[**To Blaſpheme**] To vtter reproachfull and railing words againſt God, as the Papiſts doe, ſundry waies. Firſt, they aſcribe the plagues wherewith God plagueth them, to his iniuſtice, not to their owne iniquities. 2. They raile vpon the holy Goſpell, and charge it to be the cauſe of all euils in the world. 3. It is an vſuall thing with Italians and Spaniards, (the Popes creatures) in their rage & fury, to vtter blaſphemous ſpeeches againſt GOD. Reuel. 16, 9. *They boyled in great heate, and Blaſphemed the Name of God.* Againe verſe 11.

[**Names of Blaſphemy**] Infinite Blaſphemies, and moſt plentifull reproaches, which in progreſſe of time, the Antichriſtian Kingdome did abound in, being full of all kinde of impieties and iniuſtices in the Pope their head, and in the whole body: in their Orders, Decrees, Doctrines, worſhip and manners; nothing amongſt them free from Blaſphemies. *Rome* now (eſpecially ſince the Councell of Trent) being an heape of moſt execrable blaſphemies, hauing many names: whereas at firſt it had but a name of Blaſphemy borne in the head onely. Reuel. 17, 3. *Full of Names of Blaſphemy.* Who ſo conſidereth with how many horrible errours, (ſaith one) the three great volumes of *Bellarmine* be ſtuffed, will ſay, There is not one Leafe, but it is ſpotted with blaſphemy.

[**To be Bleſſed**] To be endowed in this life with ſpirituall and heauenly bleſſings, and after a ſhort life, led in the fauour of God, ſtored with graces and comforts of the Spirit, to be at laſt lifted vp into bliſſe and glory, in the kingdome of God; firſt in ſoule, afterward in body. This is the fruite which is promiſed them, who in all ages ſince Chriſt, read and keepe, know and doe, the words of this Reuelation. See chapter 1, 3. *Bleſſed are they which reade and heare the words of this Propheſie.* Alſo Chapter 22, 9, 13. Chapter 14. Away then with that dotage of the Ieſuites, who ſtraine this propheſie, and the fruit of it, vnto the three yeeres next before the comming of Chriſt to iudgement.

[**To be Bleſſed fully, or to be henceforth Bleſſed**] To be perfectly happy, when the ſoules of the faithfull, after martyr-

dome constantly suffered, shall enter into that Celestiall glory, which they had long looked for, and greatly longed after. Reuel. 14, verse 13. *The dead which dye in the Lord, are fully blessed.* If it be translated, are [*Blessed from henceforth*] that is, presently or foorthwith: The Greeke word [*aparti*] will beare it well, and the trueth also. What then becomes of Popish Purgatory, wherein soules departed, are sore tormented with infernall paines (if we beleeue them) and do not rest from their labors?

[**Blood**] Cruell slaughter and death, which should happen by the plague of warre vpon the Antichristian Armies or Souldiers, which fight for the Pope, as a iust & meete recompence of that cruell slaughtering and shedding the blood of Gods Children. Reu. 16, 4. *The Riuers and Fountaines of water became blood.* These Riuers and Fountaines, some expound of the Iesuites; whence other Papists draw instructions (as the Sea is nourished by Fountaines and Riuers:) the turning of these into blood, is the putting of those to death, which were chiefe Maisters in Popery; which was done in this our Kingdome and Dominion, 1581. when an Acte was made, to make their comming into the Realme (to disswade Subiects from their Allegeance) to be treason.

[**Blood of a dead man**] The cruell warres which GOD would send vppon the Popish Kingdomes, which should be as a Sea of blood, wherein men should dye by the sword, as the Fishes dyed in Egypt when the waters were turned into blood. Reuelation 16, 3. *The Sea became as the blood of a dead man.*

[**To shed the Blood of the Saints**] To exercise cruelty vpon the Saints and Prophets of God, euen to death, yea, and to torment also, many times by the Antichristian, Popish, or any other Tyrants, to satisfie their own fierce & bloody disposition & malice, conceiued against them for Christ and his Gospell sake. Reu. 16, 6. *For they shed the blood of the Saints & the Prophets.* Reuel. 6, 10.

[**To drinke Blood**] To take in blood as men take in other drinke, as *Cyrus* did by the compulsion of *Tomyris*.

2 To haue their owne blood abundantly shed, till they swim in it, and do drinke (as it were) their owne blood. A fit punishment for Popish and all other cruell persecutors, that they should one slaughter another, till they be bathed in their owne bloods: as it hapned to the

the *Midianites* in the Iudges; and to Papists also, as Stories witnesse. Reuel. 16,6. *Thou hast giuen them blood to drinke.* This phrase seemeth to be fetched from Ezekiel 16,38. *I will giue thee the blood of wrath*, that is, I will cause thee to be cruelly slaine, as they which are killed in fury and wrath.

[**Blood of the Lambe**] The Sacrifice of Christ his death, together with his perfect iustice and holinesse imputed. Reuel. 7,14. *They washed their robes in the Blood of the Lambe.* Reuel. 12, 11. The Saints ouercame the Dragon and his armie, not by their constancy to death, but by their faith in the blood & death of the Lamb Christ Iesus. 1 Ioh. 5,1,5.

[**To Blow**] To breath, or inspire the heart with graces, as the holy Spirit vseth to doe by the ministry of the Word, which is here threatned, to be for a time remoued and hindered. Reu. 7,1. *That the windes should not blow.*

B. *O.*

[**Booke**] This Propheſie, or Booke of Reuelation (as appeareth by the opening the seales of this Booke here shewed *Iohn* in a Vision) containing the Decrees, counsels, and will of God the Father, touching the gouernement of the world, namely of his Church, till Christ come. Whereas these counsels are written in a Booke, it signifieth the certainty of them, that they are surely determined. And whereas the Booke was written within and without (after the fashion of writing in Parchments, vsuall in those times) it signifieth the largenesse of this propheſie, that there be many things to be reuealed. And whereas it is sealed with 7. seales, it sig. these decrees onely to be knowne to God, vntill hee was pleased to manifest them: and whereas no creature was able to open the book, or to looke on it, this sig. both the difficulty and dignity of these secrets, that they must be with great honour reuerenced. Reu. 5,1. *I saw a Booke written, &c.*

[**Little Booke**] The Scripture, containing the doctrine of grace, by the powerfull preaching whereof, in the latter end of the world, Antichrist is to be ouerthrowne, as hath bin begun to be fulfilled, through the publishing of the diuine truth written in that book, by *Luther*, *Wicliffe*, & others. Reu. 10,8. *Goe and take the little booke.* so ver. 9, 10. Some expound the taking of this litle booke, to be the restoring of propheſie, or preaching the truth vnto the Church,

which isal one with the former.

[**To eate this booke**] To hide the knowledge of it in the heart, and to digeſt it by godly Meditation. Reu. 10,9. *Take it, and eate it vp.* The effect of this Book ſhould be ſweetnes (like the ſweetneſſe of Hony) in the mouth, but bitterneſſe in the belly. To know and beleeue it, brings exceeding delight to the Chriſtian minde; but the earneſt deſire to vent and publiſh it to others, the heauineſſe and ſorrow for the contemning of it, ſhall be as gall to Gods Seruants. In this phraſe there is alluſion to that in Ezek. 3,3. Ier. 15,16. Iob 32.

[**Books opened**] Mens Conſciences, or records & teſtimonies of euerymans conſcience, being vnfolded & manifeſted through the mighty power of GOD, wherein (as in Bookes) are written all mens thoughts, words, and workes. Reuelation 20,12. *And the Bookes were opened.*

[**Booke of Life**] Gods immutable and eternall Decree, wherein (as in a Booke) the names of the elect are written (as Souldiers names vſe to be written in a Muſter Booke.) Vpon this moſt firme and merciſull decree of ſaluation to eternall life by Chriſt, doth depend the election of the godly who otherwiſe are not without many blots, and very foule ones too, in their conſciences, which yet are wiped out by the blood of Chriſt, according to Gods euerlaſting Loue and purpoſe. Reuel. 20,12. *Another Booke was opened, which was the Booke of Life.* Alſo Reuelation 22,19.

[**Bottomleſſe Pit**] Hel, where the diuels be tormented, and whence commeth all tyrannicall and wicked beaſtly ſauage both power & practiſes of the cruell enemies of the Church. Hell, for the largeneſſe of the place, and deepeneſſe of the paine ſuffered there, is called [Bottomleſſe] and a [Pit] becauſe it is below, in the nethermoſt parts of the world, a darkiſh vncomfortable place, like a pit or dungeon. Reu. 11,7. *The Beaſt that commeth out of the bottomleſſe pit.*

2 The company of Reprobates and earthly minded men among whom Satan reigneth as King. Reuel. 20,3. *And caſt him into the bottomleſſe pit.* Comparing this place with cha. 12. ver. 13. it is plaine, that bottomleſſe pit, ſignifies the earth, that is, earthly minded men, which are but Chriſtians in ſhew onely; and name; for vnto ſuch Satan is ſent.

[**Bought from the earth**] The elect of God the Father, redeemed by Chriſt, ſealed vp to the

the day of Redemption by the holy Spirit, by whose effectuall sanctification they haue escaped the fellowship of the false Church, signified by earth, as it were brands pulled out of the fire, and are made members of the true Church, euen God his sincere Worshippers. These alone can praise the Lambe with ioyfull hearts, Reu. 14,3. *Forty foure thousand which were bought from the Earth.*

[**Bowe**] The tongs of Gods Ministers, out of which wholesome words (as sharp arrowes) are sent to pierce euen the harts of men, Reu. 6.2. *Had a Bowe.*

[**To Boyle in great heat**] To feele great distemper and torment in the body (vppon the extreame heate of the Sunne) scorching and drying vp the fruites of the earth, and all greene things, whereof commonly followes greeuous diseases; as burning Pestilences, hot Agues, with other noysom paines, which cause Idolaters, though not openly and directly, yet obliquely and secretly to blaspheme God. Euen as *Herodotus* reporteth of the people *Athlantici*, that they vse to ban and curse the Sunne, because it broyles them with the too much and immoderate heate thereof, Reu. 16, 9. *And men boyled in great heat, and blasphemed God.*

B. R.

[**Bright Morning Starre.**] Christ Iesus, who to vs (being couered with the night of spirituall darkenesse) is the beginning of all light, both of holinesse and happinesse (euen as the Morning Starre is to the day) and at length, all darkenesse both of sinne and misery beeing vtterly dispersed, hee shall bring vs to the ful brightnesse of heauenly glory, where there shall bee no night, but a perpetual and most cleare light of blessednesse, Reuel. 22,16. *I am that bright Morning starre.* In the same sence, hee is called, Iohn 1. *The Light of the World*; and by the Prophet, the *Sunne of Righteousnesse*. See Reuel. 2, 28.

[**Brimstone**] The extreame cruelty of the bloudy enemies of Christ and his Church, in terrible manner destroying mens bodies with death, and their soules with false Religion. Reuel. 9, 19. *And of Brimstone*, also vers 18, 19.

2 The sharpe bitternesse of hell paines, Reu. 21, 8. *With fire and Brimstone.*

[**To bring forth.**] To beget children spiritually vnto God, as the Church doth by the ministry of the Gospell, through the power of the Spirit, Reuel. ch. 12.

ch. 12. verſe 3. *To deuoure her childe, when ſhe hath brought it forth.*

B. V.

[To buy and ſell] To exerciſe Arts belonging to the ſuſtentation of this life, or to haue Traffick & entercourſe of Merchandiſe with men, which was denied to all, ſaue ſuch as were ſubiect to the Romane Popiſh power, Re. 13, 17. *That no Man may buy and ſell, &c.* whereof wee reade in their Decrees, that no man might haue to doe with him, to whom the Pope was enemy.

[To Buy ware] To entertaine the Doctrine and ſuperſtitions of Rome, and al meanes which ſerued outwardly and pompouſly to deck the Church of Rome, and to ſet foorth her idolatry. All theſe ſhall waxe vile, no man ſhall giue any more price for them, after the full fal of the Romiſh City, and impiety, Reuel. 18, 11. *For no man Buyeth their ware any more.*

[Burthen] Affliction and tribulation, by exile, impriſonment, &c. for the Goſpell, Reu. 2, 3. *Thou waſt burdened, & hadſt patience.*

2 Propheſie of calamitie, Reuel. 2, 24. *I will put vpon you no other burthen*; that is, I will ſpeake to you no worſe thing, but onely to require what to do; no calamity will I propheſie and denounce againſt you, as againſt other Churches. In this phraſe, there is alluſion and reſpect vnto the form of ſpeech, vſed by the olde Prophets, who vſed to call the prophetical predictions of publike calamities, by the Name of burthen; as the burthen of *Babel*, the burthen of *Moab*, of Egypt, &c. Eſay 13, 6, 15, 1. and 19, 1.

C. A.

[Cage of vncleane Birds.] NOt a place commonly called a Cage, wherein Birds are ſo kept, as they cannot flye out; but ſome hollow vaſt, ruinous place, wherein rauenous and ill-fauoured Birds, as Vultures, Owles, Kites, Rauens, &c. vſe to neſtle and abide.

2 A ſeate of fierce, cruell, ſauage, and vncleane men, which liue by ſpoyle and violence; of which kinde of men, Rome the Weſterne *Babel*, is as full as Eaſtern *Babel* was, of vglie horrible Birds, when it was deſolated, whereof we reade in the Prophets, Eſay 13. Iere. 51. Vnto which places, Iohn alludeth, Reuel. 18, v. 2. *Babylon is a Cage of euery vncleane and hatefull Bird.*

[Calfe] Strength, becauſe among Beaſts, Calues & Oxen bee ſtrong; and becauſe the Oxe is profitable, therefore ſome Diuines thinke, that vnder this one kinde by a Synecdoche, are meant, all Beaſtes which are for vſe and profit, Reuel. 4, 7. *The ſecond Beaſt like a Calfe.*

[Carkaſſes or coppes.] The dead bodies of the Saints, but eſpecially of the Prophets of God, expoſed and laid forth to opprobry, and the ſcorne of the world, by the followers of Antichriſt, Reuel. 11, 8. *And the Carkaſſes ſhall be in the ſtreets of the great City*, Verſe 9. *And they ſhall not ſuffer their Carkaſſes to be buried.* Heereby is expreſſed the great cruelty of the Papiſts, not content to kill the Seruants of GOD, and that with torment, but diſhonour their dead bodies, by caſting them in the ſtreets, and denying buriall to them. Alſo, by a proportion, theſe carkaſſes may be expounded of the holy Scriptures; whereof the Papiſts haue but (as it were) the bare and naked corps, hauing by their gloſſes and Interpretations, of the falſely (ſo called) Apoſtolique Sea, corrupted the ſence, and true meaning of them; which is the life and Soule of the Scriptures, which conſiſteth in ſence; not onely in Letters and Syllables.

[Carried away of the floud.] To be ouercome and maſtered with grieuous perſecutions, as a Houſe drowned and carried away with a violent Floud, Reuel.

uel.12,15. *That hee might cause her to be Carried away of the flood.*

[**To be carried by the Spirit.**] To be rauished after a Diuine extraordinary sort, as the Prophets were, when Visions were shewed vnto them. Thus was *Iohn* rauished heere, when hee must see the vision of the great Whore, Reu.17,3. *So hee carried me away in the Spirit.*

[**To be Carried into the wilderneſſe**] Either the place where *Iohn* must see this vision, to bee solitary, as apteſt for contemplation; or that this great Whoore was seated in the Visible Church, being now laide waste and desolate as a Wilderneſſe, or elſe, that the manifestation and knowledge of this whore, and her Dominion, must be fetched from men liuing in some obscure place, (as it were in a Desert) from whence there was no such matter to be looked for, Reu.17,3. *He Carried me away into the Wilderneſſe.*

[**To be Caſt into the Earth**] To bee throwne out of the bounds of the true and holy Church, to exercise his rage amongst the reprobates, both heathen and all others, seeming godly, yet strangers from true godlineſſe, Reuel.12,9. *He was euen Caſt into the earth.*

[**To be Caſt into the Lake of fire, &c.**] To bee tumbled and throwne downe into Hell, which is heere called a Lake of Fire, and bottomleſſe pit, to signifie the horror and sharpeneſſe of infernall paine, Reuel. chap. 20. verse 14. *Death and Hell were caſt into the Lake of Fire, &c.*

[**To Caſt out Water**] To inflame the Nations, and put them into raging tumults against the Church of Christ. Thus Sathan did, when hee stirred vp many people to persecute the Christian Church; euen in her infancy and cradle. Reuel. 12,15. *The Serpent Caſt a Water out of his Mouth after the Woman.* Some by these waters, vnderstand great store of Hereſies, lyes, slanders, reproches, wherewith the Serpent sought to drowne the poore Church.

[**To Caſt out**] To be refused as prophane, Reuel. 11.7. *The Court which is without the Temple, Caſt out.*

C. H.

[**Great Chaine**] The doctrine of the Goſpell, and Namely, that part of it which concernes Christian liberty, whereby (as it were by a Chaine, and fast bond) Christ kept Sathan fast bound for a long time, Reuel.20, 1. *And a great Chaine in his hand.*

[Chal-

[Chalcedone] A rich, precious, pure, and glorious ſtone and Pearle, repreſenting the ſpirituall purity of the holye Church on earth, and the celeſtiall glory of the Triumphant Church in heauen. So much is meant alſo by the Iaſper, Chryſolite, &c. Reu. 21, 19, 20.

[Childe or Man-childe.] Eyther Chriſt alone, or ioyned to the Church his body, to which hee communicateth his owne power, according to his promiſe, Reu. 2, ver. 27. Reu. 12, 5. *She bringeth forth a Manchilde.*

[Chryſtall.] A moſt cleere Glaſſe, through which our eieſight may run to eſpy euery the leaſt ſpot.

2. Either the whole World, thorough which Gods ſight pierceth, ſeeing euery thing more cleerely, then wee ſee a ſpot in Chryſtall; or as ſome Diuines thinke, the moſt holy and pure Doctrine of the Goſpell, in which, as in a Chryſtall Glaſſe or Mirrour, we ſee the glory of God with open face, and not darkely, as the Iewes did before, vnder ſhadowes of the Law, Reuel. 4, 6. *And before the throne was a Sea of Glaſſe like to Chryſtall.*

[Cleere as Chryſtall] The water here ſpoken of, not to bee foule and troubled, like muddy water and puddle of mans inuentions, but moſt pure, and of excellent cleereneſſe, Reuel. 22, 1.

[Church] A company of men called out of the world by the voyce of Chriſt, to know and worſhip one true God, according to his word, Reuel. 1, 20. *Seuen ſtarres, are the Angels of the ſeuen Churches.*

[Church of Epheſus, Pergamus, &c.] That particular company gathered at *Epheſus, Pergamus*, &c. vnto the Faith and Religion of Chriſt, Reuel. 2, 1. *Vnto the Angell of the Church of Epheſus.*

C. L.

[City beloued.] The holye Church heere Militant vppon earth, which becauſe it is loued of God through Chriſt, therefore neither the Turke, from the Eaſt, nor Antichriſt from the Weſt, ſhall vterly deſtroy it, howſoeuer they fiercely aſſault it, Reuel. 20, 9. *And they compaſſed the tents of the Saints about, and the beloued Citie.* Some Diuines vnderſtand this, not of the whole Church, but by an excellency, of the company of beleeuing Iews, which toward the end of the World, ſhall bee gathered and ioyned vnto the Church of beleeuing Gentiles.

[Holy City] *Hieruſalem*, which is aboue, or the celeſtiall

all Church, whereof *Ierusalem*, that holie Citie in earth, was a Figure, Reuel. 22, vi. 9. *Hee shall haue no part in the holy City.*

2 The Church of Christ here on earth, consisting of holye members, sanctified by the blood and Spirit of Christ, Reuel. 21, 2.

[**Cities of Nations.**] The company of such people as ioyn to Antichrist, and fight against Christ, Reuel. 16, 19. *The Cities of the Nations fell.* These Cities some others expound, to bee the whole Regiment of wicked men; as of Turkes, Iewes, Barbarians, and others, that embrace false and strange Religions. All which, it is certaine that they must perish at the second comming of Christ, although all be not alike Christs aduersaries.

[**That great Citie**] Not any one Towne inuironed with wals, the people whereof are linked together by bonds of the same Lawes, but the entire & full iurisdiction of some one towne (as namely of *Rome* the seat & place of Antichrist) together with the whole company of them that are subiect to the proud power of Antichrist, Reu. 16, 19. *And the great Citie was deuided into three parts.*

C. L.

[**Clowds**] Powers, Dignities, Honours, Principalities, in high place, yet not supreme; as clowdes which be placed high, yet are vnder the heauens, Reuel. 14, 15. *The Angell cried to him that sate on the clowd.*

[**Cloathed with a Clowd.**] One, full of Maiesty. A clowd in Scripture being a visible signe, to represent diuine Maiesty. As Exod. 33, 9. 1 Kings 8. Reu. 10. 1. *I saw another mighty Angell, Cloathed with a Clowd.* Some other diuines, expound this cloathing with a clowd, to signifie the obscure knowledge of Christ, beeing yet not so fully knowne, as afterward. The former is the more receiued exposition.

[**Cloathed in Sacke-cloath**] Men, full of greefe and lamentation, as if they did alwaies fast and mourne. Also, stirring vp others to repent, and bee sorrowfull for their Idolatrie, and other workes of darkenes, whereof wearing sack-cloath is a signe and token. Finally, this cloathing his Witnesses with Sacke, admonisheth that Christ woulld call men to repentance, euen by very meane and contemptiblee Seruants, couered not with Purple, but with Sacke, Reuel. 11, 3. *They shall Prophesie 1260. daies, cloatheed in Sacke-cloath.* This alludeth to the fashion of the olde Prophets, who were thus apparelled.

[To

[To come with clouds] To returne as Christ shall doe, with great glory to iudge the world, hauing ready before him, storm tempest, & thunder, to reuenge himselfe vpon the wicked his enemies, Reu. 1,7. *But commeth with Clouds, and euery eye shall see him.* In this speech, there is an allusion vnto the praise of the Prophets, who thus describe the notable iudgments of God, vsing the Clouds and all other Creatures for the good of his own, and destruction of the vngodly. See Dan. 7,13. also Psal. 18,5,6,7,8,9. &c.

[Sitting on a Cloud] A glory peculiar to Christ, who as he ascended sitting on a Cloud; so at his second comming, he shall returne gloriously, (a Cloud being to him in stead of a Chariot or Throne rather) as in Acts 1. and Reu. 1,7. Reu. 14,15. *Crying to him that sate in the Cloud.* Some Diuines (not without great shew of reason) interpret this Cloud heere spoken of, of mild powers, lifted vp as Clouds in the ayre; and him who sate on it, to bee such Rulers, & Princes as Christ did vse, for the furthering of his Church, and hindering the kingdome of Antichrist. The reason is, because the Sonne of Man, who sate vpon this Cloud doing all at the Commandement of the Angell; as appeareth in the words of this Text, cannot be Christ Iesus, who is subiect onely to his Father, and that as hee is a Mediator. This latter exposition seemeth for this reason, to be the better.

[White Cloud] The vprightnesse and integrity (represented by white) of Christ's Iudge, not miscarried in his sentence ignorance or crooked affections (in their opinion who vnderstand this Text of the last Iudgement.) But such Diuines as referre this Text to things done betweene the first and second comming of Christ, do interpret this white Cloud; of courteous, louing, beneficiall, and healthfull Princes and Estates; as *Saxony, Hassia, Prussia*, the free Cities of *Argentorate, Tigaris, Berne*, &c. with their good and religious Gouernors; as they expound the Angel comeing out of the temple, to be *Iustus Ionas., Philip Melanchthon, Bucer, Zuinglius*, & others, which stirred vp good Rules to abolish Popery, and erect the faith and religion of the Gospell, in their Iurisdictions & Dominions, Reu. 14,14.

[The clusters of the Vineyard] The wicked men of the world, which be compared to Clusters because they grow so thicke, euen on heapes. Do but consider how many renounce the name of Christ: how many are Idolators

lators among such as acknowledge his Name: how many hypocrites and wicked men, euen where the Gospell is maintained: and this will appeare a meete comparison, Reuel. 14, 18. *Thrust in thy Sickle, and gather the Clusters of the Vineyard.* Some very learned, restraine these Clusters vnto Popish religious buildings, & persons which did abound and flourish, euen as a Vine spread full of clusters, and that in this our kindgome, till the daies of *Henry* the eight, when through the zeale and courage of *Cranmer* and *Cromwell* (two great men) this Popish vine was lopped and cut, yea and rooted out.

C. O.

[**To come downe from heauen**] To haue God for the Author and founder (not men) of any thing, or to haue an Heauenly originall and beginning Reuel. 21, 2. *And I saw newe Ierusalem Come downe from heauen.*

2 To be deputed and assigned to some great seruice and worke, about the ruinating of *Babylon*, by the appointment of God, Reuel. 18, 1. *I saw an Angell come downe from Heauen.* Thus also is the Diuell said to come downe into the Earth, Reu. 12, 2. To signifie, that hee was sent amongst the Reprobate, the children of this world, by the iust iudgement of God, to execute his vengeance on their soules and bodies.

[**To Come**] To inuade and take vpon him, the Tyrannicall gouernement and power ouer Gods people, as Anti-christ shall doe, Reuel. 17, 10. *Another is not yet Come, but when hee commeth, &c.* Some vnderstand this of the Emperour *Nerua*, and his short and cruell reigne; but the former is better and fitter.

[**To come anon**] To follow or fall out shortly within a small time. Thus the Scripture vseth to speake of the last day, when eternall woe (heere called the third woe) shall bee executed vpon reprobates; as the end is at hand, the Iudge is at ỹ doore, these bee the last dayes, &c. because in Gods account, a thousand yeeres are but as a day, Reu. 11, 14. *The third woe shall Come anon.* Other learned men thinke the meaning to be that the Calamities which shall happen to Gods enimies afore the comming of Christ, shall be but short, in comparison of some miseries which shall happen vnder the second trumpet. Both expositions may stand well together.

[**To come.**] To approach, draw

draw neere, or bee preſent; ſo do the whole Church preſent, and that which is to ſucceed, and euery true member in whom Chriſt his Spirit dwelleth, all and euery one, earneſtly deſire the full accompliſhment of good things, promiſed and propheſied of in this Reuelation, to be preſent, and to draw neere, eſpecially, the mariage of the Lambe, Reuel. 22,17. *The Spirit and the Bride ſay; Come, and let him that heareth ſay; Come, &c.*

[**To Commit Fornication.**] To partake with the Romiſh Church in her ſpirituall whoredome, namely, in the corruption of true Faith & religion, by Hereſie & Idolatry. This is one cauſe of Babylons downe-fall, that ſhe was not content onely to adulterate & depraue Gods worſhip, but drew people, yea Kings and Princes, into the ſociety of her errors and ſuperſtition, Reu. 18. verſ. 3. *The Kings of the earth haue committed fornication with her.*

[**To Compaſſe the Saints.**] To bring the Church into a narrow ſtreight, beeing beſet with the diuells army on euerie ſide, Reuelat. 20, 9. *And they compaſſed the Tents of the Saints about.*

[**To Conquer**] To ouercom the enemies of God by arrowes of Peſtilence (as ſome thinke) ſhot out of the Bow of Gods wrath, but (as it is more reaſonable to thinke) by the glad tydings and promiſes of the Goſpell, ſhot as Arrowes out of the tongues of the Apoſtles and other Miniſters of the word, as out of a bow, whereby the Nations were ſpeedilie ſubdued vnder Chriſt, Reu. 6. 2. *Hee went forth Conquering, that he might ouercome.*

[**To Corrupt the earth**] To defile & pollute men of earthly mindes, both with bodily and ſpirituall adultery, whereinto the great Whore, to wit, the Romiſh Synagogue hath led Nations and kingdomes, Reu. 19, 2. *Hee hath condemned the great Whore, which hath Corrupted the earth with her fornication.* Of their bodily Fornication, their Vaults and Priuies were witneſſe, and their Temples of ſpirituall.

[**To Count**] To reckon, or to make a Computation of a number, Reuel. 13, 18. *Let him that hath wit, Count the number of the Beaſt.*

C. R.

[**Crowne**] Victory, Triumph, and heauenly glory, which ſhall bee giuen to faithfull Miniſters at the end of their labours, as a Crowne or reward, Reu. 3, 11. *Hold that which thou haſt, that*

no man take thy Crowne. Some do refer this Crown, not to the reward of eternall life, but to that honor mentioned in v. 9. It may be both: the one a forerunner and pledge of the other.

2 A signe or token of conquest & victory, Reu. 6. 2. *And a Crowne was giuen vnto him.*

[**Crowne of twelue Starres vpon her head**] The bright shining, and glorious Ministers of the Gospell, to wit, the 12. Apostles chiefly, and other Apostolicall men, which all receiued from ỳ same most bright Sun, the Fountaine of all diuine wisdome, the heauenly doctrine (as their chiefe Ornament and Crowne) euen as the starres do borrow their light from the Sunne, Reu. 12, 1. *And vpon her head a Crowne of twelue starres.*

[**Crucified**] Slaine, and put cruelly to death, either by the death of the crosse, or any other kinde of violent death, Reu. 11. 8. *Where our Lord also was Crucified.* Christ our Lord was not slain at *Rome* (whereof this text speaks, by the figure of Sodom and Egypt) otherwise then in his Members, according to that which is said, Acts 9. 5. *Saul, Saul, why persecutest thou me?* yet Christ was sentenced to death by a Roman Gouernour, and to a kinde of death peculiar to the Romanes.

C. V.

[**Cup of gold**] The Title of the Catholique Church, of *Peters* chaire, of Christs vicar, and the whole externall profession of Christian Religion; whereby, as by a fine goodly cup, both people and Princes of the world, haue beene entised to drinke vp, and draw in, most abhominable filthy superstitions, idolatry, and Heresies, which the Romish Church offered vnto them, in that golden cup of faire goodly Titles and shewes, Reuel. 17, 4. *And had a Cup of gold in her hand, full of abhomination.*

D. A.

[Day ſmitten.] THE light of diuine truth obſcured and darkened by a moſt thick clowd of filthy ignorance, ſent by the iuſt iudgement of God, to puniſh ſuch as were willingly blinde, at the ſhining foorth of the Goſpell, Reuel. 8, 12. *And the Day was ſmitten.* Some other by the [*Day ſmitten*] doe vnderſtand the taking away of the gladneſſe and ioy which men had in the fruition & inioying of the light of the Goſpell. Theſe two ſences, although they ſeeme to differ, yet they doe after a ſort meet in one: the latter, being as the effect; and the former, as the cauſe. For the darkening of the truth of God, muſt needs diminiſh the ioy of Gods people.

[Dayes] A certaine compaſs and ſpace of time, appointed of God for certaine purpoſes, Reu. 10, 7. *In the Daies of the voyce of the ſeuenth Angell.*

[Day and night] Continually, or time without any end, or any ceaſing, euen for euer and euer, Reuel. 20, 10. *And ſhall be tormented euen Day and night, for euermore.*

[Day nor night] Neuer, at no time ceaſing to praiſe God, but keeping on therein a perpetuall tenor, Reuel. 4, 8. *And they ceaſed not day nor night, ſaying, Holy, holy, holy, &c.*

D. E.

[Death] A moſt greeuous plague, more ſpeedily bringing death, then the other plagues fore-mentioned, and vexing by more ſorts of feeling then one, Reuel. 6, 8. *And his name that ſate thereon was Death.* A Metonimy of the effect for the cauſe. See the like, Reu. 18, 18. Death being there put for the plague or Peſtilence hapning in Rome, during the ſiege thereof, as the cauſe of enſuing death.

2 Perſons, men and women guilty of the ſentence of the ſecond death, which is eternall torment in hell, Reuel. 20, 14. *Death & hell ſhall be caſt into the Lake of fire.* Others, in a good ſence do expound it thus: After the vocation of the Iewes, there ſhall bee no Torment of death & hell, ſauing in the burning Lake, where death ſhall for euer feede vpon the Repro-

bate: but the first exposition is best in my iudgement.

3 Dissolution of soule from body, and separation of both from God for euer, Reu. 21, 4. *There shall be no more Death, nor crying, nor paine, &c.*

[**That first begotten of the Dead**] Christ, which, title is giuen him in respect of his Priesthood, by which by his owne death, he hath ouercome death, and made a full expiation & satisfaction for all our sinnes. For this is to bee the first begotten of the dead, death being vanquished and ouercome, first to rise from the dead: now hee is called the first begotten, for two causes: first, because he is the Prince and Head of those which rise, as the Apostle declares, Col. 1, 18. In which respect also hee is called the first Fruites of them which sleepe, 1 Cor. 15, 20. Secondly, because all the faithful and redeemed, shal in their time through the vertue of his resurrection, and this his mighty conquest of hell, death, graue, and Satan, be raised vp and set free from the bondage of corruption.

[**Second Death.**] The eternall separation of soule & body, euen of the whole man, from the glorious presence of God, to bee deliuered vnto endlesse paine and torment in hell, Reu. 2, 11. *He that ouercommeth, shall not bee hurt of the second Death,* Reuel. 20, 6. *On such the second Death hath no power.*

[**To Deceiue.**] To leade into error, by making men beleeue they see true miracles and signes, when they see onely a shew and false appearance; or by some signes, which be not fained and false, to establish mens mindes in false Doctrine and Idolatry; therefore called by the Apostle, 2 Thess. 2, 9. *Lying wonders.* Such are all the wonders done in Popery, Reu. 13, 14. *And Deceiued them which dwell on the earth, by signes and wonders, which were permitted him to doe.*

[**To Deceiue no more**] Not to be able to seduce and misleade men so strongly & openly, as had beene suffered Satan to doe, by that we reade, chap. 12. But now beeing fast chained vp, and mightily by the power of Christ restrained, hee had no might for a thousand yeares so to preuaile, Reuel. 20, 3. *Hee should deceiue the people no more.*

[**Depenesse of Sathan**] Eyther the vaine bragging, as of some, which boasted of great and plentifull knowledge in the secrets and mysteries of God, which yet in truth, deserued to be called no better then the Deepenesse of Satan; or else the sleights and subtil-

ties

ties of Satan, which certaine men presumed alone to be priuy too, and of the manner how they were to be resisted; vnder which pretence, they permitted the promiscuous and common vse of women in the Church of *Thiatyra*; esteeming all other Teachers as simple fellowes, in comparison of themselues. This latter exposition is very probable, but the former is more receiued, Reuel. 2,24. *Neither haue knowne the Deepenesse of Satan as they speake.*

[**Not to Deny Christs name**] Not to giue place to ŷ punishments and threatenings of Tyrants, as by the feare thereof, to be moued to forsake the truth, Reu.3.8 *Thou hast kept my word, and hast not denied my Name.*

[**To Deuoure by fire.**] By some extraordinary iudgement to destroy, as God did the turkish Armies, when hee powred out his wrath from heauen vpon them, according to that which is written, Reuel. 16,21. Ezek.39,19. Reuel.28,9. *Fire came downe from Heauen from God, and Deuoured them.*

[**To Deuoure the enemy**] By feruent prayer, and publishing the iudgements of God, to threaten and procure Gods vengeance vpon their heads, that maliciously resist the truth spoken by his witnesses, Reuel. 11,5. *If any Man will hurt them, fire proceeds out of their mouthes to Deuoure their enemies.* In this, there is an allusion vnto that which was done by *Moses*, Num.16: and by *Elias*, 2 Kin.1.

[**To Deuoure her Childe.**] To take out of the way and destroy, either by fraud or open force, all that should spiritually be begotten of the Church, especially such as should stand vp to maintaine the Religion of Christ. Thus hath Satan alwaies attempted to doe, but especially, in the first age of ŷ Church, Reu.12,4. *The Dragon stood before the Woman to Deuoure the Childe.*

[**Deuill**] An egregious and notorious Calumniatour, delighting exceedingly in accusing & detracting others. Thus hath Satan done from the beginning, accusing God to man, of enuy, Gen.3,3.4. and men to God, of hypocrisie, as Iob 1. Hence hee is called the Deuill, Reu.12,9. *That old Serpent called the Deuill*, Reu.20.vers.10.

[**To Doe his Commandements.**] To endeuour obedience vnto the voyce of Christ, by keeping his precepts, & beleeuing his promises, according to the measure of grace receiued, Reu.22,14. *Blessed are they that Do his Commandements.*

[Doctrine of Balaam] That which the *Nicholaitans* taught (after the example of *Balaam*) touching the common vse of Women, & that all things offered to idols without difference, might lawfully be eaten, Reuel. 2, 14. *That maintaine the Doctrine of Balaam.* See *Balaam.*

[Doore] The conscience and hart of sinners, whereby Christ findes entrance into vs, Reuel. 3, 20. *He stands at the doore.* According to some, [*Doore*] signifies all hinderances, inward and outward, to keepe Christ from entring. This is a good interpretation, because our heart is the house, rather then the Dore.

2 An open way, meane, and passage, giuen of God to *Iohn* the Euangelist, that hee might see and vnderstand such deep & hidden secrets, so shut vp in Heauen, as no humane capacity could euer haue reached to perceiue them, Reu. 4, 1. *Behold a Doore was open in Heauen.*

D. R.

[Dragon] The Deuill, for his terrible fierceneſſe likened to a Dragon, being the Prince of that army, that maintaineth warre against Christ, Reu. 12, 7. *Michael fought against the Dragon.* Some other, by the Dragon, vnderstand vnrighteous and cruell Princes, assisted and strengthened by false Teachers, Corrupters of the truth, Heretiques, &c. All which ioyn in battell together against the truth, & the sincere maintainers of it: but in chap. 20. ver. 2. the Dragon is there expounded to be the Diuell and Satan, who yet must worke by meet instruments. All which hauing once common worke, and being but one corporation with the Diuell their Captaine, are therfore well comprehended vnder one name; as the whole company of the faithful bearthe name of Christ their head, 1 Cor. 12. 12.

[Drunk with the blod of the Saints] The blood of ỹ Saints to bee so aboundantly shed by great *Babylon* (the Mother of whooredomes, the Romish Church) as she was wholly imbrued and coloured in bloud, Re. 17, 6. *I saw the woman drunke with the blood of the Saints.* The meaning is, that so great was her cruelty, as intemperate persons doe not more greedily draw in the most delicate wine, then shee shedde the bloud of Gods people.

[Drunke with the Wine of fornication] Such as are neuer satisfied with Idolatry, (spirituall fornication) which they drinke in, as men doe drinke in wine, Reu. 17, 2. *The inhabitants of the Earth are Drunke with the wine of Fornication.*

D. W.

D. W.

[To Dwell on the earth] To be a Reprobate, not predestinated to life eternall, nor regenerate by the Spirit, whom Antichrist shall haue power seduce and corrupt, and to leade to destruction, Reu. 17.8. *They that Dwell on the earth shall wonder.*

[To Dwell with the Saints] To haue communion with the elect, & holy men and women, by a most perfect and immediate fellowship, such as shall bee in heauen betweene God and his people after the last iudgement; whereas they are knit together now imperfectly, and by meanes of the word and Sacraments, Reuel. 21.3. *And hee will Dwell with them.*

D. Y.

[To Dye in the Lord] Eyther to suffer Death as the Martyrs doe for the Lords cause, in defence of his truth, against Antichrist; or to fall asleepe in Christ, dying in his faith, as all the Saints do, Reu. 14, 13. *The dead which Dye in the Lord, are blessed henceforth.*

E. A.



E. A.

[Eagle.] EIther all Fowles and Birds (by a Synecdoche of one principall Bird the Eagle, named in ſtead of all) as being all, both great and little, gouerned by the prouidence of God: or elſe the knowledge of great & high myſteries, repreſented fitly by the Eagles mounting aloft in the ayre. Others, by the Eagle vnderſtand *Iohn* the Euangeliſt, who diued deepeſt into that high myſterie of the Diuinity of Chriſt, and his Incarnation. The middle ſignification is beſt, the laſt is worſt; becauſe theſe words muſt bee taken of Miniſters, which ſhold be after this Viſion, not of ſuch as had beene before (as Apoſtles were:) as it is written in the firſt verſe of the fourth chapter, *Come & I will ſhew thee things that muſt bee done heereafter*. Secondly, ſuch as apply theſe foure Beaſts to the foure Euangeliſts, doe vary much. One ſaith, *Marke* is the Eagle, as *Aretas*: other ſay, the Eagle ſignifies *Iohn*. Some ſay *Iohn* is figured by the Lyon, as *Aretas*: others ſay, *Marke*: and *Auguſtine* ſaith, *Mathew* is the Lyon, Reuel. 4, 7. *The fourth Beaſt an Eagle*.

[Eare.] The outward Organ of the body; to wit, that ſenſe which is the inſtrument of vnderſtanding.

2 The minde where-with we vnderſtand things, and attend to get more vnderſtanding, Reuel. 2, 7. *He that hath an eare, &c.*

[To haue Eares] To haue the minde prepared, or the vnderſtanding opened, obediently to heare & attend the things of God; ſuch are called vpon to marke, in the concluſion of euery Epiſtle. Others will but contemne the word, Reuelat. 2. 11. *Let him that hath an Eare to heare.*

[Inhabitants, or dwellers on the Earth] Men and Women, whoſe names are not Written in Heauen in the Booke of life; Reprobate perſons, which minde earthly things, and imbrace falſe Religion for filthy lucre ſake. Thus alſo the word [*Earth*] often ſignifies in this Reuelation, Men of Terrene and earthly mindes, Reuel. 12, 9, 12. 13. 16. *Woe vnto the Inhabitants of the Earth*. alſo 8, 5.

Fire

Fire cast into the Earth. Also ver. 7. & chap. 13, 8. and 16, 2. In all which places, by the Earth, and such as dwell in it, is meant the wicked world, or the Church falsly (so called) consisting of earthly minded men, which are not chosen & sanctified of God, to haue their conuersation in Heauen.

[Earthquake] A most vehement shaking of the Earth, with horrible trembling. Reu. 6, 12. *Lo, there was a great Earth-quake.* This is a fearefull iudgement, whereof many examples in all ages, and a fore-runner of great mutations.

2 Great alterations & chāges of Religion and ciuill Gouernments throughout the World, after the custome of the Scriptures, which vse to call some notable change, a shaking of the Earth, as Heb. 20, 26. and Psalme 68, 9. The deliuering of Israel out of Egypt, is called the mouing of the Earth. Reu. 16, 18. *And there was a great Earth-quake, such as was not since men were vpon the Earth.* Meaning hereby, some extraordinary punishment inflicted vpon the vngodly world, by some great and vnlooked for alteration of State.

[To come vp from the East] Christ Iesus our Lord, the Sun of righteousnesse, to arise in the Doctrine of the word, and to shine vppon the Christian Churches, to expell from them spirituall darknesse, euen when a whole rout of infernall spirits are let loose to fill the world with the darknes of hell; to wit, with ignorance, superstition, idolatry, and heresie. Reu. 7, 2. *I saw another Angell come vp from the East.* Thus the Scripture elsewhere speaketh of Christ, as in the Song of *Zachary*, Luk. 1. alluding vnto the custome and manner of the Sun, which from the East seemeth still to arise and ascend, till it come to the middest of heauen: which some doe interpret of *Constantine*, who ascended out of the East parts of the world, as Stories shew, namely *Eusebius*; and by whom, as a maine Instrument of God, the light of the Gospell did breake forth, to the scattering of the mists of errours, and the enlightning of the Church, after most darke-some times. This exposition differs herein from the former (which is more commonly receiued) in pointing to the Minister, or Instrument; whereas the former pointeth to the author of such a mercy. In which case, both significations agree well; because author and instrument be not contrary, but subordinate one to the other.

[East, west, South-gate] The commodious situation of the spiritual

spirituall City, the Church (as some think) or the Celestiall City, the kingdome of Heauen (as others thinke) by comparison to the conuenient site of earthly *Hierusalem*, where the entrance by gates, disposed in all foure quarters of the winde, was very conuenient for the comers vnto it from all coasts of the Country of *Iudæa*. See Ezek. 48, 30. Reuel. 21, 13. *On the East part there were three gates, &c.*

[**To Eate the flesh of the Whore**] To endeuour (out of a deepe detestation) the vtter ruine of Romish Dominion and Popish Prelates; by cutting short their Reuenues, refusing their pardons, forbidding appeales to *Rome*, & to go to *Rome* for consecration of Bishops, casting downe their superstitious buildings, and conferring their Demains and Liuings to better vses, denying Peter-pence; which all and much more, hath already bin done in our Realme of England, and in some other Nations and free Cities, which haue called backe the profits that went from amongst them, to feede and enrich *Rome*. This is here called the eating of her flesh. Reu. 17, 16. *They shall Eate her flesh.*

E. *G.*

[**Egypt**] *Rome*, together with Romish iurisdiction, which in S. *Iohns* time did reach vnto *Hierusalem*, where *Pontius Pilate* was Deputy to *Cæsar*, the Emperor of *Rome*; which is likened to Egypt, in respect of Idolatry, and the bondage where-with she held Gods people, most cruelly enthralled. Reu. 11, 8. *Which spiritually is called Egypt.*

E. *N.*

[**Enemies**] Wicked men, Pope, Popelings, and other vngodly persons, which hated, afflicted, and killed Gods seruants. Reu. 11, 12. *And their Enemies see it.*

[**To Enter into the Temple**] To be able to haue accesse to the Maiesty of God, & to abide his glory. Others take it to meane thus much, to be kept from hauing approach vnto the Church of Christ here on earth for a time, as yet the Iewes are. Reuel. 15, 8. *No man was able to Enter into the Temple.* Here is an allusion to that which is written. 1 Kings 8, 10, 11. where it is said; *The Cloud filled the house of the Lord, so as the Priests could not stand to Minister.*

E. *V.*

[**Euphrates**] A Riuer called by that name, being both broad and deepe, which did run along by

by the great City *Babell*, ſeated in *Aſſyria*, and was thereunto ſuch a great defence, as when *Cyrus* and *Darius*, Kings of the *Medes* and *Perſians*, would take *Babylon*, they had this deuice, to cut out great Ditches & Trenches, and ſo let out the Riuer aboue, before it came to the City; by which meanes the waters being made ſhallow & almoſt dryed vp, the Souldiers waded ouer, entred the City, and ſurpriſed it.

2 All impediments, lets, and hindrances, wherby the paſſage vnto Rome, the myſticall Babylon and Seate of Antichriſt, was ſtopped vp againſt the Kings of the East, that they could not come at it to beſiege & ſubdue it; the remouing of theſe impediments; to wit, (the great honor, glory, riches, & ſtrength of Rome) is here ſignified by the drying vp of *Enphrates*. Reu. 16,12. *The ſixt Angell powred out his Viall vpon the great Riuer Enphrates, and the waters thereof dryed vp.*

E. *X.*

[Excellent] That which in his kinde is beſt and moſt worthy. Reu. 18,14.

E. *Y.*

[Eye-ſalue] That Spirit of light & of true wiſdome, which doth open and illuminate the eyes of our ſoule, being before vtterly blinde. Reu. 3,18. *And annoint thine Eyes with Eye-ſalue, that thou mayeſt ſee.* It is a ſpeech borrowed from a medicine, proper and peculiar to the curing of the Eyes, called of Phyſitians, *Collyrium*.

F. A.

[Face] THe bright Countenance of Christ, shining vpon the faithfull to the exceeding comfort & reioycing of their hearts, expelling & driuing from them heauinesse and sorrow. Reuel. 1, 10. *And his Face shone as the Sun in his strength.* Some other Diuines, by the Face of Christ, doe vnderstand the pure worship of Christ (as it is commanded in his word) wherein hee is to be seene and knowne of his, as cleerely and as plainly, as wee may know any one by his Face. And touching this interpretation, the very truth is, that the Scriptures by the Face of God, doo often signifie his worship; therefore (*aime* being separate from Gods publike worship, is said to be hid from Gods Face. Genesis 4, 14. *And to goe out from the presence of the Lord.* ver. 16. Againe, the imploying of our selues in Gods worship, is called in the Psalms, the seeking of his Face. Psal. 27, 8. Psal. 105, 4.

2 The terrible dreadfull presence of Christ, being thorough his might & Maiesty, very fearefull to all things and persons, saue his owne. Reu. 20, 11. *From whose Face fled away the Earth and Heauen.*

[Pens Faces] Dissembled humanity, counterfeit curtesie, when the countenance and behauior is not terrible & fierce, nor words rough, but all in shew amiable and faire, yet without all truth and sincerenesse, the sooner to allure & entice men to fall in & ioyne vnto them; the ministers of Antichrist Religious men (as they are called) doe excell in this kinde of shaddowish humanity, being most notorious flatterers for their owne gaine, and to draw mighty ones to their side. Reu. 9, 7. *Their Faces were like the Faces of men.*

[Face as the Sunne] The exceeding great glory of Iesus Christ, being to such as know him by faith, the same, for sweet and comfortable aspect to cheere their hearts in tribulations, that the Sunne is to the world, after Clouds, Mysts, and darknesse. Reu. 10, 1. *His Face was as the Sunne.*

[To be faithfull vnto death] Constantly to keepe and hold the Faith of the Gospell, not being

being driuen from Christ for any feare, or persecutiō, or death it selfe; seeing such as are courageous, should be richly rewarded. Reu. 2, 10.

[**Is Fallen**] Rome, & Romish both City and Dominion, (as it standeth now vnder the Pope and his Mitred Byshops and Cleargy) not onely to be subiect vnto ruine and destruction, but that most certainely it is to be pulled downe, losing by little and little, their riches, glory, strength, credite of Religion, and holinesse, which made them honoured, followed, and feared of Kings and Nations. And for the vndoubted truth hereof, therefore (as if it were downe and fallen already) the Holy Ghost in the present time, saith, *It is fallen*; yea, doubleth it (to note the certainty and greatnes of the fall) saying the second time, *It is fallen*. And because all men should take knowledge, beleeue, and marke the better, Godsrare iudgement vpon Romish *Babylon*, therfore her fall is proclaimed by an Angell from Heauen, & with a mighty loud voyce. The euent of which Prophesie, as in a good part wee haue seene already fulfilled, in the decay of their religious Houses, of their reuenues, and falling of many Kings and people from that whorish Synagogue, through the Doctrine of the Gospell: so the full Fall draweth on apace: God hasten it. Reu. 18, 2. *Babylō is fallen, &c.*

[**Fat things**] Things of the best, most pleasurable and commodious to the flesh; as Monasteries, Abbies, goodly dignities and promotions, which raised much pompe, delight, & pleasure. Popery was full of such Fat things, the losse whereof, shall make them mourne. Reu. 18, 14. *All things which were Fat, are departed.*

F. E.

[**Feare of torments**] The dread and horrour which the friends of *Rome* shall conceiue, for the horrible vengeance which GOD in his appointed time shall take vpon her, for her idolatry, luxury, and cruelty, so as they shall not dare come neere to rescue her, but shall keepe aloofe. Reu. 18, 15. *They shall stand a farre off, for feare of her torment.*

[**Great Feare**] That terror and trembling of heart, which should possesse the enemies of Christ, vpon the restoring to life of the two dead and slaine witnesses, which was fulfilled in the yeare of our Lord, 1550. when God maruellously reuiued the fainting Spirits of the professors of his Name at *Meydenburow*, who so coura-

couragiously defended the doctrine of the former Prophets and Witnesses which were slain, as the King of the Romans, the Emperor also, and the Fathers of the Coūcell of *Trent*, through great feare conceiued of their valour, and forces of the godly professors of Christ, were driuen to their heeles, as is to be seene in *Sleyden*. Reu. 11, 11. *And great feare shall come vpon them who see them.* Others, refer this to the dayes of *Caluin, Martyr, Bucer, Wicliffe, Husse, &c.* who so stoutly maintained the truth against Antichrist, which others before (guided by the same Spirit, & were now dead) had now done, as it caused the friends of Antichrist much to feare.

[**To Feare his great Name**] To worship God by a true Faith seruing him according to his word, & studying to liue godly. Reu. 11, 18. *To them that Feare thy Name, small and great.* Some doe restraine, those that Feare Gods Name, more specially, to the Iews which should beleeue.

[**Fearefull**] Such timorous faint-harted men (Emperors or Subiects) who for feare of them which can kill the body, denied Christ before men. Reu. 21, 18. *But vnbeleeuers, Fearefull, &c.*

[**To Fall before ones Feete**] To prostrate the body before one, in signe of religious diuine worship, which *Iohn* of infirmity did to an Angell. Reu. 19, 10. *And I fell before his Feete.* It is a signe of submission to the true God alone. Reuel. 5, 8. *They fell downe before the Lambe.*

[**Fellow-seruant**] One, who in common with the Prophets and Ministers, serueth the same God, as Angels do, especially in reporting the secrets of God vnto his Prophets, which might declare them vnto the Church. Reu. 19, 10. *For I am thy Fellow seruant, &c.*

[**Feete like fine Brasse**] The constancy of Christ, in an vnwearied desire of prouiding for the good of his Church: also, his firme power, to tread downe all the enemies thereof; together with the most excellent purity and brightnesse of his wayes. All this is represented by the mettall of brasse, fine, burning, &c. Reu. 1, 15. *His Feet like to fine Brasse, burning as in a Furnace, &c.* Other doe interprete these Feete of Brasse, of the stablenesse of the Churches, namely, of *Smyrna* & *Pergamus*, firmely and with inuincible constancy abiding afflictions for the Name of Christ, whē they were not only nor hurt, but did shine more brightly like fine brasse; as if allusion herein were made, to those visions of Eze. 1, 7. and Daniel 10, 6. Both these Interpretations may well stand together, for the perseuerance of the

the Church in tribulations; and their being more purified by their afflictions, may and doth proceede from Christ his inuincible power, supporting them; and exceeding purity communicated to them.

[**Feete like Beares feete**] Continuance & stableneſſe ioyned with cruelty. For Bears Feet being plaine, flat, and long, with broad nailes, doe affoord him more strength, & enable him to more fierceneſſe. This is applied to the Romane Empire, which exceeded the *Persians*, *Medes*, *Assyrians*, and *Babylon*, in rapacity and stability. Reu. 13,2. *His Feete like Beares Feete.*

F. *I.*

[**To Fight**] To proclaime and make war, in the behalfe of Antichrist, against Christ and his Church. Reu. 17,14. *They shall fight with the Lambe.*

[**To fill double**] To inflict & bring vpon the great whore; to wit, *Rome*, most grieuous calamity, with extreame sharpnes and rigor, in recompence of all her abhominable wickednesses. This must be done to *Rome* in the last laying of it waste; and it is to be done by those which were sometimes Citizens and Subiects of *Rome*. Reu. 18,6. *In the Cup that she hath filled to you, fill her double.*

[**To finish their Testimony**] To accomplish and performe the charge & function, deliuered vnto them, by giuing bold Testimony vnto Christ and his Gospell. Reu. 11,7. *And after they haue Finished their Testimony, &c.*

[**Fire of the Altar**] A holy and constant profession of the truth, proceeding from the Spirit of Christ, which is like a fire enflaming the hearts of the faithfull, and stirring vp troubles among the wicked. Reu. 8,5. *He filled it with Fire from the Altar.*

[**Fire and Brimstone**] The most extreame and sharpe torments wherewith the wicked, but especially the Turke, The Romane Antichrist with their seruants, shall be tormented in hell. Reu. 20,10. *Was cast into a Lake of Fire and Brimstone.*

[**Burnt with Fire**] Some extraordinary & fearefull iudgement, which shall so destroy Romish *Babylon*, as things be burnt in a Fire. Reu. 18,8. *And she shall be burnt with Fire.*

[**Flame of Fire**] Most light-some and piercing, entring into all things, euen the most secret and hidden, bringing darkneſſe it selfe into light. Of this property be the eies of Christ. Reu. 19,12. *And his eyes were as a flame of fire.* See Reu. 1,14.

[**Fiery Habergions**] The terrible cruelty and fierceneſſe, both

both of the horſes, and ſuch as ſate vpon them, fighting for the wicked Religion of *Mahomet* vnder the Turke. Reuel. 7, 19. *Hauing fiery Habergions.*

[**Fire and Hayle mingled with blood**] A ſpirituall tempeſt and ſtorme of errors, lyes, and ſtrong deluſions, caſting down, ouer-ſpreading and waſting grieuouſly mens ſoules, euen as if Fire, Blood, and Hayle, were all mingled together, and caſt downe vnto the earth, to beate downe, corrupt, and waſte the fruite thereof. Reu. 8, 7. *There was Haile and Fire mingled with blood.*

[**Fire from Heauen**] Such lying ſignes and wonders, as Antichriſt and his Miniſters ſhould be ſuffered to do; thereby to deceiue the world with errors. See Mat. 24. 2 Theſſ. 2, 12. Reu. 13, 13. *He made Fire to come from Heauen.*

[**Fire out of their mouth**] The Doctrine of the Goſpell, deuouring and conſuming as fire ſuch as reſiſt and fight againſt it: for that word which is the ſauour of life to ſome, is the ſauor of death to others. Reu. 11, 5. *If any will hurt them, Fire proceedeth out of their mouth, and deuoureth their enemies.*

[**Fire and Smoake**] The ſowre bitterneſſe of Gods plagues, euen vnto choaking and ſtrangling of men, which is the property of ſmoake. Reu. 9, 17. *Out of their mouths went forth fire and ſmoake.*

[**Firſt Heauen**] Heauen, as it is now vnder Vanity; or as ſome thinke, the former good & pure eſtate of the Church, giuing place to a purer, or to the calling of the Iewes. Reuel. 21, 1. *Firſt heauen is paſſed away.*

[**Firſt loue**] Charity toward God, and toward our neighbour, which the Angell of the Church of *Epheſus* did ſhew forth at the beginning of his Miniſtry, very zealouſly performing all good meanes, and vſing all duties, for the furthering of Gods glory, and the good of his flocke. Reuel. 2, 4. *Becauſe thou haſt left thy firſt loue.*

[**Firſt workes**] Great diligence in preaching the word, and adminiſtring the cenſures of the Church, for the preuēting of crimes, or recouery of ſuch as be fallen. Reu. 2, 5. *And doe thy firſt workes.*

[**Firſt voyce**] That Reuelation which from heauen, *Iohn* did firſt receiue, touching thoſe things which were to be done, for the time to come. Reu. 4, 1. *And the firſt voyce which I heard, was like a Trumpet.*

[**Fiue months**] A ſhort ſpace of time, a definite number put for an indefinite, for the comfort of the faithfull, leaſt they ſhould

ſhould imagine that this plague was to increaſe without meaſure. Reu. 9,5. *That they ſhould be vexed fiue Moneths.* Others by fiue Months, do vnderſtād 150. yeares, reckoning euery day for a yeare. Others by fiue Months, do thinke fiue ages to be ſignified. But M. *Bullenger*, doth interpret the fiue Months wherein theſe Locuſts here ſpoken of ſhould be ſuffered to rage and vexe men, of that whole ſpace of time, whatſoeuer it was, wherein it ſhould continue; which yet is limited by a few months, for the conſolation of the Elect. This is the beſt expoſition as I doe Iudge.

F. *L.*

[**Fleſh of Kings, Captaines, &c.**] The great daintaies wherewith God will feede ſuch as he calleth to this Feaſt; euen all ſorts of men which fight for Antichriſt. **See ſuch a diſcription.** Ezek. 39,17,18. Reu. 19,18.

F. *O.*

[**Forme of the Locuſts**] The figure, likeneſſe, and guiſe; to wit, ſuch as be ſtrong Horſes, prepared to battell. Such are the Popiſh Cleargy, ſtrongly linked together with ready and prepared mindes, againſt all ſuch as ſhould any way mutter againſt the vſurped power of the Pope & Sea of *Rome.* This hath beene, and is apparant enough, though the fierce incurſions of the *Saracens* haue been more famous. Reu. 9,7. *And the Forme of the Locuſts was like vnto Horſes prepared to battell.*

[**Fornication**] All ſorts of bodily vncleanneſſe about generation; whether whoredome, adultery, rape, inceſt, buggery, or fornication. For all theſe (as it is too well knowne) were rife, and ſtill be, in the kingdome of Antichriſt. Reu. 9,21. *They repented not of their Fornication.*

[**Fore-head**] Openly, before men, in profeſſion and practiſe. Reuel. 17,5. *And in her Fore-head was a name written.*

[**Foure Angels bound**] Adminiſters of the wrath of God (in that number that is conuenient) for the ſlaughtering of the foure quarters of the world; theſe Angels being reſtrained before by the power of God, were now to be ſtirred vp, and haue the Bridle giuen them licentiouſly to practiſe tyranny, as God had ordained. Reu. 9.14. *Looſe the foure Angels which are bound.*

[**Foure corners of the earth**] The chiefe quarters and coaſts of the World, which were occupied and poſſeſt by the foure Angels, ſent with Commiſſion

to ſtop the foure windes. Reu. 7, 1. *I ſaw foure Angels ſtand on the Foure corners of the earth.*

[**Foure hornes of the Altar**] The higheſt part or top of the golden Altar of Incenſe, which ſtood before the Vaile, againſt the Arke of Couenant, where ſolemne praiers once a yeare were made by the High Prieſt vnto God, who heard and accepted them through Chriſt, repreſented by the Golden Altar; in whom, and by whom alone, the Oblations of our prayers are pleaſing vnto God. Reuel. 9, 13. *I heard a voyce from the Foure hornes of the Golden Altar.*

[**Foure windes**] One and the ſelfe ſame Winde, in Nature being diuers, according to the Regions and Coaſts from whence they blow, as from Eaſt, Weſt, &c.

2 The efficacy and ſecret mighty force of the holy Spirit, which by Chriſt himſelfe is compared vnto winde. Ioh. 3, 8. *The winde bloweth where it liſt: ſo is euery one born of the Spirit.* Reu. 7, 1. *Holding the foure windes of the earth.*

[**Fourth part of the earth**] The fourth part of men, dwelling in earth, which by the iuſt iudgement of God, were to be puniſhed, for the contempt of the Goſpell, with thoſe Foure great plagues ſpoken of, Leuit. 26. and here againe diſtinctly mentioned; to wit, the ſword, famine, peſtilence, and wilde beaſts. Reu. 6, 8. *Power was giuen to them ouer the fourth part of the earth.*

[**Foure ſquare**] That which is ſteddy, of continuance & profit, ſuch is the true Church leaning vpon Chriſt as a foundation. Reu. 21, 16. *And the City lay foure-ſquare.*

[**Foure and twenty Elders**] The holy Catholike Church, euen the whole cõpany of Gods elect; eſpecially, ſuch as hauing now ended their warfare, doo triumph in Heauen glorioufly, euery one (as it were) ſitting vpon a Throne as a King; which honor, the elect doe attaine vnto, by and thorough Chriſt, who hath made all the faithfull, Kings and Prieſts vnto God. In the number of 24. there is an alluſion vnto that diſtribution of ſacred Offices, and the Seruants of the King, mentioned in 1 Chronicles 24, 25, 26, 27. Chapters. Reuel. 4, 4. *Vpon the ſeates I ſaw foure and twenty Elders ſitting.* Whereas ſome by 24. Elders vnderſtand the 12. Prophets, and the 12. Apoſtles, it cannot ſtand with the ſcope this Viſion here ſhewed to *Iohn*, which reſpects not any nũber or company which were paſt and gone; but rather that which was to come, euen the whole number of beleeuing Gentiles

Gentiles, which as Kings and Princes ſhould miniſter to God their Soueraine King.

[**Found no more**] To be no more at all, to be vtterly rooted out, as if it had neuer bin. Reu. 18,21,22. *And ſhall be Found no more.*

[**Fountaine of Waters**] The Springs from whence doe flow and iſſue Waters & Riuers, for the vſe of men. This is the proper ſignification.

2 The Miniſters of the Goſpell, from whom (as Fountaines and Springs) the Doctrine of life doth flow foorth vnto others, by a continuall Fluxe or iſſue, which were to be depraued and corrupted by Hereſie and impiety of ſome principall teachers. Reuel. 8,10. *And it fell into the third part of the Riuers, and into the Fountaines of waters.*

[**From the Foundations of the World**] Before the beginning of the world, euen from all eternity, God choſe certaine vnto ſaluation, whoſe names are ſaid to be written in the booke of life, and the other not written. Reu. 17,8. *Whoſe Names are not written in the Booke of Life, from the foundation of the world* Ye haue the like Phraſe, Reuel. 13,8. to note the eternall decree of GOD, touching the force and efficacy of his Sonnes death.

F. *R.*

[**Freely**] By the meere mercy of God, without any of our merit, and deſert of our endeuour and working at all. Reu. 21,6. *It ſhall be giuen him of the well of life freely.*

[**Fruite euery Moneth**] Such fruite, as ſhall be continually new and freſh. This Tree here ſpoken of, being laden with fruit all the yeare long. Reu. 22, 2. *Bring Fruite euery Moneth.*

F. *V.*

[**Full of abhomination**] Abounding in abhominable and moſt filthy errors, ſuperſtitions, idolatries. Reuel 17,4. *A Cup in her hand Full of abhominations.*

[**Full of Names, &c.**] Moſt plentifull blaſphemies, all being repleniſhed with horrible impieties & iniquities, Full of reproach vnto God. Reuel. 17,3. *Full of Names of Blaſphemy.*

[**Full of Eyes**] One, moſt watchfull and quicke-ſighted, beholding and knowing, not onely manifeſt & open things, but euen inward and hidden things, which be furtheſt off from our knowledge. Reu. 4,8. *They were Full of eyes within.* See verſe 6. *Full of eyes before and behinde.*

[To Fulfill the Will and Words of God] To execute and accomplish the Decrees and Prophesies of God, both touching the exalting of the great Whore, to wit, Rome; and touching her pulling downe and destruction. Reu. 17,17. *God hath put in their hearts to Fulfill his will, and to doe with one consent, &c.*

[To Fulfill the Wrath of God] In due time to execute the Full punishment vpon the great enemies of his Church: which for the certainty of it, *Iohn* vttereth in the time past, though it were yet to come, when he wrote this Booke of Apocalipse. Reuel. 15. verse 1. *For by them is Fulfilled the wrath of God.*

G. A.

[Garment dipt in Blood] A Warlike and fierce attire, such as Warriours weare, which haue ouercome their enemies in battaile, hauing their Garments sprinkled and stained with the blood of the slaine.

2 The vengeance which Christ as King and conquerour will take vpon the Beast, and vpon the Kings of the earth which take his part. This is represented by this bloody garment, wherein there is an alluding to that ancient figure in Esay chap. 63. where Christ is brought forth with his garmẽts dipped in blood, hauing made slaughter of the enemies of the Church. Fearefull is the end of Christ his enemies. Reu. 19,13. *He was cloathed with a Garment dipt in blood.* Some expound this Garment of Christ his humane Nature, wherein by his bloodshed, hee reconciled the elect to God: But the former signification agreeth best with the Text.

[Garment downe to the feet] The perfect righteousnesse of Christ imputed, wherewith his Spouse the Church (for whose couering this Garment serueth) is cloathed from the crowne of the head, to the sole of the feete. Reu. 1,13. *He was cloathed with a Garment downe to his feete.* Some expound this of the purity and innocency of that Priest-hood, which Christ did exercise for his Church. Others, of the venerable dignity and maiesty of Christ, as King of his Church: and indeede, Kings did weare long robes in token of Maiesty. Also, Priests by Gods appointment. But the first exposition I hold best. We often finde Christ his imputed iustice, compared to a Garment. Psal. 32,1. Mat. 22,12. and Reu. 16,15.

[To keepe his Garments] To hold fast and preserue without losse and spot (as much as may be) such gifts and graces (of righteousnesse and forgiuenesse of sins by Faith) as Christ giueth to couer and decke the soule withall. Reu. 16,15. *Blessed is he that watcheth and keepes his Garments.*

[To Gather together] To bring such as were farre scattered asunder into one place; either to make warre, or arme them against the people of

God. As Reu. 20, 8. *Gather them together to battell*; or else to helpe to effect and worke the worthy and most deserued destruction of the Enemies of Gods people, which fight for the beast; and to take their part in the prey. Reuel. 19, 17. *Come and gather together your selues vnto the Supper, &c.*

G. E.

[**Gentiles**] The people and Nations subiect vnto Romish tyranny; & namely, such as were out of all Regions gathered to the Councill of *Trent*, who triumphed ouer the scriptures, being now smothered & strangled (as it were) and the Interpreters thereof also murthered. Reu. 11, 9. *And they of the Gentiles shall see their Carpes.*

G. I.

[**To giue glory to God**] To glorifie God, by renouncing Idols, superstitious vices and errours, and to turne to the Creator of the world, to confesse and worship him after his owne will. This Fruite, is knowne to haue followed vpon some great plague inflicted and sent to the Anti-christian rout. Reu. 11 13. *The Remnant were sore feared, and gaue glory to the God of heauen.* Reuel. 16, 6. *And they repented not to giue glory to God.*

[**To Giue**] To recompence and reward good things to the godly, according to mercy: or out of iustice, to render euill vnto the vngodly. Reuel. 22, 6. *I will Giue to, &c.* and 22, 12. *To Giue, &c.*

G. L.

[**Glory, honor, &c.**] Praise increased, when the holinesse, maiesty & truth of God is acknowledged and much extolled. Reu. 4, 11. *To receiue Glory, honour, and power.*

[**Glory of God**] His glorious presence, testified by some visible signe, like vnto that Exod. 40, 34, 35. Reuel. 15, 8. *And the Temple was full of the smoake of the Glory of God.* The presence of God in and with his Church now vnder the Gospell, though it be with more brightnesse of knowledge, and more plentifull graces then it was vnder the Law, yet is it obscure in respect of that reuelation which the Saints shall inioy in Heauen. Withall, this smoake of Gods Glory in the Temple, may import, that howsoeuer Gods glorious presence with his Church, now be manifest enough, yet the wicked cannot see it, as if their eye-sight were darkned with

with ſmoake; which laſtly, may ſhew forth his anger (vſually ſignified in Scripture by Smoak) againſt ſuch Enemies.

2 The brightneſſe of God (for diuine brightnes) immediately communicated vnto the Saints in heauen, who ſhall haue ſo exceeding great light from the moſt perfect preſence of God, and Chriſt the Lambe, as they ſhall neede neither Sunne, Moone or Starre. Reuel. 21, 23. *For the Glory of God did light it.* Alſo ver. 11. *Hauing the Glory of God*; that is, moſt admirable, diuine, & Celeſtiall Glory. Some do ſo vnderſtand this, of a moſt glorious diuine brightneſſe of Gods preſence, as withall they reſtraine it to the ages of the Church, which ſhall be next afore the end of the world. Both may be vnderſtood; the one, as a forerunner and preparation to the other.

[**Glory and honor of Kings and Gentiles**] All that maieſty, with thoſe great and excellent things, which Kings and people had, ſhall be laid downe, at what time the glory of the heauenly City is giuen them. Reu. 21, 24, 26. *Shall bring their Glory and honour to it.*

[**To Glorifie her ſelfe**] To exalt and lift vp her ſelfe, her doctrine and decrees, with great pride and inſolency, preferring her Traditions and Ordinances aboue Gods written words and his ſacred ordinances, as eccleſiaſticall Rome hath done. Reu. 18, 7. *Inſomuch as ſhee Glorified her ſelfe, &c.*

[**To Glorifie his name**] To ſet foorth the glory of Gods great name, by acknowledgement and praiſing his Iuſtice, in his vengeance vppon the wicked, and his exceeding loue and benignity toward the Saints. Reuel. 15, 4. *Who would not feare thee, and Glorifie thy great name?*

G. *N.*

[**To Gnaw their Tongues**] To take moſt grieuouſly the fall of their pompe, dignitie, and authority; alſo furiouſly, for extreame ſorrow to bite their owne tongues. Reuel. 16, verſe 10. *And they Gnawed their tongues for ſorrow.* Some doe expound this, of renouncing their owne proud words & writings. But the former ſignification is the better.

G. *O.*

[**To Go out no more**] To remaine for euer in the Church triumphant, being moſt firmely ioyned vnto Chriſt, and immediately. Reuel. 3, 12. *And he ſhall Goe no more out.* Hee alludeth vnto 1. Kin. 7, 15. Some

vnderſtand it of the ſtableneſſe of Gods children in the Church Militant; namely, of ſuch faithfull ones, as were members of the Church at *Philadelphia*. But it may well beare both ſignifications, for Chriſt his true members, ſhall continue ſtedfaſt in the Church Militant, till they be tranſlated into the Church Triumphant.

[**To goe out of Babylon**] To depart as farre as may be from all ſociety and fellowſhip with the Romiſh Synagogue, in their hereſies and idolatries. Reuel. 18,4. *Goe out of her my people, &c.* This exhortation and charge here in the Apocalips, is like to that in Ieremy, chapter 51,45. *My people, Goe out of the midſt of her.* This of Ieremy was ſpoken, touching departing from Babylon in the Eaſt when it was to be deſtroyed; and that in the Reuelation, concerneth the ruine of Babylon in the Weſt, to fore-warne the godly to auoide it, by departing away.

[**To Goe into Deſtruction**] To periſh finally and vtterly to be deſtroyed. Reu. 17,11. *And ſhall Goe into deſtruction.*

[**God of heauen**] The true GOD, Creator of the whole world, whereof heauen is a chiefe and principall part. Reu. 11,13. *And gaue glory to the God of heauen.*

[**His God**] A God, fauourable vnto him in Chriſt, euen ſo farre, as to make him euerlaſtingly happy. Reu. 21,7. *And I will be his God.*

[**To be their God**] To be ioyned vnto God, by perfect and immediate fellowſhip, which ſhall be the portion of the faithfull in heauen. Reuel. 21,3. *And God himſelfe ſhall be their God with them.*

[**Before God**] In the preſence of Chriſt, the Iudge of the world, being God, equall to his Father. Reu. 20,12. *I ſaw the dead ſtand before God.* 2 Cor. 5,10.

[**Gog and Magog**] All the ſecret and open enemies of Chriſt and his Church, both Papiſts and Turkes, banding themſelues againſt the Goſpell in theſe laſt times, ſince the looſing of Sathan. And thus much the very names themſelues import: for *Gog* ſignifieth one couered, and *Magog* ſignifieth one vncouered. Reu. 20,8. *Euen Gog and Magog to gather them to battell.* For the better vnderſtanding of this place, wee muſt haue recourſe to Ezekiel, Chap. 38. and 39. where vnder the names of *Gog* and *Magog*, are comprehended ſuch Princes, as gathered great armies to fight againſt Iſrael, after they came from the captiuity of Babylon. This

Story

Story is heere in the Reuelation applied to those enemies as Sathan should muster together against the Church of Christ, a little before his comming to iudgement. Other Authors, referre *Gog* and *Magog* to the Turkes and persians, and such Regions as are at their command. Certaine it is, that a mighty army of such Heathenish people, stirred vp by the deuill (being now let loose) is meant heere.

[**Golden Altar**] Christ Iesus, who is both High-Priest, Sacrifice, and Altar. This place alludeth to Exo. 30, 3. *Vnto the Altar of Incense which was before the Veyle.* Some expound it of the select company of Saints, the first fruits of the world. **See Altar.** Reuel. 8, vers. 3. *To offer vpon the Golden Altar.*

[**Golden Censor**] An instrument (belonging to the holy of holies) wherein the Priest did burne sweet Incense before the Lord; which did figure the Mediation of Christ, in which the Prayers of the Saints were acceptable. Reuel. 8, 3. *Hauing a Golden Censor.*

[**Golden Crowne.**] Kingly dignity and power, wherewith Christ himselfe, or the executioner of his iudgements shall be endowed, Reu. 14, 14. *Hauing on his Head a Golden Crowne.*

[**Golden Reede**] An instrument to measure withall (which being of gold) doth signifie the Church measured, to be of a most excellent worke, and of a worthy workemanship. Reuelation 21, verse 15. *And hee had a Golden Reed, to measure the City withall.*

[**Streets of Pure Gold.**] All, euen the meanest parts (as streets in a City) of the Church, to bee most precious, beautifull, and glorious, Reuel. 21, 21. *And the street of the City is pure Gold.* Some hereby vnderstand, that the actions of Gods Children, shall be pure, holy, and vnblameable.

[**Euerlasting Gospell.**] The gladsome tidings of euerlasting reconciliation with GOD, through faith in Christ alone, according to the eternall Decree of God, Reu. 14, 6. *Hauing an euerlasting Gospell.* This giues a sore check to such, as charge the Doctrine of saluation by Faith in Christ, with nouelty, slanderously calling it, a yesterdayes Bird, a start-vp-doctrine.

[**Golden girdle**] The diligence and readinesse of Christ, in gouerning his Church, whose worke heerein is precious and acceptable to God, Reuel. 1, 13. *Girt with a Golden Girdle.*

[**Great Babylon**] *Rome*, as it is

is now gouerned by the Pope, being like vnto *Babylon*, a great City (in *Chaldea*) for tyranny, pride, power, idolatry, superstition, impiety, Reu. 17,5. *That Great Babylon, Mother of whoredome.* This cannot be meant of Heathenish Rome, vnder the Emperours, who did not thrust their Idolatry vpon other Nations and Kings, but left them euery one to their religion: neither had heathenish impiety any such mystery in it, as with shew of piety it should deceiue numbers, seeing Heathenish superstition was palpable & execrable to all sorts of Christians; therefore, this must signifie Popish Rome, which with her Great shew of religion & godly deuotion, enticed Kings and people vnto her way.

[**Great City.**] Some large Towne inuironed with walles, and inhabited by Citizens, ioyned together by the band of some Lawes, &c.

2 The whole iurisdiction & regiment of Antichrist, sitting at Rome, and reigning with great tyranny ouer mens Consciences, and raging cruelly against the bodies of the Saints, Reu. 11,8. *Their Corps shall lye in the streets of the Great Citie.*

3 Whatsoeuer Domination, Power, and Gouernment; eyther of Pope or Turke, or which any enemy of § Church doth enioy and exercise against Christ and his Church, Reu. 16. vers. 19. *And that Great Cittie was rent into three parts.*

4 The Town and Iurisdiction of *Rome*, as it was gouerned by the Emperours, which had Empire and rule euen in *Iohns* time, ouer not people only, but Kings also; *Rome* then being the Queene of Nations, and Mistris of the world, Reuel. 17. 18. *The woman is that great City.*

5 The holye Catholique Church, consisting of beleeuing Gentiles and Iewes, called and ioyned vnto the communion of Saints in the latter end of the world. Others vnderstand it of the Celestiall Church, Reuel. 21,10. *And shewed me that great City.*

[**Great day**] That time, wherein Christ shall shew his terrible vengeance and power, for the destruction of such as hurt his Church, and for the deliuerance of his people, Reuel. 6,17. *The Great day of his wrath is come.*

2 The time, wherein the enemies of the Church shall assemble themselues together, by the appointment of the mighty God, to endanger the safety of the Church by bloody & cruell warre, Reu. 16, 13. *To gather them to the battell of the great day of God Almighty.*

[**Wings of a Great Eagle.**] The

The ſwiftnes which the church vſed, in auoiding the malice & tyranny of Sathan, that olde Serpent, furiouſly purſuing her, while ſhe was yet (as it were in her ſwathing clowts, Reuel. 12, 14. *To the woman were giuen the wings of a Great Eagle.*

[**Great Earthquake.**] See Earthquake.

[**Great Haile.**] Stones of a maruellous greatneſſe, ſufficient not onely to kill, but euen to cruſh and bruiſe men in pieces, Reuel. 16, ver. 21. *A Great Hayle.*

[**Great and maruellous**] That which for the exceeding greatneſſe and greeuouſneſſe of it, doth deſerue to be wondred at, and admired, Reu. 15, 1. *I ſaw another ſigne in heauen, great and marueilous.*

[**Great white Throne.**] A ſeate royall, full of exceeding Maieſty and greatneſſe, ſuch as Kings and Iudges vſe to ſit in, Reu. 20, 11. *And I ſaw a great white Throne.*

[**Great voyce.**] A voyce or ſpeech moſt plaine, cleare, and eaſie to be vnderſtood, Reuel. 11, 12. *After this they heard a Great voyce.* This was a commanding voyce, from God to man.

2 A voyce of exceeding ioy and gladneſſe, ariſing & ſpringing vp in the faithfull for the reformation of the Church, according to the Word of God, Reu. 11, 15. *There were great voyces in heauen, ſaying, &c.* This is a voyce of thankeſ-giuing and praiſe from men to God.

[**Great Whore**] The Citie of *Rome*, being become eccleſiaſticall, and pontificall, by the gouernment of the Popes and Cardinals. For ſhee is, that ſits vpon many Waters, ruling ouer many Nations, Kingdomes and Tongues, and hath committed ſpirituall fornication with the Kings of the earth, inticing (by maruellous craft) both Princes and people to her idolatry, Reu. 17, 1. *Come and ſee the damnation of the great Whore.*

[**Great Wrath.**] Plentifull indignation, anger, and furie, which the deuill hath conceyued againſt § Church of Chriſt. Reuel. 12, ver. 12. *The Diuell is come downe vnto you full of Great wrath.*

[**Greene Graſſe**] The Fruites of the earth, of all ſorts, by a **Synecdoche** of the part for the whole, Reuelat. 8, 7. *And all Greene graſſe was burnt vp.* Some do vnderſtand this ſpiritually, of the great Famine and ſcarſity of the word, and of Chriſtians in ſhew, which haue taken no ſound roote, but were (as Greene graſſe) ſoone ſcorched and ſinged with the heat of perſecution.

G. V.

[No Guile] Sincerity, truth, vprightneſſe in Doctrine and conuerſation, Reuel. 14. verſe 5. *In whoſe Mouth is found no Guile.* Some vnderſtand this, of the moſt pure integrity which beleeuers haue, not by perfection of their owne Vertues, but by imputation of Chriſts perfect holineſſe. Both theſe ſignifications may well ſtand together. For the Saints themſelues haue an vnperfect vprightneſſe, by infuſion of grace, and a perfect integritie from Chriſt, by imputation of his righteouſneſſe.



H. A.

[Habergions of Iron.] THE well-fenced eſtate of Popiſh Cleargy, Monkes, Friers, &c. who were as ſafe, as men armed with iron Habergions; and vaine was all endeuour againſt them, till the time of their Kingdome was expired, Reuel. 9, 9. *And they had Habergions, like to Habergions of Iron.*

[Habitation of Diuels.] A place or houſe haunted by diuels, or wherein Diuels were ſhut vp as in priſon, Reu. 18. 2. *And is become the Habitation of Diuels.* Such a City now is *Rome* where the doctrine is the doctrine of diuels; being flat contrary to the written word; their worſhip, the worſhip of diuels, being but idols & rotten bones; and their workes, works of the Diuell.

[Halfe an Houre.] A very ſhort ſpace of time, wherein the Church ſhould enioy an happy reſt, after the open enemies thereof were bridled, and *Conſtantine* the Great aroſe out of the Eaſt, Reuel. 8, 1. *There was ſilence in heauen, about halfe an houre.*

[Halleluiah] Praiſe ye the Lord. It is an Hebrew voyce or word, whereby the people of God were wont mutually to exhort and ſtir vp one another ioyfully to praiſe God, for his vengeance againſt his and their enemies, (as heere againſt the great whore) and for their mercifull deliuerance, Reuel. 19, 1. *Saying Halleluia.* The cauſe of receiuing theſe Hebrew words in Scripture, (as *Oſanna*, *Abba*, *Amen*, *Alleluiah*, *&c.*) it is to be as ſignes & tokens of that coniunction, which beleeuing Gentiles haue with the holy Nation of the Iewes, to whom there is but one God, and one Religion.

[Harps] An inſtrument vſed in the Temple vnder the Law, whereon they praiſed God, according to thoſe times when the Church was in her infancy.

2 Praiſe and thankſgiuing, offred vp to God by the church (repreſented by the 24. Elders) for the opening of the book & the Seales therof, Reu. 5. 8. *Hauing euery one of them Harpes.*

3 The ſweet concent of godly Teachers in Churches, making a pleaſant Harmony, Reuel. 14. 2.

[Lo

[**To hate the Whore.**] To haue the Church of *Rome* degenerated, in execration, euen with loathing; to abhor her as a Whore, a Mother of whoredome, which hath bewitched the Kings of the earth with her Golden Cup, the butchery of Gods Saints, like to Sodome and Egypt, therefore worthy to be hated, Reu. 17, 16. *They shall Hate the Whore.*

[**Hatefull Birds**] Vncleane and euill-fauoured Fowles, such as haunt and frequent forsaken and desolate places, being odious to al other foules for their rauening: such be the Vulture, the Crowe, the Rauen, the Owle, the Kite, &c.

2 Vncleane and filthy men (such as the now Romish Synagogue doth, and long hath abounded with) which liue by rapine and iniquity; and in that regard are hatefull to all ciuill honest men, but most hatefull to the Saints, Reuelation 18, verse 2. *Vncleane and Hatefull Birds.*

H. *E.*

[**Heads.**] All Turkish Princes, Bassaes and Begles, together with their Emperour the Grand Sultan, all alike Instruments and ministers of execrable cruelty and fury, exercised both by themselues, and others vnder them, Reuel. 9, verse 19. *Hauing Heads where-with they Hurt.*

[**Ouer his Head.**] Aboue him, or vpon his Head, Reuel. 10, 1. *The Rainebow was ouer his Head.*

[**Heads of Lyons**] Most notable cruelty and fierceneſſe, wherein the Turkes doe excell all other Nations and people, that euer were heard of, both Saracens and Romanes, Reuel. 9, 17. *The Heads of the Horses, were as the Heads of Lyons.* Hereby is noted vnto vs, that to the sternneſſe of their countenance they had added the strength of their iawes, to expresse their singular inhumanity.

[**To Heale the Nations**] To preserue in health, and keepe from all diseases, preuenting them, and remooving all causes of them, Reuel. 22, 2. *And the Leaues to Heale the Nations with.* This health, Christ doth afford the soules of beleeuers, vnperfectly here, and most perfectly in heauen.

[**To Heare**] To bend the minde inwardly, to heed well, and marke the admonitions of the Spirit in the Word, Reuel. 2, 7. *Let him that hath an eare, Heare,* Reuelat. 13, 9. *Let him Heare,* that is, let him be attentiue.

2 To receiue a thing by the out-

outward ſenſe of hearing, Reuel. 22, 18. *I proteſt to euerie one that Heareth the word of this Propheſie.*

[**Heate of the Fire.**] Inward indignation, blinde zeale, and bitterneſſe of minde, together with outward ſtrife, contention and debate, wherewith not onely open enemies, but Hypocrites ſhould bee vexed, for ſtriuing againſt the Sunne and light of ỹ Goſpell, ſhining vpon their conſciences, and checking them, Reuel. 16. 8. *It was giuen him to torment Men with Heate of fire.*

[**Heauen.**] The Church on earth, and the godly, which bee the true members of it. Reuel. 12, 12. *Reioyce the Heauens, and ye that dwell therein.* Alſo, Reu 13, ver. 6. *And them that dwell in heauen,* Reu. 6, 13. *Starres of Heauen,* that is, the Miniſters of the Church. The reaſon why the Church reformed heere on earth, is called [Heauen] is becauſe of that heauen (which is the ſeate and habitation of the Saints.) There is no more liuely Image and picture heere in earth, then the vniuerſall companie of Saints, which is the true Militant Church of Chriſt.

[**Heauen departed.**] The whole face of the Church (and not the Miniſters alone) to be couered with that blacke darknes of calamity which is heere threatned, Reu. 6, 14. *And the Heauen departed.*

[**Middeſt of Heauen.**] The middle ſpace or diſtance betweene heauen and earth.

2 An eſtate of a Church, ſomewhat purged from filthy corruption, yet not ſo purified as it ought, Reu. 8. 13. *Heard an Angell flying from the middeſt of Heauen.*

[**New Heauens**] The Heauens, which are now vnder vanity and corruption, reſtored into a perfect eſtate and liberty, Reuel. 21. 1. *I ſaw New Heauens.* Some Interpreters, which thinke this chapter, to giue, not a deſcription of heauen, the ſeate of the bleſſed, (ſhewing what ſhal be the happineſſe of the Saints, after the reſurrection and iudgement,) but of the Church which ſhall bee on earth a little afore the iudgement, when the Iewes ſhall bee reſtored to the Communion of Saints, doe interpret [New Heauens] of the moſt pure way of worſhipping God; and the [New Earth] to ſignifie a new people, in whoſe aſſemblies God will be honored. Let the learned iudge which ſignification is fitteſt, for both are true.

[**Heauens open.**] The great glory of CHRIST his holy Church, manifeſted and apparantly

rantly shewed to the eies of all, Reuelat. 19, 11. *After I saw the Heauens opened.*

[**Heauen to reioyce.**] The company of the godly, to leape for ioy and gladnesse, because of the victory and saluation which Christ giueth them ouer their spiritual enemies, deliuering & sauing them from their fury, Reu. 18, 20. *O Heauen, reioyce ouer her.*

[**Hell**] The Graue, which is the companion of death, or the estate which followes after death; both the Greeke word signifies Graue, and the matter requires this sence. For many Saints were to dye amongst others; but it were wickednes to thinke the Saints to bee deuoured of the Hell of the damned, Reu. 6, 8. *And Hell followed after him*, Reuel. 20, ver. 13. *Death and hell deliuered vp their Dead.* Also verse 14. If here we should vnderstand hell for the place of the damned, it would bee absurd to say; That Hell was cast into the burning lake, that were to say, Hell was cast into Hell.

H. I.

[**High mountaine**] The eminencie of the Christian Church (as it shall bee restored before the coming of Christ,) excelling whatsoeuer dignitie is in earth: or the place and stately seate of the Church, (more purely reformed) shadowed out by a Mountaine, Reu. 21, 10. *And carried me to a great and High Mountaine.* Herein there is an allusion vnto that which is written, Esay chap. 2, 2. *In the last dayes, the Mountaine of the House of the Lord, &c.* The meaning of both places is, that the glory of the spouse of Christ, shall be reuealed in the sight and face of all the world, so as no high Mountaine shal be more eminent and conspicuous, or easier to bee seene and beheld.

H. O.

[**To Hold the Starres.**] To defend & vphold the Ministers of the Church, with special care of them, and mighty power, Reu. 2, 1. *These things saith hee, which holdeth the seuen Starres.*

[**To hold the foure windes.**] To stop the course of the Gospell, and keeping backe of the heauenly inspiration of the holy Ghost, which goeth with it, Reu. 7, 1. *Holding the four winds of the earth.*

[**An Hold of foule Spirits.**] A prison or streight place, fast kept, where the diuels are pend and shut vp, at the pleasure of the soueraigne Iudge of the world. Such a place shall *Rome* (now

(now fallen) bee vnto the Deuils which reigned once there; but now, that they haue none so to abuse and deceiue as before, it shall be as a prison, hell, or place of torment to them. Reu.18,2. *An Hold or Cage of fowle Spirits.*

[Holy] A true beleeuer, or godly Christian, who is partaker of Christ his holinesse by imputation, and hath holinesse begun in his owne soule, by the spirit of sanctification, separating him from the world, and study of worldly things, that hee may bee dedicate vnto God, both in body and soule to serue him, Reu.20,6. *Blessed & Holy is hee which hath part in the first resurrection.*

[Holy Apostles.] Not those twelue, which in an excellent degree were Holy, and laid the foundation of the Christian Church after Christ his Ascension, but such godly men, as shall execute the function of teaching in the latter ages of the world; who, because they are as deere and precious in Gods sight, as the old Apostles and Prophets (though they be inferiour in gifts) they are therefore called heere Holye Apostles and Prophets, by the Spirit, who prouoketh them by name to reioyce, because the great Whore had more specially hated and molested them. Reu.18,20. *Reioyce ye Holy Apostles and Prophets.*

[Holy City] The Church, in singular manner renewed and purged in earth, a little before the last day, as a Type and signe of that most holy and glorious Church, which shall be in heauen after the last iudgement. Reu.21.2. *And I saw that Holy Citie.* The same is meant by holy Ierusalem. ver. 10.

[Holy Ierusalem.] The vniuersall Church then being on earth, farre more excellent and glorious, by a more illustrious presence of God, then before was wont, as an Image of the celestiall Church. Reu.20,10. *That Holy Ierusalem.*

[To be Holy still] To increase proceed, & persеuer in a godly life. *Reu.*20.10. *Let him be holy still.*

[Hony in ỹ mouth] The sweetnes of Diuine truth, which in ỹ study, finding out, and knowledge of it, is delightfull and ioyous. Reu.10.9. *But it shall be in thy mouth sweet as Hony.*

[Ten Hornes] Ten Kings See Ten Kings.

[Horses] The Saracens likened to horses for their swiftnes and promptnesse to battell. See Iob 39,25. Reu.9,7. *The form of the Locusts was like vnto Horses.*

[To the Horses bridles] Very deepe, very far and wide: It is an excessiue speech, noting the

greatneſſe of the ſlaughter: as alſo the greatneſſe of ſpoyle, like vnto the ouer-flowing of grapes preſſed in a winepreſſe, wherein horſes may ſwim euen to the neckes. Such abundance of ſpoile ſhould ariſe by the fall of the Clergy, and ſuperſtition of *Rome*, Re. 14. 20. *Blood came out of the Wine-preſſes vnto the Horſes Bridles.*

[**White Horſe**] Chriſt, ſubduing and triumphing ſwiftly and mightily by his word, not ouer the prophane Gentiles (as was figured in the Viſion, ch. 6, 2.) but ouer the obſtinate Iewes, beeing now conuerted to God, Reuel. 19, 11. *And behold a white Horſe.*

[**Hoaſts.**] Armies, or companies of Warriours and Souldiers, prepared vnto battaile vnder Antichriſts Banner, Reu. 19, 19. *I ſaw their Hoaſts gathered together to make battell.*

[**Hoaſts in Heauen**] Chriſts retinue or company of Saints, Citizens of his Church heere, being holy, innumerable, royall, and pure, Reuel. 19, 14. *The Hoaſts which are in heauen.*

[**Hot**] One truly zealous, who with right affection doth vehemently loue God & godlineſſe, abhorring, and not being able to abide impiety, idolatry, and ſuperſtition; his feruent minde beeing like to hot Water, boyling, and ready to bubble and play ouer, Reuel. 5, 15. *I would thou wert eyther cold, or Hot.* Such be cold as be ſecure, and without care or feeling of godlineſſe.

[**Houre.**] Any moment of time, which cometh ſuddenly vpon men, when they looke not for it, Reuel. 3, 3. *Thou ſhalt not know what Houre I will come.*

[**At an Houre, at a day, &c.**] In a ſhort time, and with ſpeed beeing ready to doe miſchiefe when the determined time is come, and ſo to continue without wearineſſe, till their appointed time is expired; which is thought will be, when the yeare of our Lord ſhall bee 1696. for ſo long the name and tyranny of the Turkes ſhall endure, Reuel. 9, 15. *Which were prepared at an Houre, at a day, at a month, at a yeere.*

[**Houre of Iudgement**] The certaine time appointed of God, to bring ſome greeuous vengeance on the followers & friends of Antichriſt, for their horrible impiety and vnrighteouſneſſe. This is called, Reuel. 10. 7. *The finiſhing of the Myſtery of God*, Reu. 14, 7. *For now cometh the houre of his Iudgement.*

[**Houre of temptation.**] A time of tryall, by great calamities, but very ſhort, being to laſt but an houre (as it were) Reuel. 3, 10. *I will keepe thee in the Houre of tentation.* What

is

is a great time in respect of eternity?

H. V.

[**An hundred forty foure thousand**] A certain number, which doth arise iust of twelue times twelue thousand, to note vnto vs, not that the twelue Apostles did multiply their talents, euery one twelue times: but that the number of the elect & faithfull among the Iewes, in the dayes of the Gospel, should be not onely certaine to God, but such as might be measured and told of men; whereas the number of elect Gentiles, (howsoeuer certaine to God, yet vnpossible to bee numbred of vs.) See verse 9, of this chapter, Reuel. 7, 4. *And there were sealed an hundred forty and foure thousand.*

[**Husband.**] Christ Iesus, which hath by faith espoused the Church vnto himselfe, who decketh, and spiritually trimmeth her selfe in this her Pilgrimage, that shee may be readie and prepared at that great and solemne Marriage day, Reu. 21, 2. *As a Bride trimmed for her husband.*

H. Y.

[**Hyacinth**] Smoake, which is of colour like to a Hyacinth; to wit, Blew and Red; one of the Instruments of Turkish tyranny and cruelty, in killing men, which they shall doe, by Fire, Smoake, and Brimstone, Reuel. 9, 17. *Having fiery Habergions, of Hyacinth and Brimstone.*

I. A.

[Iacinth.]

A Precious Stone, called *Iacinth.* One of those Stones wherof is made ỳ Gate, which signifies Christ, the only way & dore vnto life, by whom if any enter, he shal be safe, Reu. 21,20. *The eleuenth a Iacinth.*

[Iasper Stone.] A most renowned & noble Iewel, (being the Mother-Pearle) both for antiquity and variety. For there be diuers sorts; one kind is here mentioned like vnto Christall, most cleere, and of a thorough and most pure light, which cannot be darkened and obscured by any other colour.

2 The bright glory of God shining in his Church, beeing now more exactly purged from al filth of mans inuentions, then euer before, Reu. 21,11. *Her shining was like to a stone most precious, as a Iasper stone, cleere as Chrystall.*

3 The exceeding glory and Maiesty ỳ God hath himselfe, & in himselfe, incommunicable to any Creature. Reu. 4,3. *And he that sate was to look vpon like a Iasper Stone.* Some Interpretors thinke by these three precious Stones, *Iasper, Sardine,* & *Emerande,* the mystery of 3. persons in one glorious god-head to be resembled, & in some sort opened. The Father, fountaine of Deity, shadowed by the *Iasper,* (which is *Mater gemmarũ*) most ancient, and of greatest variety. The Son (who was made flesh for vs) signified by the *Sardine,* ỳ is of a fleshy colour; therefore called *Carneoll.* The Spirit, by the *Raine-bow* or *Emeraud,* which is for beauty & pleasure, most delightfull; to note the vnexpressable sweetnesse of the holy Spirit. Such then is God; one in Essence, three in persons.

[Idolatour.] One who maketh Images for religious vse, or worshippeth the Image of the true God, or of false. Reuel. 21,8. *And Idolators.*

I. E.

[Iezabell] A woman of that Name, wife of *Achab* King of *Israel*; whom she drew on to most horrible Idolatry, being one also, which withstood and persecuted the Lords holie Prophets, and kept a Table for foure hundred false Prophets; whereof three was a Ring-lea-

der

der and a Captaine, bearing her selfe as an open professed enemy of God and his truth.

2 A certaine notorious euill woman, not named *Iesabell*, yet bearing her name for likenesse in qualities; being a whore, a Witch, & Idolatrous; faigning her selfe to vtter doctrine from ỹ holy Ghost (as a Propheteſſe) yet shee had it from the Diuell himselfe. Her doctrine was the same which before is call'd *Balaams* doctrine. See there Reu. 2,20. *Thou sufferest the woman Iesabell, which calleth her selfe a Propheteſſe.* What she was, it is not knowne, but some notable filthy woman, which seduced & poisoned many.

I. M.

[**Image of the Beast.**] Not a Picture set vp to represent one (such as Painters make for their gaines sake.) Neither any bodily Image, made to bee worshipped & honoured (as corporall Images set vp in the Churches for religious worship be.) But the expresse and liuely portraiture and representation, of that Honour, Kingdome, Power, and Soueraignty, which the first Beast; (to wit, the Romane Heathenish Empire had;) and the second Beast; (to wit, Ecclesiasticall Rome) sought to reuiue, Reu. 13,14. *That they should make an Image of the Beast.*

[**Images of siluer, gold, &c.**] Pictures made of gold & siluer, for religious vse & diuine adoration, whereof Papistry is full. Reuel. 9.20. *That they should not worship Images of siluer, gold, &c.*

[**To worship the Image of ỹ Beast**] To adore & giue diuine honour vnto the Pope, (who bears the Image of the Heathenish Emperor) by acknowledging a Diuinity in him; which whosoeuer refused to doe, though they were Kings and Emperours, they lost not onely their liuing & dignity, but their head and life too; whereof the Ecclesiasticall Stories giue plentifull proofe, Reu. 13,15. *As many as would not worship the Beast, should be killed,* Reuelat. 16,2.

I. N.

[**Inchantment.**] Spirituall Witch-craft, whereby Papists bewithed both Kings and People, that they should be deceiued with such grosse trumpery, and dote vpon such a foule strumpet as Rome is, Reu. 18.2. *And with thine Inchantments were deceiued all Nations.* Yet euen the other kinde of Witch-craft, condemned in *Moses* Law was much practised in *Rome*, not by Monkes and Fryars on-

ly, but euen by ſome Popes, who were known Sorcerers, & Inchanters. Howſoeuer, this is not meant heere.

[**Inhabitants of the Earth.**] Not ſuch as doe dwell and abide heere on the earth, for ſo the faithfull doe; but ſuch as minde earthly things, beeing reprobate and vnregenerate men, Reuelat. 12. 12. *Woe bee vnto the Inhabitants of the Earth.*

[**To ſay in her heart**] To thinke with her ſelfe, Reuel. 18. 6. *Becauſe ſhee ſaith in her heart, &c.* There is an inward ſpeech conceiued in the heart, as there is a ſpeech outwardly vttered with the mouth.

[**None in Heauen, Earth, &c.**] Neyther Angell nor man, good nor euill, Reuel. 5, 3. *But none in Heauen nor in Earth was able to open the Booke.*

[**In heauen**] In the Church of Chriſt and company of the Saints, with exceeding great Harmony and conſent praiſing Chriſt, Reuel. 19, 1. *I heard a great voyce in Heauen.*

[**In the Spirit.**] One rauiſhed by the Spirit, as the olde Prophets were, Reuelat. 17, 3.

I. *V.*

[**To Iudge**] To be reuenged, to puniſh, or take puniſhment, according to the vſe of the Hebrew tongue. See Gene. 15, 14. Deut. 23, 36. Reuel. 16, 5. *Becauſe thou haſt iudged theſe things.*

2 To giue an vpright ſentence vpon our perſons and workes, being firſt laide open. Reuelat. 20, 12. *And the dead were Iudged according to the things which were written in the Bookes.*

3 To moderate and gouern his owne, by framing and ordering their liues vnto Iuſtice and righteouſneſſe, Reuelat. 19, 11. *Hee Iudgeth righteouſlie.* Theſe words are drawne from Pſalme 96, 10, 13. *Hee ſhall Iudge the people in righteouſneſſe.*

[**Iudgement in one houre**] A great and ſudden vengeance, euen the fall and ruine of *Rome*, which ſhall come in a moment when it is not looked for, Reu. 18, 10. *For in one houre is thy Iudgement come.*

[**To manifeſt his Iudgment**] To open and make knowne the Arguments and ſure tokens of Diuine Iuſtice, which may declare GOD vnto the whole world, to be a moſt iuſt Iudge. Reuelat. 15, 4. *For thy Iudgements, &c.*

[**Iudgements true and righteous**] Gods deliuerances of his Saints, which are true, becauſe they

they are performed according to his promiſes; and being fulfilled, by deſtroying his and their enemies, according to their merits. Hence they become righteous. Reuelations 19,2. *For true and righteous are his Iudgements.*

[Juſt.] One extreamelie hating bloody cruell men, and puniſhing Romiſh Murtherers, with due puniſhment of death. Reuelat. 16, 5. *Lord thou art Juſt, &c.*

K. E.

[To keepe his word] TO abide in that duty which the word commandeth, and to beleeue that doctrine which it teacheth. Reuel. 3, 10. *Because thou hast kept the word of my patience.*

[To keepe, or deliuer out of tentation.] Not wholly to free from tryall by affliction, but to bestow strength to abide the combate and get the victory, Reuel. 3, 10. *I will Keep thee out of temptation.*

[Key of Dauid] All power and rule, in commanding, forbidding, deliuering, and punishing, loosing, and binding: (by a Metaphor of Keys which were a signe of gouernement) to represent the Regall power of Christ, whereby he casteth out of his Church, or receiueth into it, as hee thinkes good, Reuel. 3, 7. *Which hath the Key of Dauid, &c.* These words are taken out of Esay, Chapt. 22. verse 22. This power of opening and shutting, he bestoweth on his sincere Ministers, who execute it; especially in that part of Church-gouernement, whereby obstinate sinners are deliuered to Sathan; and truely-repentant ones, are restored to the Church.

[Key of bottomlesse pit] Power ouer the darkenesse of Hell, which is shut vp in the deepest and innermost part or gulfe of hell, Reuel. 9, 1. *To that Angell was giuen the key of the bottomlesse pit.*

[Keyes of hell and death] The power of Christ, in deliuering vnto death and hell, such as haue sinned, Reuel. 1. ver. 18. *I haue the Key of death and hell.* Fearefull is this power, whereby Christ is able to shut the Gate of glory vpon such wicked men, as are thrust into hell, and to open the gate to the godly, whereby they may enter into life.

K. I.

[To kill with the Sword.] To put to any violent death; one kinde of violent death being named, to signifie the rest, Reuel. 13, 9. 15. *If any kill with the Sword hee shall be Killed with the Sword.* verse 15. *Should bee Killed.*

[King.] Principally Sathan (that great destroyer, who drieueth

ueth the whole world, both vnbeleeuing Iewes and Gentiles into deſtruction) and vnder him Mahumet, whom the *Saracens* obey as their King. Alſo the Pope,(namely *Boniface* the fift, and *Hildebrand*) whom religious Locuſts,to wit,Monks and Fryers, acknowledge as their King and Founder,from whom theyreceiue(as from their King) inſtitution and orders. Reuel.9, 11. *Now they had a King ſet ouer them.*

2 Such as rule as Princes ouer their Subiects here in earth, vnder whom (by a **Synecdoche**) comprehend Emperors, Dukes, and all earthly principalities. Reu.10,11. *Ouer Nations, and tongues, and many Kings.* Reuel. 19,18.*The fleſh of Kings.*

3 Elect partakers of Chriſt his kingdome, in whom they conquer ſin,the world, & ſatan Reu.1,6.*Made vs Kings to God.*

[**Kings of the earth**] The mighty men, which haue greateſt power here in earth,being thēſelues wicked& earthly minded men,vaſſals vnto their own luſts and vnto the luſt and will of the Diuell, Pope, or the falſe Prophet Mahumet. Reuel. 16,14. *And goe to the Kings of the earth.* Reu.18,3.*The Kings of the earth, &c.*alſo ver.9. and 23.*The great men of the earth.*Reu.19,19. and 6,15.

2 Cheefe Chriſtian Rulers, and godly Princes of the Gentiles, who ſhall bring their whole power & riches,& whatſoeuer glorious thing they haue to amplifie and beautifie Gods Church, collected now out of Iewes as well as Gentiles. Reu. 21,29.*The Kings of the earth ſhall bring their honor and glory to it.*

[**King of Kings**] Chriſt Ieſus,a ſoueraign King, to whom all other Kings are but Subiects receiuing their Kingdomes from him. Reu.19,16. *King of Kings.* This is a name of ſupreame Maieſty and gouernement,written in Chriſt his Garment,to manifeſt vnto all, that he is aboue all: & in his Thigh, to ſignifie, that which may be thought loweſt, leaſt, and meaneſt in Chriſt (this moſt mighty King)to be higher thē the greateſt height and dignitywhich is in earth. This Soueraigne Empire of Chriſt,(whereof we read Dan.2,44,45.) ſhall appeare far more glorioufly in the latter ages of the Church, by ſubduing his enemies,and protecting and purging his Church,then euer it did in former ages.

[**King of Saints**] God himſelfe, to whom all the Saints yeelde obedience (as to their Soueraigne King.) Reuel.15,3. *Iuſt & true are thy wayes,O King of Saints.* The Saints hauing the Almighty God for their King and Protector, & liuing according

ding to his most pure Lawes, they need not feare what diuels or men doe against them.

[Seauen Kings] Seuen sorts, degrees, or orders of gouernement and rule, which are the speciall marks to discerne what City that is, which is the seate of that Antichrist; namely, that which together with seuen hils (a permanent marke, which euen in S. *Iohns* time was to be seene) hath also for a fitting marke, seauen formes and sorts of Regiments and Dominions; whereof, fixe had beene whilest *Iohn* was aliue; to wit: 1. of Kings. 2. of Consuls. 3 of Dictators. 4. of *Decemuiri*. 5. of *Triumuiri*, or *Tribuni militū*. These fiue were now already past and abolished, before the time that S. *Iohn* liued: as it is written, *Fiue are fallen*, chap. 17, 10. The sixt was of *Cæsars* or Emperors, who gouerned Rome when *Iohn* wrote the *Apocalipse*; therefore he saith, *One is*, verse 10. The seauenth was of the Pope, of which he saith in the same verse; *Another which is not come, &c.* because the Pope reigned not in *Rome*, till a good while after the death of Saint *Iohn*. Here then is a plaine description of *Rome*, to be the seate of the Beast, euen of that great Antichrist; no other City in the world, hauing seauen hils, and seauen kindes of gouernment successiuely, sauing the City of Rome. Reu. 17, 10. *They are also seauen Kings.* Such then are deceiued, as doo think by these seuen Kings to be ment either the first seuen Kings, who in the beginning did sway the Scepter in *Rome*, or the seauen Electors of the Empire: the former were past, and the latter remaine all still. Or they who restraine it to seauen seuerall and singular persons, which should be, *Galba*, *Otho*, *Vitellius*, *Vespasianus*, *Titus*, *Domitianus*, and *Nerua*: All which were Emperors of Rome, betweene *Nero* and *Traianus*. But of all other, they most erre, who interpret these seauen Kings (as *Ribera* the Iesuite, and *Clandius*, a Fryar *Carmelite* of *Paris* doo) of seauen ages of the world, whereof, fiue should be expired at the first comming of our Lord, the sixt should last from thence to the comming of Antichrist: and the seauenth from thence to the end of the world. This to be reiected as a Popish dreame, fitting these seauen heads to any City in the world; whereas the holy Ghost purposed here to giue an euident note to know where the throne of the beast (that is, Antichrist) should be.

[Kingdome of our God] The royall administration of God in the Church, (the tyrannicall enemies thereof being extinct which

which delighted to glut themselues with the blood of the Saints)& godly Kings set vp,to gouerne his people in his waies. Reuel.12,10. *Now is come the Kingdome of our God.*

[**Not to receiue a Kingdome**] To want, & to be without that Regall and Princely power, which enableth men to rule ouer kingdomes & people. Reu. 17,12. *Which yet haue not receiued the Kingdome.*

[**Kingdomes of this world are Christs**]Heathenish Kings,conuerted to Christ, who after a sort, maketh his royall Maiesty visible in such godly Kings, framing their hearts so, as to cause them to cast downe their Crowne & Scepters at Christs feete; and both in themselues and their subiects, to study cheefely how to promote his glory. Thus Christ reigned by *Constantine* the Great,and other godly Emperours of old time: and of late by sundry worthy and religious Princes, in *Germany, England, Scotland, Poland,* and *Denmarke.* Reu.11,15.*The Kingdomes of this world are our Lords,and his Christs, who shall reigne for euer more.*



L. A.

[Lake of fire burning] THE extreame torments of Hell, called before, the second death; also destruction. chap. 17,8. To be cast into this Lake, is to be adiudged to most grieuous damnation and paine there, by an vnrecouerable sentence. This shall be done, as a most iust reward to Antichristian doctrine and tyranny, which shall be most seuerely punished without any hope of recouery, either for the Papacy it selfe, or the men which embraced it, and fought so fiercely for it: for out of hell no redemption. Reu. 19,20. *These both were aliue cast into a Lake of fire burning, &c.*

[Lambe] Christ & his Church, humble, meane, and meeke as a Lambe. Reuel. 17,14. *They shall fight against the Lambe.*

[Lambes marriage Supper] The participation and fellowship with Christ, in his heauenly ioyes and blisse, when the Church (his Spouse) shall be fully blessed. Reuel. 19,9. *Called to the Supper of the marriage of the Lambe.* Some vnderstand this to belong to the time of the calling of the Iews, which shall be afore Christ his comming to iudgement, in which calling, they shall not refuse vpon vaine excuses, as at first. Mat. 22. But at the first hearing (thorough the most effectuall grace of Christ) they shall very readily obey the doctrine of Faith, wherein they shall ioyntly delight themselues, as men which sit together at a great Supper, which being in the euening and end of the day, doth signifie, that this calling of the Iewes, shall be in the Euening and end of the world, as a fore-runner and representation of the great Supper, which the Church and Christ shall haue together in Heauen. This exposition is not rashly to be reiected.

[To Leade into Captiuity] To expell or driue out of ones Country, and to make them bond-men and slaues. Reu. 13, 10. *If any Leade into Captiuity.*

[Leaues of the Tree] The most certaine hope which the faithfull now haue by Christ of the glory to come, which followes after a Christian hope, as fruite in the season, doth accompany

company and follow leaues and flowers. Reuel. 22,2. *And the Leaues of the Tree healed the Gentiles.* Some vnderstād this of the graces & merits of Christ, fully enioyd in heauen; where seeing there shall be no difference betweene Iew & Gentile, nor any sores to be healed, therefore the former signification is better.

[**Length as large as the bredth**] The durable continuance of the Church of Christ (meant by length:) Also the comely beauty & forme which it shall shew (ment by the bredth) & the one being as large as the other, signifies a wonderfull proportion in the durance & comlinesse of the Church. Reuel. 21,16. *The Length was as large as the bredth.*

[**Leopard**] A certaine Beast, (which some call the Cat of the Mount, others a Libbard) very full of spots, diuersly coloured; also, exceeding swift, subtle, and fierce, being most furiously inraged against men, so as if it see but the picture of a man on a table or paper, it will most fiercely run against it to teare it. Lastly, it is of such a sweet sauor, as allureth all other beasts vnto it, by which meanes they are caught and deuoured.

2 The Romish Bishop with his assistants, his popish Clergy, euen that Antichrist consisting of that corporation, which very fitly is likened to a Leopard, whose spots represent the horrible filthines which sticketh in that Romish beast so fast as there is no more hope they will change, thē that a Leopard will forsake his spots. Also that Romish rabble be most hatefull to true Christian men, not being able to endure the Image of such (being adorers of all other Images:) they are swift to mischiefe, vsing not more celerity in effecting cruelty, then they doe subtilty in contriuing it, enticing many thousands into their snares, by a kinde of venerable maiesty, and counterfeit piety. Finally, they be rauenous as Beares, proud, stout, and intollerably insolent and sauage withall as Lyons, hauing (to be short) all such immanities and deformities in them alone, as Daniel 7,4,5,6. Vnder seuerall beasts, seuerally applied to those three great Monarchies, to wit, *Assyrians*, or *Chaldees*, *Persians* or *Medes* and *Greekes*. Reu. 13,2. *This Beast was like a Leopard, his feete like a Beare, and his mouth was like the mouth of a Lyon.* Wheras some Interpreters vnderstand this Leopard of the Romane Empire, ciuill, or become Christiā, but tainted with corrupt errour, it doth not so well agree as to that Antichrist, to the corporation of the Papacy, wherof the Bishop of Rome is head and chiefe, who hath exercised,

exercised, & doth practise cruelties of all sorts, wanting no kinde of spirituall nor bodily spots and filthinesse.

L. I.

[**Lies**] Error in doctrine, heresies, dissimulation in Religion, and counterfeit manners, Reu. 22,15. *And such as loue and make lyes.*

[**Liers**] Hypocrites, dissemblers, and all which delight in error and false doctrin. Reu. 21, 8. *And Liars.*

[**Light of a Candle**] The very least commodity of this life, (as a Candle lighted in the night) which the poorest will not be without. So great shall be the fall of that City, wherein the least good thing shall be wanting, & cannot be had. Reu. 18, 23. *And the light of a Candle shall shine no more in it.*

[**To lighten the earth with his glory**] To illuminate mens minds by the brightnesse of the pure word of God, expelling darknesse of ignorance, and damnable heresies, which had long couered the face of the World. Reu. 18, 1. *And he lightned the Earth with his glory.*

[**Lightnings**] The terrible and vnauoydable punishments, which God from Heauen shall send vpon the persecutors of his Church. Reuel. 4,5. *Out of that Throne came lightnings.*

[**Linnen pure and bright**] Angelicall purity, by the alone imputation of Christ his holinesse to the Saints, who be all Priests to God, all now entring into Gods Temple, whereinto the Leuiticall Priests onely were wont to come. Reu. 15,6. *Cloathed in pure and bright Linnen.* He alludeth herein, to the cloathing of the Priests vnder the Law. Exo. 28,42. Some vnderstand by this pure Linnen, the equity and integrity of Gods iudgement vpon his enemies. *Iunius* writeth, that this kinde of cloathing with fine pure Linnen, it was of old time, a signe of royall and Princely dignity.

[**To lift vp the hand to heauen**] To sweare, or by oath to confirme a thing. It was a gesture of old, vsed by such as did sweare, and at this day is in vse with the *Ethiopians*. Reu. 10, 5. *He lift vp his hand to heauen.* Very often in the old Testament, lifting vp the hand is put, to signifie swearing. Gen. 14, 22. Num. 14, 30. Ezek. 20, 5. To these Texts doth *Iohn* allude.

[**Little booke**] A speciall book concerning the affaires of Gods Church, which is kept with Christ the Redeemer, out of which he tooke this *Apocalipse*: thus M. *Iunius*. Reu. 10, 2. *And hee had in his hand a little Booke open.*

2 The holy Bible, which though a large Book considered by it selfe, yet if it be compared with the huge volumes of popish ordinances & decrees, it is but little. M. *Gifford* takes it thus.

3 All Diuine mysteries, which to reueale, is in Christs power. *Claudius* doth thus interpret it.

4 All consolatory Scripture, of Euãgelicall promises, which are written in a book, that they might be extant to comfort Christians in all ages: & because they leade directly, as a ready way to the Throne of grace, (through one Mediator) and not by long windlasses and circuits; therefore it is said to be a little Booke. M. *Fulke* expounds it thus.

5 An vncertaine worke, or booke, written very anciently, touching the estate of latter times; affirming, that as the doctrine of grace was preached first to the Iewes, then to the Greeks, & lastly to the Latines: so contrariwise, it should return from Latines to the Greeks, and so back againe to the Hebrews, whence it first came; saith an vnknowne Author.

6 The slender, meane, & weak knowledge of diuine truth giuen to some one certaine age, whereof *Iohn* speaks. M. *Brightman* takes it thus. Let godly Readers take what sence of these they shall thinke meetest; I most encline to M. *Giffords* exposition: That the holy Bible, which long had beene shut vp from the people by the craft and malice of Antichrist, should at length be cleerely knowne vnto the people.

[**Little season**] A short space of time, wherein the tyranny of Antichrist should last, which of the learned is accounted to be about 390. years, or foure hundred. In which time the Diuell let loose, did deceiue the world, with abhominable superstition idolatry, wicked errors, & such strong delusions, as was wonderfull. Reuel. 20, 3. *And afterward he must be loosed a little season.*

[**Liuely Fountaines**] All good things (which the memory of former euils cannot diminish) & to be led to these Fountaines, signifies to be partakers of all those good things; & that by the Lambe Christ his mediation onely. Reu. 7, 17. *And shall lead them to the liuely Fountaines.* These words containe the cause of the felicity described in the former verses. See Ioh. 7, 33, 39. what is meant by the waters of life. All spirituall good things or graces of the Spirit, abundantly shed vpon the thirsty soules which desire them. and feele an extreme neede of them.

[Euery

[Euery liuing thing] All the worshippers of the Beast, as wel the Cleargy & Popish Teachers (signified by the Sea) as the Laicall Papists (signified by the earth) one and other shall be horribly slaughtered in the great day of Gods vengeance vpon them (for which, GOD is praised in the next verse) euen as Fishes died in the Sea, turned into blood in Egypt, and men were driuen to drinke blood when the fresh waters were smitten. Reuel. 16,3. *And euery liuing thing dyed in the Sea.*

L. O.

[Locusts] The false Prophets, and all the worshippers of Mahomet in the East, arising out of grosse errors & ignorance, flying (as it were) by companies, and feeding, not vpon their owne, but the things of others, like Locusts, till they had in a manner deuoured & miserably wasted both the East Regions of the world, & the West Countries of *Europe*. Also by these Locusts are ment especially the great swarms of Popish Priests, Fryars, Monkes, and Cardinals, euen the whole Popish Hierarchy, and pontificall Cleargy in the West. These are fitly likened vnto Locusts, which are a little and vile vermine, springing (as some say) out of smoake; flying together by great heapes and swarmes, eating vp & destroying greene things and fruits of the earth, being a very slothfull an didle creature: euen such for all the world, are the Popish Clergy-men. They are bred out of the smoake and darkenesse of Hellish ignorance; they are slow-bellies, liuing vpon the sweat of other mens browes: whatsoeuer in any region or country is most pleasant, they draw it vnto them and eate it vp, laying waste all the greene things in the Church, ouerspreading the earth in great heapes & rablements, stinging thousand thousands with their damnable deuises, and diuellish inuentions. Reu. 9,3. *And there came out of the Smoake Locustes vpon the earth, which haue power, as the Scorpions of the earth haue power.* The popish writers themselues doe acknowledge by these Locusts, to be meant the maisters of errours, hereticall teachers, such as should giue heede to spirits of error, & doctrin of diuels, bringing in dangerous errors, and denying the Lord; as *Franciscus Claudius*, a *Carmelite* Fryer hath expounded this place. The *Rhemists* also vpon this Text, confesse thus much in their marginall notes.

Long white Robes. See Robes.

[To loose] To giue liberty and power, more fully to execute

cute his rage & cruelty against the truth, and professors of it, to vexe them by all the meanes he can. Reu. 20,3 *He must be Loosed*

[**Lord of Lords**] A Soueraigne Lord, to whom belõgs all power and dominion, ouer all Emperors and Kings of the earth. Reu. 17,14. *For he is the Lord of Lords, and King of Kings.*

[**Strong Lord**] Christ Iesus, infinite in power, which no earthly or hellish power is able to resist; therefore howsoeuer it seeme vnpossible, that *Rome* being propped vp with the might and riches of many great friends and confederates, should be destroyed; yet it must be so, sithence hee that executeth the iudgement is so strong a Lord. Reu. 18,8. *For he that condemneth her is a strong Lord.*

[**Not to Loue their liues**] To prefer the truth of the Gospell and faith in Christ, before their owne liues; being prodigall to spend euen their blood, rather then by any torments to be remoued from the Gospell. Reu. 12,11. *And they Loued not their liues vnto death*; that is, not their liues more then Christ. A comparatiue speech, like that in 1 Cor. 1,17. *Christ sent me not to Baptise, but to Preach*; that is, rather, and more sent to Preach, then to Baptise.

L. V.

[**Luke warme**] One which is neither hot nor cold, being indifferent ready for all companies & religions, without loue or zeale to God: such are loathsome to the stomacke of Christ, and shall be spewed forth of his mouth, as vomit is offensiue to the stomacke, mouth, and man that speweth it out. Reuel. 3,16. *Because thou art Luke-warme, and neither hot nor cold.* It is an allegoricall speech, borrowed from luke-warme things, which prouoke the stomacke to vomit, and signifies that newters and time-seruers, shall at last be cast out with loathing and detestation.

[**To Lust after**] Wantonly to desire things delicate and pleasant. Reuel. 18,14. *That thy Soule Lusted after.*

M. A.

[To Make all] TO compell and inforce euery person one and other, of what sexe or condition soeuer. Reu. 13,16. *He Made all, both small and great, &c.*

2 To create things of nothing; as where it is said, *Thou O God, Madest heauen and earth.*

3 To restore & renew things decayed and corrupt. Reu. 21,5. *I will Make all thing new.* Some vnderstand this, of the restoring the Doctrine, worship, and people of God, to more purity here in earth, afore Christ his second comming. Others, of the renouation of the world, at the last iudgement. Both me thinks, may well be comprehended in these words, [of Making all new.]

To Make the Image of the Beast] To haue any image in honor and great price, giuing to it great glory and respect. Reuel. 13,14. *That they should Make the Image of the Beast.* What this Image signifies. See before in [Image.]

[Measure of a Man] A description which shall be made by godly Ministers, doing in all things (which concerne the administratiō of the Church) after the will of God, euen as the Angels do cōtinually respect Gods pleasure. Reu. 21,17. *By the measure of a Mā*, that is, of an Angel.

[Number of a Man] Not any particular indiuiduall man, liuing at such time as *Iohn* wrote (as *Peter, Thomas, Iames,*) but a Kingdome, whose name may be sought out by a Man; and being found out of the Letters numeral of that name, there will arise iust the number of six hundred sixty six. This name is *Latinus*, as shall be shewed in the word [Number] Reu. 13,18. *It is the number of a Man.*

[Many Waters] Many people, Nations, Languages; ouer which the great Whore reigneth. Reu. 17,1. *The great Whore sitteth vpon Many waters.* These Waters are expoūded, verse 15. *The Waters are people, multitudes, Nations, & Tongs.* This proues Rome to be the great whore and throne of the Beast; for doth not that City sit vpon Many waters? Are not now many countries & Kingdomes subiect to the Bishop of Rome? And Many more, haue beene subiect to him heretofore.

[Marriage of the Lamb] Most neere and streight coniunction betweene Christ & his Church, to be gathered out of beleeuing Iewes & Gentiles; not Gentiles alone. Reu. 19,7. *The Marriage of the Lambe is come.*

[Marriage Supper] See Supper.

[Marke of the Beast] Some publique signe or token, whereby men were knowne to others and did professe themselues to be the seruants of the Beast; as the Iewes were seuered from other people by the Marke of circumcision, and Christians are marked by the sign of Baptisme whereby they are sealed to Christ. So the followers of Antichrist are Markable, & known by some externall signe & ceremony; but what this Marke is, Diuines do not all agree. Some will haue the marke to be, the profession to be a Member of the Latine Church or Romane Church. Some, the Chrysme in the Sacrament of Confirmation. Some say, the Marke to be all one with the name of the Beast. But I like best of them which think, that the beast had sundry Markes, wherewith hee branded his worshippers, because we see in the Text, the Marke, the Name of the Beast, and the Number of his name, distinguished by the holy Ghost. And it is knowne by experience that some were more neerely marked to the Pope, and with a more speciall brand then other were. For Emperors, Kings, and other great men of the earth, were obliged to the Pope, by the marke of a solemne oath, promising and binding themselues, to be Defenders and protectors of the chiefe Bishop and holy Church of Rome: as did the Emperor *Otho* the first of that name, in the yeare of our Lord 1442. sweare to Pope *Iohn* the twelfth, that to his vtmost power, he would extoll him and the holy Church. Now, the Popes Clergie of all sorts, as Cardinals, Fryers, Monkes, Nuns, &c. they had their peculiar Marke, euen the ceremony of Popish Orders, called among themselues, an *Indeleble Charracter*. Furthermore, the lay-Papists professe themselues to be the Popes vassals, worshippers of him, as of their spirituall Lord, by calling themselues after his name [Catholique Papists;] as their High-Priest the Bishop of *Rome* doeth entitle himselfe, [the Catholique Bishop.] Finally, the Greek Church, which a great while withstood the power of the Pope, at the length tooke vpon them the number of his name, when *Michael Paleologus* the Grecian Emperour, promised for himselfe and all his subiects, to submit himselfe

and yeelde the Primacy to the Latine Biſhop, to be ſubiect vnto the Mother Church of *Rome*. Thus of theſe 3. ſignes, the Caracter or Marke of the Beaſt, belongs to the Princes & Cleargy, as vnto ſons; his name vnto the people and vulgar ſort, as vnto his ſlaues; and the number of his name vnto the Grecians, as vnto ſtrangers. Reuel. 13,17. *That no man might buy or ſell, ſaue he that had the Marke, or the name of the Beaſt, or the number of his Name.*

[**To receiue a Marke in the right hand, and in the forehead**] To witneſſe their ſubmiſſion vnto Antichriſt, the Romiſh Beaſt, by reſeruing vnto him and his Sea (the Church of Rome) the prerogatiue in all their actions, aduancing & preferring it with their beſt might and force; which is, to receiue the Marke in the hand (the inſtrument of ſtrength & action.) Alſo, publiquely euery where, profeſſing their homage & ſubiection vnto the holy Apoſtolique, Catholique Sea of Rome, (as they call it) which is to haue the Marke of the Beaſt imprinted in the forehead. Reu. 13,16. *And hee made all to receiue a Marke in the right hand, & in the forehead.* Some vnderſtand this, of hauing their forehead & hād, ſigned with their Chryſme in Confirmation, or with their greaſie oyntment. Others interpret it, of maintaining Papiſme, both ſecretly & openly. But the firſt interpretation is beſt.

[**Martyr: faithfull**] A conſtant witneſſe-bearer to the truth of God which hee is ready to giue teſtimony vnto, with loſſe of his life, and doth it indeede when neede is. Reu. 2,13. *When Antipas my faithfull Martyr was ſlaine.*

M. *E.*

[**A Meaſure of Wheat**] Such a portion of bread as would ſerue a man for a day, if he eat wheat; and three meaſures of Barley, ſignifies three mēs Breadcorne, if they would eate Barleybread. This great ſcarſity of victuals, is threatned as a plague for contempt of the word. Reu. 6,6. *A Meaſure of Wheate for a penny.*

[**To Meaſure the City**] To deſcribe accurately the Church of Chriſt. Reu. 21,15. *He had a Golden Reede to meaſure the City withall.*

[**Meaſure of a Man**] See **Man.**

[**Merchants of the earth**] Such as tranſport and import, for money, wares, and commodities by Shipping, thereby to inrich themſelues.

2 Such as make Merchandize and ſale (for filthy gaine) of Mens ſoules, through falſe Doctrine

Doctrine and idolatry, & by this kinde of ware, gaine great glory and wealth to themselues, therefore are called the great men of the earth. ver. 23. See ve 13. Such were the rich Cardinals, and other Popish Prelats. Reu. 18,3. *And the Merchants of the earth waxed rich, by the abundance of her pleasures.*

M. I.

[**Michael with his Angels**] Christ Iesus, that great and strong Prince and Captaine of the hoast of God, head of the Angels and of his Church. Reu. 12,7. *Michael and his Angels fought, &c.* Some by Michael, vnderstand the faithfull, who professe the mighty God, and are assisted with the Angels, in the battell against Satan. Others thinke *Constantine* the Great to be noted out by *Michael*, because of the great strength wherewith he was endowed of Christ (who therefore lent his owne name) to fight his battels against *Maxentius* & other cruel enemies of the Christiã Church. We may well vnderstand both him as instrument, and Christ as Captaine and chiefe Commander, in this battell.

[**Middest of heauen**] See heauen. Reu. 8,13. ch. 14,6. cha. 19, 17. All these places haue one meaning, to wit, of such as haue auoided grosse superstition, but not attained such purity as is meete, and therefore hang in the middle, as ye would say, betweene heauen and earth, purity and impurity.

[**To be in Middest of the Throne, of foure beasts and the Elders**] The equality of Iesus Christ (that Lambe) with the Father, in the essence and glory of the Godhead. Also his speciall and gracious presence in the assembly of faithfull ones in the middest of his Church. Reu. 5,6. *And loe, in the Middest of the throne, and of the 4. Beasts, &c. stood a Lambe.*

[**Middest of the foure beasts**] The company of the Saints, the Church of Christ, which onely knoweth the counsell of God in his plagues, which he sendeth vpon the vnfaithfull world, for what causes they are sent, and what vse to be made of them. Reu. 6,6. *And I heard a voyce in the Middest of the foure Beasts, say.*

[**Mightily**] Forcibly, with a strong voyce, and great vehemency of speech, to stirre vp attention, and to note the efficacy and vnchangeable certainty of the things denounced by this one Angell. Reuel. 18,2. *And he cried out mightily, &c.*

[**Mingled with fire**] The doctrine of Heauenly Trueth, cleare as Christall, coloured with hot contentions and strife,

(as it were with fire:) or as others expound it, accompanied with bitter persecutions, as sharpe as fire. For it is vsuall in Scripture, by the terme of fire tovnderstand both feruent contention, as Mat. 10. Luk. 12. and also fierce tribulations, as in Iob 1. 1 Pet. 4. 12. Reu. 15, 2. *I saw a Sea of glasse mingled with fire.* *Iunius* by mingling of fire, vnderstands the Treasures of Gods iudgements to be dispensed at his pleasure.

[Minde hauing Wisedome] The most wise interpretation of that secret, touching the seauen heads here mẽtioned; or a mind indued with vnderstanding from God, wisely to know and marke this secret. Reuel. 17, 19. *Here is the minde that hath Wisedome.* It is a Preface to prepare attention, like to that Reuel. ch. 2. *He that hath eares to heare, &c.* So here, Attend to the interpretation of these things, in the vnderstanding whereof, there is Wisedome.

[Mistery] A Mysticall name, which is discerned and knowne onely by wisedome. Thus *Beda* saith of it. Or a name which is otherwise to be interpreted, then the shew and appearance of it is, deceiuing men vnder the Title of Religion, being most abhominable indeede. Reuel. 17, 5. *And in her forehead a name written, a Mystery* Some Interpreters thinke, that the name of the woman is called a Mistery, because her Description is set downe in a figuratiue speech, and not in plaine tearmes: and this doth well agree with the former significations. They are deceiued therefore, which reade mystery with a great Caracter, as if [Mystery] were the name of a woman; whereas it shewes out the condition of her name, that it is secret and remoued from common vnderstanding, needing interpretation.

[The Mistery of God] The restoring of the Iewes by their calling to Christ, which being a thing farre from all thought and hope of men, is therefore called a Mistery. Reuel 10, 7. *The Mistery of God shall be finished.* Some by this Misterie, vnderstand the Doctrine of the last iudgement, touching the rewarding of good and euill: Others, the whole Doctrine of the glorious redemption of the Church of Christ; which things, because none comprehend so as they shall be, are therefore called Mysteries. But I preferre the first signification.

[The Mistery of the Woman] That which is secret or hid from our vnderstanding (through our negligence and vnskilfulnesse) conctrning the Wo-

Woman and the Beast, that is, Rome, which God promised here to open and declare vnto *Iohn*, and by him vnto the Church. Reuel. 17,7. *I will shew thee the Mistery of the Woman, & of the Beast that beareth her.* No maruell then, if so many be ignorant still of the Woman and the Beast, seeing her name is Mistical; and what thankes owe the faithfull to God, for declaring this Mistery of the name vnto them, to keepe them from being deluded to their destructions, as thousand thousands be?

M. *O.*

[**Moone**] That creature or great light, which giues shine by night. Reu. 21,23. *Neither of the Moone to shine in it.*

2 The vanity of all earthly things, subiect to changeablenesse, as Riches, Honours, &c. which the members of the primitiue Apostolicall Church despised, being farre from that ambition and lust after honours and wealth, which hath since entred in, and raged. Reu. 12,2. *And the Moone was vnder her feete.* It is a godly and learned expositon, by the Moone to vnderstand that light and truth of doctrine, concerning manners, receiued from the Word (as the Moone borroweth her light of the Sunne) after which the members of the first Apostolicall Churches directed their feete and steps; being for worship, gouernment, life, & manners, both vniforme, and (as yet) vndefiled with humane inuentions. But the first signification is godly, and also more vsuall.

[**Song of Moses the seruant of God**] Such a song of reioycing and triumph, for deliuery out of the cruell iawes of Antichrist; as *Moses* (who for honor sake, by an excellency is called the seruāt of God. Deu. 34,10.) did sing with the Israelites after their deliuerance from the Egyptians. Exod. 15. there being no lesse power and goodnesse of God, shewed forth in sauing from Antichrist, then from *Pharaoh*. Reu. 15,3. *And they sing the song of Moses the Seruant of God.*

[**Mother of Whoredomes, &c.**] One, that is the Mistris and Teacher of idolatry, (which is spirituall fornication.) As also the Mother and the Nurse of wickednesse of all sorts and kinds. Such an one is *Rome*, the Synagogue of Antichrist, boasting her selfe to be the Mother Church, the pillar of truth, out of which, there is no saluation; yet indeede, approues her selfe to be that stepmother of all those superstitions and impieties, which of long time

haue beene deriued and ſpread abroad into the Weſterne and Eaſterne Churches, vnder the appearance of piety, and the title of the holy Church. Reu. 17, 5. *That great Babylon, the Mother of Whoredomes, and the abhominations of the Earth.* This is that Myſticall Name, which *Iohn* in a Viſion ſaw, written in the forehead of the great Whore: and it is of great force, to ſerue vs how to finde out who that Antichriſt is, euen ſuch an one as doth not openly and profeſſedly, but ſecretly and in a Myſtery fight againſt Chriſt, his truth, all Religion and honeſty: which how it doth fit Papiſme, one with halfe an eye may eaſily ſee. For Heatheniſh Rome, which Papiſts would haue to be this Mother, did not put her ſuperſtitions vpon other Cities and Countries which they conquered, but left them to their owne Religion, neither were their ſuperſtitions any Myſteries.

[**To ſee no Mourning**] To taſte or feele any want or calamity, which may cauſe men to mourne and to greeue. Reu. 18, 17. *I ſhall ſee no Mourning.*

[**Mount Syon**] The true Church of Chriſt in this world prefigured by Mount Syon, and like to it by firme ſtableneſſe, being vnremoueable and inuincible by any aſſaults of afflictions. Reu. 14, 8. *A Lambe ſtood vpon Mount Syon.*

[**Mountaine, burning with fire**] Proud Tyrants, and arrogant Princes, ſwolne with ambition and luſt of honour, like Mountaines: alſo eagerly and feruently ſtudying and ſtriuing (as men ſet on fire, with deſire of dignities) forgetting & maintaining their pompe and promotion. Reuel. 8, 8. *A great Mountaine burning with fire was caſt into the Sea.* It is very vſuall in Scripture by Mountaines, to deſcribe mighty Kingdomes, Empires, and Principalities; alſo haughtie and high minded Princes, as in Eſay 2, 14, 15. Vnto what Kingdome doth this ſo fitly agree, as to that proud Kingdome of Antichriſt, aduancing it ſelfe, not onely ouer earthly Emperours, Kings, and their Empires and Kingdomes, but euen aboue heauen?

2 Great and ſtrong hils, which by Gods horrible iudgement ſhall be ſo ſwallowed vp as they ſhall be ſeene no more, or be any more extant. Reu. 16, 20. *And the Mountaines were not found.*

[**Mountaines ſeuen**] Thoſe ſeauen hilles, on which Old Rome was built, hauing iuſt ſeauen Mountaines, neither more nor leſſe; whoſe Names are knowne to this day, when that

that Citie was called, *Septiceps* and *Septicollis Orbis*, and by the Greekes [*eptalophos*]. These hils are inhabited vnto this day, and neuer an one of them, but eyther a Monastery, or a Church, or some other Religious house stands vpon it.

Therefore, the Papists cannot auoid, but the seat of Antichrist, of ỹ Beast & the Whore, is at Rome, there being no City in the world, that was knowne to be scituated vpon seuen hils, when the Apostles wrote this Booke, neither more nor fewer. Reuel. 17. vers. 9. *The seauen Heads are seuen Mountaines.* In Saint *Iohns* time, of all Cities in the world, *Rome* onely was built on seauen hilles; it onely reigned ouer the Kings of the earth; it onely had seauen formes of gouernment, it onely compelled other people to their Idolatrie; and such a Citie must be the seate of the Whore.

[**Mouth of the Dragon**] The Commission, authoritie, and commandements of the deuill and his administers (called heere the Beast and the false Prophet.) Reuel. 16, 13. *I saw three vncleane spirits like Frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet*

2 Rayling slanderous speeches, and wicked blasphemous calumniations and reproaches, wherewith the diuell endeuoured to bring the Christian Church into great hatred and danger among worldly men. Reuelat. 12, verse 16. *Which the Dragon had cast out of his mouth.*

[**A mouth was giuen him.**] Power of blaspheming, with reprochful words, was by Gods iust iudgement permitted vnto him, for the iust punishment of the wicked world. Reuelat. 13, 5. *A Mouth was giuen to him, to speake great things and blasphemies.*

[**To open his mouth to blaspheme**] To spread abroad and cast out by speeches, execrable contumelies and reproaches against the Diuine Maiesty, his Religion, his true Church in which he dwels by his Spirit, and against all the true members of his Church, the Saints of God, Reuel. 13, 6. *And he opened his Mouth against God, to blaspheme his Name, his Tabernacle, and them that dwell in heauen.* How iustly may this be verified vpon the Pope and his Creatures, boasting himselfe as God, reproaching the Christian Church as a conuenticle of heretiques, and with their vnpure Mouthes, traducing all for Hereticall, Schismaticall, and most wicked men

men, which ſeparate themſelues from their Synagogue. A plentifull proofe of theſe Blaſphemies, is extant in one Bull of the tenth, againſt *Luther*.

[Out of his Mouth went there a ſharpe Sword.] The Doctrine of the word of God (which is as a ſpirituall ſword) and proceedes from the mouth of Chriſt the Sonne of GOD, ſubduing all people vnto the Obedience of his Ordinances and Lawes. As in the nineteenth chapter of the Reuelation, and the fifth verſe. *And out of his Mouth went there a ſharpe ſword, that with it hee might ſmite the Heathen.*

N. A.



N. A.

[Naked] ONe, exposed & laid open to shame, reproach, and contempt. For Garments are vsed to hide shame. Reu. 3, 17. *Poore, and Naked.*

[Name.] Opinion, report, or account of men. Reu. 3, 1. *Thou hast a Name to liue*, that is, thou art thought to liue vnto God, in the opinion and account of men, but art not indeede what thou seemest to be.

2 The truth of the Gospell, or Faith of Christ. Reu. 3. ver. 8. *Thou hast not denied my Name.*

3 God himselfe, who is become (through Christ) a Father of the faithfull. Reu. 14, 1. *Hauing his Fathers Name written in their Forehead.* Reu. 22. ver. 4.

4 Persons of the elect and Reprobates, men and women, so perfectly knowne to God, as Souldiers to their Captaine, who hath mustred their names in a booke. Reuel. 13. 8. *Whose Names are not written in the book of Life.* Also the elect & godly alone. Reu. chap. 3. v. 4.

[Name of blasphemy.] The arrogant boasting, and Titles full of reproach, to GOD, to Christ, & the Christian Church. For example, in that the Pope is intituled, to bee neither God nor man, but one betweene both. Also our Lord God, the Vicar of Christ vpon earth, the vniuersall Bishop, the Head of the vniuersall Church. Also, the particular Church of *Rome* which vanteth her selfe to bee the foundation and forme of other Churches, the Mother-Church from whence *Peters* chaire cannot be sundred, that she cannot erre; and all to be Heretiques, who in Articles of the Faith & Sacraments thinketh otherwise then shee doth; besides innumerable more blasphemous Names which that Beast beares in his fore-head. Reu. 13. 1. *And vpon his head the Name of Blasphemy.*

N. E.

[New Ierusalem] That Citie wherein the Saints shall liue blessedly after this life. Reuel. 2, 12. and Reu. 21, 2. Some by [new Ierusalem] vnderstand a Church in earth, towards the end, which for purity of Doctrine and manners, shall exceede all Churches, that euer were

were, being a liuely Image of a Celestiall purity.

[New name] The Title and name of the children of God, by grace of Adoption. Reuel. 2. 17. *In the Stone a New Name written.*

2. The society of that glorious Kingdome which Christ shall in this world communicate to his, as farre as they bee capable of it. Reu. 3, 12. *I will put vpon him my new Name.*

[Name of my God] A manifestation to the world, that God will take his chosen ones vnder his speciall protection. Reuel. 3, 12. *I will write vpon him the Name of my God.*

N. O.

[Noise of thunder] A mighty and glorious voyce, like to the Noise of Thunder. Reu. 6. 1. *As it had bin the noyse of Thunder.*

N. V.

[Number of a man.] Such a Number as a man may bee able to finde out, not infinite and vnsearchable, but which the wit of a man endowed with wisedome, may finde. Reuel. 13, 18. *For it is the Number of a Man.* Others interpret the Number of a man, to bee such a name of a man (as by the Numerall Letters, whereof this number of sixe hundred sixty sixe will arise,) yet meaning not the proper Name of any particular person, but *Nomen Gentile* (as it is called of *Grammarians*) the Name of Nation or Countrie, passing from the head to the rest of the people.

[Number is sixe hundred sixty sixe.] A name consisting of so many and such Numerall Letters, as being counted and summed vp, do make the number of 666. which is the number of the Beast; both the first Beast, (to wit, the Romane Emperor and Empire) and the second Beast, (to wit, the Roman Pope and Papacy) for vnder the Beast is comprehended no one particular Man, but an order & succession of men, euen a kingdome. *Irenæus*, who liued neere the Apostles time (hauing seene and heard *Polycarpus*, who was one of the disciples of S. *Iohn*, the Pen-man of the *Apocalypse*) doth report, that before this time, this name (out of whose Numerall Letters should arise 666.) was [*Lateinos*] and hee himselfe iudged it likely to bee so indeed; because (saith hee) the most true Kingdome hath that name. For they be *Latines* which now doe reigne, as he writeth, *Lib.* 5 *cap.* 29. *Aduersus Hæreses*. [*Lateinos*] *nomen sexcentorum sexaginta sex Numerum continet*. Now the Pope is head of the Latine Church, as the Emperor

peror was of § Latine Empire. Therefore if the Emperor with his Empire (by *Irenæus* iudgement) might be called *Latinos*; much more the Popedome and the Pope; who is so much a Latine, as hee will allow no exercise of Religion but in Latine. He compels all to pray in Latine: hee hath the Bible of the Latine Translation, which hee prefers before the Bible written in the Hebrew and Greeke tongues, by the Prophets and Apostles. His Lawes, Decrees, and people are all Latine. His Church Latine, and al condemned as Schismaticks, which wil not bee subiect to his Latine Law, and his Latine Faith. The Greekes beeing odious to Papists, vntill they consented to submit themselues to the Latine Byshop, as Primate and chiefe; and his Latine seruice. May not then the Name *Latinos*, well agree to § Popish Hierarchy, and better then to the Heathenish Empire? And that this should bee the very Name (howsoeuer the iudgements of men much differ, and the Name may bee fitted to other words) which hath the number of a man, containing 666, is apparant by these presumptions. First, because the name heere spoken of, was such, as wise men might finde, and it was a Name which then might be found, when S. *Iohn* wrote, else in vaine had an exhortation beene to study and search it, had there beene no hope to finde it.) Also by *Irenæus* himselfe, and afore him, it was receiued by common consent. Lastly, the Greeke Letters of this Name being numbred, amounteth to 666. as may bee perceiued in this which followeth.

His number is sixe hundreth, threescore and sixe. Reuel. 13, 18.

λ	30
α	1
τ	300
ε	5
ι	10
ν	50
ο	70
ς	200

666. Doth not this direct vs by the finger, to the seate of Antichrist?

O. D.

[Odours] THe merits of Christ our Mediator, which (as sweet Odors) make the Prayers of the Saints pleasing to God, Reuel. 8,3. *Much Odours was giuen him.*

O. L.

[Old serpent.] The deuill or Satan, which through long experience (euer since the Creation of man) is wonderfull deepe in manifold crafts and subtleties. Reu. 12,9. *The deuill that Old Serpent.*

O. N.

[One of the Angels.] That Angell or Messenger of God, which was last of the seauen Angels that had the seuen Viols, mentioned before, Chap. 15. Reuel. 21.9. *And there came vnto mee One of the seauen Angells.*

[One consent] The agreement of minde, and of affections, which shall bee (by Gods Spirit) wrought in such Kings as shall execute his deepe decreed iudgement vppon the Whore (the Romish Hierarchy) for hir vtter ruine and wasting. The Kings did at the first no more certainly consent for the exalting, thē at length their Successors shal agree to pul her downe. Reuel. 17,17. *To doe with One consent, &c.*

[At One day.] Suddenly, in short space, at an instant (as ye would say) after the Whore hath long flourished and tyrannized, she shall be by a strange and sodaine calamity destroyed, both the people, by death, sorrow, and famine; and the City of *Rome* it selfe by fire, being burnt vp by the besiedgers, and turn'd into Ashes. This shal bee the perfect fall of *Babylon*, which is already much decayed, and hastening to ruine. Reu. 18. v. 18. *Her plagues shall come at One day.*

[One houre] The suddennes of the iudgment, which should crush Rome, and make her Fauourites mourne & die for sorrow. Reu. 18. 10. *In One houre that iudgement shall come.*

2 Eyther a short time, or at and about the same time. Reuelations 17, 12. *Shall receiue power as Kings at One houre*

houre with the Beast.

[**One minde**] One counsell, consent, or purpose, which all the ten Kings had with their vnited forces and power, to defend the tyrannie of that Beast, the Roman Bishop. Reu. 17,13. *These haue One minde.*

O. P.

[**To Open the Booke.**] To vnseale the Booke, by declaring and reuealing vnto *Iohn*, and by him to the Church, such secrets and Mysteries as were before hidden in Gods Counsell. This no creature could do: Christ the Mediator, hee was onely able; for he came out of the bosome of the Father, to declare him to vs, hauing all power. Reuel. 5. 2. 3. 5. *Who is worthy to Open the Booke.* Such a treasure is this booke of Reuelation, which is not otherwise communicated to the Church, but by the mediation of Christ who is the onely interpreter of his Fathers will, and Doctor of his Church.

[**To Open the bottomlesse pit**] To set abroach, publish, & manifest such diuellish errours and heresies as came from the deepe pit of hell, which was done, when Antichrist got power and strength to obscure the truth of heauenly doctrine, and to deceiue the world with strong delusions. Reuelations 9,2. *And he Opened the bottomlesse pit.*

[**An Open doore**] The liberty and faculty which is giuen to the Church for preaching pure doctrine, exercising sound worship, and an holy Discipline, with great readinesse and ioy, both of Ministers and people. Reuel. 3,8. *I haue set before thee an Open doore.* Some do too narrowly restraine this to the preaching of the Gospell onely, which indeed is a Doore, whereby an entrance is giuen into heauen. It is better, more largely to take it, for the ioyning together of word, worship, discipline, zeale of Ministers, Magistrates, and people. When all this meetes (as in the Church of *Philadelphia* it did) there is a large and ready way made, for piercing into mens consciences.

[**To Open the doore of the gate**] To receiue and admit into the heart, the grace and power of Christ, Reuel. 3. 20. *If any man heare & Open the doore.* **See Doore.** Some vnderstand this, of admitting and receiuing all such ordinances of Christ, whereby the doore of our harts may be most speedily & forceably cast Open.

[**To Open the Mouth to Blasphemies**] To vtter and belch foorth reproachfull and con-

contumelious words (as Antichriſt doth, boaſting that he is God aboue all Kings and Emperors.) Reuel.13.6. *Hee opened his mouth to blaſpheme.*

[**Temple Opened in heauen**] The trũphant celeſtiall Church Opened by the death of Chriſt to all which beleeue in him, before he came in the fleſh; and to all, who ſince his comming are reconciled to God, thorough faith in his blood. Reu. 11,19. *Then the Temple of God was Opened in heauen*, Reu.15,5. Some vnderſtand this Temple Opened (not of heauen) but to receiue a multitude of Saints, thorough Gods good prouidence ſcattering perſecutions raiſed by Satan againſt the Church, being by his fury, ſhut vp for a time, no[illegible]t few entering.

O. V.

[**To aſcend out of the earth.**] To haue an originall & beginning from earth, breeding and ſpringing from the ſenſualitie of men, and increaſed by earthly power, Reu.13,11.

[**To Ouercome**] To perſeuer in the faith and obedience of the Goſpell, vnto the end of our life, without fainting, becauſe of tribulations. Reu.2,7. *To him that Ouercommeth*, that is, to him who by faith gets the victory, as a good Soldier ouer the deuill, ſinne, and the world. Thus vnderſtand [Ouercome] throughout this Booke.

O. Y.

[**Oyle & wine**] Two creatures (the fruites of Vine and Oliue) of ſpeciall vſe for neceſſitie and comforts of mans life. Of theſe God wold haue plenty remaine when there was a famine and ſcarſity of other things. Reuel.6.6. *Oyle and Wine hurt thou not.*

P. A.

[Pale horse.]
PLague or peſtilent diſeaſes (which make men pale and wan) as a iuſt ſcourge from God for deſpiſing the truth of the Goſpell. Reu. 6, 8. *And lee a Pale horſe.*

[Palmes.] Teſtimonies and Enſignes of victory ouer ſpirituall enemies, namely, ouer Antichriſt. Reu. 7, 9. *and Palmes in their hands.*

[Paradiſe of God] Heauen, the ſeat of glory, whereof the earthly Paradiſe (in which *Adam* was placed at his Creation) was a figure or Type (as the Tree of life, was a Sacrament of eternall life.) Reuel. 5, 7. *I will giue him to eate of the Tree of life, in the middeſt of the Paradiſe of God.*

[Part in the firſt Reſurrection] Portion, ſhare, & intereſt, in the Regeneration of the ſoule from the death of ſin, (as ſome expound) or in the reſtitution of the truth vnto the world, after long ſuppreſſing of it (as others thinke.) Both expoſitions may well ſtand. Reu. 20. verſ. 6. *Bleſſed and holy is he, which hath Part in the firſt Reſurrection.*

[His Part] His Portion, which hee thought hee had in Gods election, but he ſhal feele that hee had none. Reuelation 22. 19. *God ſhall take away his Part.*

[To Paſſe away] To vaniſh or be aboliſhed, in reſpect of the former vaine condition whereunto the world was ſubiect, for ſinne. Reuel. 21. 1. *For the firſt heauen and firſt earth are Paſſed away.* Or if we vnderſtand by firſt heauen, and firſt earth, the Churches on earth, (as ſome doe interpret it) then by paſſing away, is meant the darkening of the glory of the preſent Churches in cõpariſon of the brightneſſe which ſhall bee in future Churches, being reſtored to excellent purity in Doctrine and manners.

[Patience of our Lord Jeſus Chriſt] A tolleration or ſuffering of Tribulations for the glory of Chriſt, and promoting his Goſpell, with a patient and conſtant minde. Reu. 1, 9. *Your Companion in the patience of Ieſus Chriſt.*

[Patience of the Saints] The triall and proofe of their patience, which ſhould be knowne to bee true and ſound, if no

threatnings nor cruelty of Antichriſt ſhould driue them from Chriſt. Reu. 14, 12. *Heere is the Patience of the Saints.*

P. E.

[**Peace**] Loue, concord, and good agreement among men; whileſt they liued without hatred, bloudy words, ſlaughters, tumults, & ſeditions, which the diuell had power to raiſe, and to make; that is, to take away peace and quietneſſe. Reu. 6, 4. *Power was giuen him to take peace from the earth.*

[**Pearle.**] Chriſt Ieſus, conceiued in Celeſtiall ſort by the Holy Ghoſt, in the wombe of a Virgin, as the Pearle (here mentioned) is begotten, not after an ordinary faſhion, but by a dew falling from heauen. Reu. 21. 21 *Euery gate of one Pearle.*

[**Pearle and precious ſtone.**] The ornaments and moſt coſtly deckings of the Whoore or Beaſt by the parts, as gold, precious ſtone, Pearle, &c. all outwardly glorious, not ſpiritually that ſhe may be therby known not to bee the chaſte Spouſe of Chriſt. Reu. 17. 4. *And the woman was arrayed with Purple, Gold, and Pearle.*

[**His People.**] A people which ſhal willingly ſubmit to be gouerned of God, who ſhall for euer protect them according to his couenant. Reu. 21. 3. *And they ſhall be his people.*

[**People out of foure quarters**] A company of men, gathered out of many ſundry nations & regions. Reu. 28, 8. *He ſhall deceiue the People of all quarters, &c*

[**People ſaued**] Elect People of all Nations, preſerued from the curſe and tyranny of ſinne, by Chriſt; all theſe ſhould be helpfull & fauourable to the reſtored Church of the Iewes. Reuel. 21, 14. *And the People that are ſaued.*

[**To Permit**] To giue power and liberty to worke ſtrange things, as ſaith *Paul*, 2 Theſſ. 2. 9. Reuel. 13, 15. *Which were permitted him to do in the ſight of the firſt Beaſt.*

[**To Perſecute**] To offer violence & iniury to ſuch as cannot repell it. Reu. 12, 13. *He perſecuted the woman which had brought forth the Manchilde.*

[**To be Partakers of ſinnes.**] To haue fellowſhippe with others; namely, with Romiſh Idolaters, in their hereſie & Idolatry; by committing, conſenting, defending, &c. Reu. 18, 4. *That yee bee not Partakers of her ſins.*

P. I.

[**Pillar**] One which is firme, and doth ſteddily abide in the Church, being rooted & ſurely built on Chriſt the foundation.

Reu.

Reuel. 3. 12. *I will make him a Pillar in the Temple of GOD.* Some think that this place hath alluſion and reſpect vnto thoſe two pillars placed by *Salomon* in the Temple, to repreſent the ſtability of the ſons of GOD. Others doe iudge that heere is an alluſion vnto the faſhion of ſuch countries, where Pillars & Statues with inſcriptions vpon them, by way of gratefulnes to the honor of ſuch as were Captaines in Warre, and returned home Conquerors, as vſed to be done at *Rome*, *in foro & campo Martio*. Howſoeuer this bee, the meaning comes all to one paſſe; to note the great ſolidity and vnmoueable eſtate of Gods children.

P. *L.*

[Place prepared of God] A place, to wit, a Wilderneſſe, or the Church (like to a Wilderneſſe) for the ſmal number which did there abide, being aſſigned by the wiſedome of God, for defence of the woman, and her man-childe. Reuel. 12, 6. *The Woman hath a place prepared of God in the Wilderneſſe, whither ſhe fled.*

[Place in Heauen no more.] Want of power and hope in Satan and his Inſtruments, ſo to aſſault the church any more, as to diſpoſſeſſe her of her bleſſed eſtate in heauen. Reuel 12, 8. *Neither was there place found any more in Heauen.* Some refer this victory ouer Satan, to the time of Chriſt his paſſion, whereupon it did depend. Others to the time of *Conſtantine* the great, whom Chriſt vſed as an Inſtrument, to procure a victory ouer the enemies of his Church, which vppon the gate of his Pallace, he repreſented by the picture of a Dragon lying vnder his feete, with a Dart thruſt through him. *Euſeb. in vitam Conſtantini. Oratione 3. Fol. 137. A.* This latter, more agreeing to the truth of this Text.

[Plagues.] Torments and paines to bee inflicted on ſuch as ſhall haue ſocietie with the ſinnes of Weſterne Babylon. Reuel. 18, 4. *Leſt yee receiue of her plagues.* This alludes vnto the threatning of God, touching Eaſterne Babylon, in Iere. 51. verſe 45. *My people goe out of her, and euery man deliuer his ſoule.*

[Plagues comming.] The ſending and inflicting of heauy calamities vpon Romiſh Babylon, for the puniſhment of her ryot, ſecurity, and pride; like as God had before threatned to doe to Babylon in *Aſſyria*, for the like ſinnes. See Eſay 47 Reuelat. 18, 8. *Her plagues ſhall come vpon her.*

[**Plague of the hayle.**] An extraordinary, and ſome horrible iudgement, ſuch as neuer before was heard of, (as if ſtones of a rare waight & bigneſſe ſhould fall downe vppon them, to cruſh in peeces) ſent vpon the wicked enemies of his Goſpell; namely, the Turke and their Metropolitan Citty *Conſtantinople*, for her pride, cruelty, and idolatry, (called that great *Babylon*.) Reuelation 16.2. *Men blaſphemed God becauſe of the Plague of the Haile.*

[**Laſt Plagues**] Such torments, paines, and dreadfull iudgement as ſhould be executed at length after others, vpon cruel Antichriſtian perſecutors. Reuel. 21.9. *Which had the ſeauen laſt Plagues.*

[**To liue in Pleaſure**] To paſſe ouer and leade her dayes in great delicacy, eaſe, and ſolace. Reuel. 18,7. *Inſomuch as ſhee liued in Pleaſure.* And doth not I pray you, the Romiſh Cleargy ouer-flow with great abundance of moſt dainty and delicate pleaſures? Her paine muſt be proportionable.

[**Plaine of the Earth**] The large and ſpacious compaſſe of ground, which the Turkiſh army ſhould by their huge multitude ſubdue to their power and poſſeſſion. Reuel. 20, ver. 9. *They went vp into the Plain of the earth.*

P. *O.*

[**Power**] Might, ſtrength, and ability to hurt and annoy other bodies (as Scorpions do by a naturall ſtrength) or ſoules and bodies both; as Turkes, Saracens, Popiſh Monkes and Fryars, by their ciuill and ſpirituall ſtrength, enabling them to put foorth the ſting of their tyranny and idolatry, to the wounding and deſtroying of innumerable perſons. Reuel. 9. 4. *And power was giuen to them, as the Scorpions of the earth haue power.* Reuel. 17,13. *They ſhall giue their power to the Beaſt.*

2 Rule & Dominion. Reu. 20,6. *On him the ſecond death hath no power.*

3 Praiſe and confeſſion of power and diuine might and ſtrength, to belong of right to Chriſt. Reuel. 5.12,13. *Power.*

[**Power of Chriſt.**] The vnconquerable might, whereby Chriſt protecteth his members againſt all the power of Diuells and Hell. Reuel. 12,10. *Now is the Power of his Chriſt.*

[**Power ouer the fire.**] The rule and authority which by Gods diſpenſation, is giuen to ſome Angell, ouer the Element of fire, for the ordering of it; as to ſome other Angell is like Power giuen ouer the Waters, as Reuel. 11,6. and Reuel. 16. 5. *The Angell of the Waters.* Angels

gels being for this purpose tearmed principalities, powers, and dominations; beeause to them is committed of God, the ordering and conseruation of the Creatures. Reuel. 14,18. *An Angell which hath power ouer the fire.* Some expound this of Christ, who is said to come, to send Fire into ℣ Earth. Some, that the Angell should execute Gods vengeance vpon ℣ bloody Kingdom of Antichrist, with fiery and feruent affection. But others more probably, yet vnderstand this of the ability and strength whereby some Martyr should beare and ouercome the violence of the fire (which is to haue power ouer the fire) applying it to *Thomas Cranmer*, sometime Archbishop of *Canterbury*, who not onely gaue his body to bee burned of the fire for the truth, but also suffered his right hand to bee first deuoured, by which hee had subscribed against the truth: and thus had hee power ouer the fire.

[**Power ouer Nations**] Victory and Dominion ouer all the enemies of the Church, whether open contemners (as then was *Iezabel*, *Nicolaitans*, and since *Turkes*; cheefely the Bishop of *Rome* and his Cleargy) or such as were members of the Church in name onely and profession. These are heere called **Nations** and Gentiles, (all Gentiles sincerely professing Christ, being reckoned for Israelites.) Reu. 2. 16. *I will giue them power ouer the nations.* These are heere threatned to be broken in pieces as an earthen Vessel, (which is easily crushed, and cannot be repaired) by the power giuen to the Church.

[**Power ouer Kindreds, and Nations, and Tongues.**] The largeness of Antichrists iurisdiction, that hee should stretch his Throne farre and wide, euen into all the world, as ver. 3. Also the vniuersality of his tyranny, which should kill and destroy not a few people (as all Histories and lamentable experiente witnesse) so as the title of Catholique which hee assumeth, doth well agree to him; to wit, a *Catholique Tyrant*, and a man of Catholique cruelty. Reuel. 13,7. *And power was giuen him ouer euery Kindred, and Tongue, and Nation.*

[**Power ouer waters.**] See **Power ouer fire.** Howbeit some expounde these words more mystically (not vnprobably, this booke being so mysticall) for power, to turne the truth into lies and errours, as Egyptian waters were changed into blood. Reuel. 11,6. *And haue power ouer waters, &c.* See Reuel. chapt. 8. 8. *The third part of water turned to bloud*; that is,

the sound doctrine corrupted, being turned into a degenerate Nature.

P. *R.*

[Praise] Confession of such perfections and excellencies as be in God, or in Christ, &c. and to acknowledge these excellencies, is to praise. Reuelat. 5,13. *Praise and Honour.* Reuel. 19,5. *Praise our God.*

[To Prepare a Way] To make an easie & ready passage vnto *Rome*, the Western *Babel*, to ransacke it, to rouse Antichrist out of his Pallace, when ỹ howre of his downfall comes, euen as God by the drying vp the great riuer *Euphrates*, made an entrance into Easterne *Babylon*, when hee would destroy it. See Esay 44,22. and 51,10 and 63,11. Reuel. 16,12. *That the way of the Kings of the earth should be prepared.*

[Presence of the Serpent.] The power of the Diuell, and his murthering persecutors: for howsoeuer, the Church can bee no where, but Diuels and persecutors are at hand, present to doe mischiefe; yet the power to hurt, is not euer present, being restrained by the prouidence of God. Reu. 12,14. *From the presence of the Serpent.*

[Priests to God, & of God.] The elect beleeuers made partakers of the dignity of Christ his Priest-hood, hauing God propitious to them by his death and allowed to haue accesse to God by Prayer, through his intercession. These elect, to signifie that they are most excellent Priests, are therefore called Priests of God. Reuelat. 20,6. according to the Hebrew phrase: and Reu. 1,6. they are termed Priests to God, to shew that this honour is giuen them, not to disturbe States and policies of the earth.

[Prison] The restraint which Diuine power for a time, (as bands and imprisonment) had curbed Sathan withall, lest hee should rage against the Church Reu. 20.7. *Sathan shall be loosed out of his Prison.*

[To Prophesie] To preach the word, opening and applying it to the Church, for comfort, exhortation, & conuiction of heresies. Reuela. 10,11. *Thou must Prophesie againe, &c.* That is, the preaching of wholesome Doctrine, should after hinderances be restored to the Church.

[Prophesie] The particular Scripture of the Reuelation of Saint *Iohn*, foreshewing things which were afterward to be done. Reuel. 22,7. *Blessed is hee that keepes the word of the Prophesie of this Booke*: also ver. 10. and 18. Reuel. 11,3,6.

[Prophets.] The Ministers of the Olde Testament, such as were

were *Moſes*, *Dauid*, *Eſay*, &c. which inſtructed the people, and fore-told things to come, Reuel.10,7. *As he hath declared to his Seruants the Prophets.*

2 All godly Miniſters, who execute now ſince Chriſt, the function of Miniſters in the Chriſtian Church. Reu.18,20. *Reioyce ye holy Apoſtles and Prophets.*

[**That falſe Prophet**] That Antichriſt; to wit, the Byſhop of *Rome*, with the whole pontificall order & Romane Prelacy, worthily comprehended vnder theſe two names, Beaſt, & falſe Prophet, in regard of their double power, politicall and ſpirituall. Reuel.16, 13. *Out of the mouth of the Beaſt, and that falſe Prophet.* Alſo Reuel.19,20.and 20,10.

[**To proteſt**] To teſtifie a thing together with another, as wee ſee the authority of this Book of Reuelation, ratified by ſundry witneſſes. Reu.22,18. *I Proteſt to euery one that heareth, &c.*

[**Pure fine linnen, and ſhining**] The righteouſneſſe of Chriſt imputed to the Saints, which is called Pure, becauſe it preſents them to God without ſpot or wrinkle; and ſhining, in reſpect of that glorie which they haue with God and Men, by the fruites of a liuely faith. Reue.19,8. *That ſhe ſhould be arayed with pure fine Linnen, and ſhining alſo.* ver.14.

[**To put into the hearts.**] To inſpire the mindes of Kings & Emperors with firme thoughts and purpoſes, to execute Gods iudgements on Antichriſt; to whom, before they had ſubmitted themſelues and their whole power by Gods diſpoſition. Reu.17,17. *For God hath put into their harts to fulfill his will, &c.*

[**Neuer to put out ones name**] To preſerue and keepe for euer in the number of the elect, and in a ſincere profeſſion of his truth (from falling away into errors) ſuch as be once choſen and called. Reuel.3.ver.5. *And I will neuer put his name out of the Booke of life.*

[**To put his right foot on the Sea, &c.**] Generally to rule (as King and Lord) ouer Sea and Land, ſtanding firmely vpon both (as a man ſtands on the ground:) more particularly, to raiſe vp ſome euen out of the Eccleſiaſticall State (noted by Sea) to be as feet and members. And others out of the Lay-people (meant by the earth) which likewiſe ſhould bee his true members, though not ſo excellent and ſtrong as the former, Reuel.10,2. *And hee ſet his right foote on the Sea, and his left vpon the earth.*

Q. V.

[Queene.]

ONe full of outward pompe and earthly glory, and magnificence, challenging to her selfe power and authority (as a Queen.) Thus doth the Church of *Rome*, proudly boasting her selfe to be the Mother-Church, the head of Christianity, and to haue primacy ouer all other Churches, and many other like Thrasonicall blasphemies. Reuelation, chap. 18. 7. *I sit being a Queene.*

R. A.

R. A.

[To Raigne for euer] To rule, not for a ſmall time, but for euer, in thoſe Kingdomes which in theſe latter daies, afore Chriſts comming, ſhall receiue the ſincere profeſſion of his truth. Reuel.11,15. *Who ſhall Raigne for euer more.* And Reuel.22,5. Theſe words teach, that the Kingdome of Saints begun in earth, ſhall neuer be broken off, but continue ſtill in Heauen.

[To Raigne a thouſand yeares] To rule by the Scepter of the word among the Gentiles, for a great continuance of time, according as we haue ſeen it come to paſſe in theſe our Regions & Countries. Reu.20,6. *And ſhall Raigne with him a thouſand years.* Theſe words muſt not be vnderſtood of the eternall bliſſe wherein the Saints ſhall Raigne in Heauen, but of the Raigne of the faithfull here in earth, for the ſpace of thoſe thouſand years in which Satan ſhauld be bound, that the Goſpell might flouriſh. Some Interpreters will haue this thouſand years of Satans binding, to begin when Chriſt firſt preached the Goſpell. Others at the death of Chriſt: others at the time when the Apoſtles were diſperſed, & gathered Churches to Chriſt in all parts of the world. But all theſe coniectures are croſſed by the firſt verſe of the fourth cha. which teacheth, that the whole Propheſie (from the 4. chapt. forward) doth reſpect the years which followed the age & time of *Iohn* the Euangeliſt, which wrote this Propheſie. But hereof, more in the word [A thouſand yeares.

[To Raigne vpon earth] To be made Lords and Kings ouer earth & heauen (as all the faithfull are by Chriſt) throgh whom they ſhall Raigne in heauenly glory at laſt, and in meane time while they are in earth, though they be in warfare, yet they are Kings, hauing Hell, Sin, Satan, aud Death ſubdued to them; and all things in this world ſubiect & put vnder them. See Col. 2. Pſal.8 Reu. 5,10. *And we ſhall Raigne on the earth.*

[To Raigne ouer the Kings of the earth] To rule & exerciſe Dominion and Empire, aboue and ouer the chiefeſt of mortall men, ouer earthly Kings & Monarchs. Now becauſe *Rome* onely at

at that time when *Iohn* wrote, had power ouer the great Kings of the earth, and the great Antichriſt muſt ſit & Raigne in that City where the Heathen perſecuting Emperors were: Hence it clearely appeareth, that *Rome* is the gorgious & filthy whore ſpoken of in the Reuelation 17, 18. *The woman which thou ſaweſt, is that great City, which Reigneth ouer the Kings of the Earth.* Papiſts are deceiued, which interpret this City of the vniuerſality of the wicked in the world.

[**Raine-bow vpon his head**] That Teſtimony or Sacrament which was betweene God and man, of his Couenant touching the deſtroying of the world by water. Whereas Chriſt had this Raine-bow about his head, it ſerueth to teſtifie not onely his fidelity in keeping promiſe, but his mercy alſo toward his faithfull ſeruants, in chaſing away ſtormes, & clearing the boyſterous skie making calme, & giuing reſt after heauy times and tempeſtuous. Reu. 10, 1. *And a Raine-bow vpon his head.*

[**To be Rauiſhed in the Spirit**] To be moued and led by a ſweet holy motion of the Spirit, to ſee and vnderſtand hidden things, farre exceeding humane capacity & wit. Reu. 1, 10. *And I was Rauiſhed in the Spirit on the Lords day.* Thus the ancient Prophets, thus *Paul*, 2 Cor. 12. were made fit & capable of heauenly viſions, euen as *Iohn* is here, hauing the Spirit for his guide and teacher.

R. *E.*

[**Ready to dye**] Such as through weakneſſe & ſinfull infirmities, are likely and neere (without timely & diligent looking too) to fall into the deſtruction of death. Reuel. 3, 2. *Strengthen the things which are ready to dye.*

[**Ready to be deliuered**] One being in trauell neere vnto child-birth. Reu. 12, 1. *And was pained, ready to be deliuered.* Some expoũd this both of the Virgin *Mary* (that bleſſed woman, the mother of Chriſt:) alſo of the Church of the Iewes, who by their vehement & feruent deſire and expectation of the Meſſiah, were after a ſort in paine & trauell, to bring him forth. This is a godly ſence; but becauſe in the firſt verſe of the 4. chapt. of this Book, *Iohn* ſhewes, that not things paſt before, but things to be done after, were the ſubiect of this Propheſie, from the third chapt. forward. Therefore their expoſition is more fit, who interpret it of the Chriſtian Church, labouring & groaning vnder the cruelty of Heatheniſh perſecutors, being pained with griefe, to ſee ſome one of her Children, which might be a defender

fender of her against such iniuries. And this hapned, when *Constantine* the great reigned, & put an end (at least a great stop) to the bloody proceeding of the Romane Emperors.

[**Reed and Rod**] An instrument wherwith to mete or measure a thing withall; & because things are not measured, but for repairing and building vp, and not to throw them down; therfore the further restoring of the Church, is signified by measuring the Temple with a Reed. Reu. 11, 1. *Then was given me a Reede like a Rod, &c.* This place hath respect to Ezek. 40. Zach. 1. where the building and restoring of the Church, is signified by measuring.

[**To Reape**] To cut downe Corne at the time of ripenesse, which we cõmonly call harvest.

2 To abrogate & abolish the wicked idolatrous worship in this world, by such instruments as God ordained to do it in his due time; and by his Son Christ to iudge & destroy the vngodly at his second coming to iudgement, when the wickednesse of the world wil be fully ripe. Reu. 14, 15. *Thrust in thy sickle and Reap, for the time is come to Reape*

[**To Receiue the Beasts mark in the fore-head and hand**] To consent to the Authority of Antichrist, & to antichristian worship, either secretly in heart, or by outward professiõ of mouth, and by participation in externall Ceremonies; whether it be by vulgar persons of the Communalty, barely professing it; or by Princes and Prelates with their hand and power maintaining it also. Reu. 14, 9. *If any man worship the Beast and his Image, receiuing his marke in his forehead or hand, &c.*

[**To Receiue the print of his name**] To yeelde subiection to Antichrist, and to testifie it by any note. Reuelat. 14, 11. *And whosoeuer receiues the print of his name.*

[**Red Horse**] Cruell & bloody warres, for contempt of the Gospell. Reuel. 6, 4. *Another Horse that was Red.*

[**To Reioyce ouer them**] To make common mirth and ioy among themselues because the true Prophets of God being slaine (which were wont to vex and trouble the members of the false Church, with their wholesome interpretations of Scriptures, and sound reproofe of errors and vices) the wicked Antichristian crew might now make merry, being eased of that yoake, and depending onely vpon the Popes pleasure, for sence of Scriptures. Reuel. 11, 10. *And they that dwell on the earth, shall Reioyce ouer them, and be glad.*

[**To Reioyce and be glad**] To

To conceiue ſweet comfort and gladneſſe for the acceſſe of the Iewes (ſo long diuorced) vnto the body of the Church, and for the neere approach of Chriſt to iudgement, when he will take his ſpouſe (conſiſting of beleeuing Gentiles and Iewes) into a moſt neere ſociety in heauen. Reu.19,7. *Let vs Reioyce.*

[**Things which Remaine**] That little portion of graces which was left in the Paſtor of *Sardis*, & in his flock. Reu.3,2. *Strengthen the things which Remaine.*

[**To come in Remembrance before God**] To execute either ſome promiſed mercy, or ſome decreed and threatned Iudgement, as here. For as God ſeemeth forgetfull whileſt he defers the puniſhment of wicked men, ſo his taking reuenge (as here he threatned to doe vpon *Conſtantinople* the Turkiſh Babylon) is called his remembrãce Reu.16,19. *And that great Babylon came in Remembrance afore God* Alſo Chap.18,5. *And God hath remembred her iniquities.*

[**Remnant of men**] So many men as were left aliue, and not ſlaine by the former calamities mentioned in verſes 16,17,18, 19 Reu.9,20. *And the Remnant of Men.* Alſo Reu. 19,21. *The Remnant was ſlain with the ſword.*

[**Remuant of her ſeed**] The reſt of the faithfull, which being ſcattered abroad by the iniquity of the time, cannot publikely aſſemble to worſhip God, but priuately (as they can) do exerciſe piety. Reu.12,17. *And made war with the Remnant of her ſeed.*

[**To Repent**] To be truely touched with godly griefe for ſins, & to turne vnto God to do his will. Reu.9,20. *And they Repented not of the workes of their hands.* Alſo Reu.16,9. *They Repented not to giue him glory*: that is, howſoeuer they made a ſhew of Repentance, whileſt God ſcourged them, yet they did not leaue their ſin, and amend their liues.

[**Reſt of the dead men**] Such as for the 1000. yeares wherein Satan laybound, were drowned in ignorance & ſuperſtition, being ſalne deadly aſleepe in their ſins. Reu.20,5. *The Reſt of the dead ſhall not liue againe, till the thouſand yeares be finiſhed.*

[**No Reſt**] Eternall torment, without any the leaſt intermiſſion or hope of any eaſe & mitigation. Reuel.14,11. *And they ſhall haue no Reſt, day nor night.*

[**Reuelation**] The vncouering of ſomething which is hid, as remouing a Vaile or Curtaine, which hindreth our eye-ſight. This is the proper ſignification.

2 A manifeſtation and diſcouery of diuine things, ſecret in reſpect of men, for the common good of the Church. Reu.1,1.

The

The Reuelation of Ieſus Chriſt. This Title of [Reuelation] being giuen vnto this Booke of *Iohn*, & to the whole Goſpell of God, Math. 11, 25. teacheth vs, that the ſearch & vnderſtanding of them, doth as far exceede all mortall wit, as the knowledge of things to come till they be opened; or things hidde, till they be vncouered; or darke Riddles, till they be declared. But if this Booke be a Reuelation, how do they well which terrifie Chriſtians from reading & ſtudying it?

[**To Reuenge**] To take puniſhmēt at laſt vpon the great whore the Romiſh Church, which had ſo long with impurity vexed the Saints, to whom this ſhould be a great matter and occaſion of ioy. Reu. 18, 20. *Reioyce, for God hath puniſhed her to be Reuenged on her for your ſake.*

[**To Reward**] To returne and repay extreame ignominy and paine, or vexation vnto the Antichriſtian crew & Popiſh Babyloniſh rout, in lieu & recompence of all that vexation & iniury which either by enticemēt to their ſinnes, or by inflicting torment vpon ſuch as refuſed to ſubmit to thē, they had moſt wickedly offered to the Saints. Reu. 18, 6. *Reward her as ſhe hath rewarded you.* It is worth our noting, that this charge is giuen to ſuch as before were bid come out of Babylon, ver. 4. euen to ſuch as had beene the Citizens of *Rome*, members of the Papacy, that they ſhould be the Miniſters of this puniſhment and Reuēge, being likely to do that more thoroughly, through the freſh remembrance of their late oppreſſiōs: what may we think of them, who are ſo fauourable and indulgent to this City, that great whore, as to winke at her ſins, not to execute ſharp wrath againſt them, not to thinke of ruining, but to attempt the reforming of that deſperat ſtrumpet?

R. *I.*

[**Rich**] One, who indeed is indued with ſpirituall ſtore and plenty of heauenly things. Reu. 2, 9. *I know thy pouerty, but thou art rich.* This riches is in two things. 1. in aſſurāce of pardō of ſins, reconciliation with God, and eternall life. 2 Cor. 8, 9. Secondly, in hauing grace to doe good works 1 Tim. 6, 18.

2 One, preſuming of abundance of ſpirituall Graces, which in truth they haue not at all, or not in ſuch meaſure as they ſuppoſe. Reuel. 3, 17. *Thou ſayeſt I am Rich.* This was a preſumption in the heart of the *Laodiceans*, of ſpirituall Riches, vpon occaſion of their great earthly wealth, wherin they did ouer-flow.

[**Right**

[Right hand] The powerfull regiment & gouernment which Christ hath & exerciseth in matters of the Church; to hold the Stars in this his hand, signifies to giue the Ministers of the word, protection and defence, while they be faithful. Reu. 1,16. *And he had in his Right hand seauen Stars.*

2 Confirmation, strength, and comfort of minde and body, comming to *Iohn* (being cast down) from the power of Christ Reu. 1,17. *And he laid his Right hand vpon me.*

[Right in the Tree of life] Portion, part, fruite, and fruition, of and in Christ Iesus, who (as a Tree of life in Paradise) shall satisfie all the faithfull with his fulnesse of guifts, and most excellent beauty. Reu. 22,14. *That their Right might be in the Tree of life.*

[Righteous] One made Righteous by imputation of Christ his Iustice, and endeuouring to approue himselfe to be so to himselfe and other, by leading constantly a righteous life. Reu. 22,12. *He that is Righteous, let him be Righteous still.*

[Righteousnesse of the Saints] The washing away of sinnes by the blood of Christ, with the imputation of his perfect obedience, to be our Righteousnes; whereof seeing we giue declaration to the world, by such good workes as come from the Spirit of sanctification, as wee haue an inward testimony of it before God by faith; therefore it is in the Plurall number said, Righteousnesses or iustificatiõs of ỹ Saints. Reu. 19,8. *For the fine Linnen is the righteousnesses of the Saints.* See Reu. 7,13. These places euidently shew, that the Iustificatiõ of the elect, is not from within themselues, but sticketh without in that externall garment, Christ Iesus, whom they put on by faith, whereof their good workes be fruits.

[To iudge Righteously] To gouerne in Righteousnes, when God frameth his owne to a rightnesse in all their life, as it is written. Psal. 96,10,13. whereunto this Text alludeth. Reu. 19, 11. *And he iudgeth Righteously.*

[To Rise out of the Sea] To take beginning out of the tempestuous & troublesome estate of the Nations; out of which (as it were out of a Sea) did spring at the first the Romane Empire, which Stories proue to haue growne from the diuisions of Kingdomes. Reu. 13,1. *I saw a Beast arise out of the Sea.* Note that out of the Sea of corrupt Doctrine, & the Cleargy, which at that time taught it, did spring the other beast, the Romish Bishop and his Hierarchy, which for cruelty and violence is likened to a Beast, as the Romane Heathenish

Heathenish Empire, for like respect is compared to a beast.

[**Riuer Euphrates**] The power and force wherewith Rome (which is Babylon mistically, and a figure) doth defend it selfe Reu. 9,14. *Which are bounden the great Riuer Euphrates.* Some doe vnderstand this *Euphrates*, of a famous Riuer in *Armenia*, and will haue the binding of the foure Angels there, to be meant (not of Popish force) where the Diuell lay bound, waiting by the power of that City to doe much mischiefe, but of the Turkish army, driuen through feare to reside neare that flood of *Armenia* (called *Euphrates*) & for a time shut vp in prison (as it were) and kept in fetters. Of this let the learned iudge; the former I haue allowed as the more receiued exposition.

[**Pure Riuers**] Those most pleasant good things, and full of ioyes, which the faithfull shall enioy in the Kingdome of Heauen, whereunto men are brought by receiuing that plentifully-flowing doctrin of Christ, with the which, Christians hearts are refreshed (as Citizens are refreshed with a streame of pure and cleare water, running through the City.) Reuel. 22,1. *And he shewed me a pure Riuer of the water of life.*

R. *O.*

[**Rod of Iron**] A mighty ouerruling power, subduing & compelling to obedience, or crushing them in peeces (as a vessell of earth is broken) which obstinately rebell. Reu. 2,27. *And he shall rule them with a Rod of Iron.*

[**To rule with a Rod of Iron**] To bridle & beate downe with strong vnresistable power, such as shal stubbornly striue against Christ and his Church, being now in earth gloriously restored. Reuel. 19,15. *He shall rule with a Rod of Iron.*

[**Roote of Dauid**] Christ, who came of *Dauid* (as he was man) and is the Roote, Spring, and Fountaine of all life and saluation to *Dauid* and all the elect. Reu. 5,5. *The Roote of Dauid.*

S. *A.*

S. A.

[Saluation] SAfety of the people of God, by their deliuerãce from cruell Tyrants, who sought to destroy their bodies, and from Satans malicious power, who would kill their soules. Reu. 12, 10. *In Heauen there is Saluation wrought, &c.* This is the Song of victory, which the Church and multitude of Saints on earth, sing to Gods praise, like to that in Exo. 15, 1, 2. &c. Iud. 5. 1 Sam. 2, 6, 7.

2 The praise due to God, for saluation giuẽ vnto his Church. Reu. 19, 1. *Saluation, and honour, and glory be to our God.*

[Sanctuary] The Altar, (placed in the Sanctuary) vpon which, Sacrifices were slaine. This speech agreeth to such as were slaine for Christ, to whom a place is alotted vnder the Altar, as before, cha. 6, 9. Reu 16, 7. *And I heard another Angell out of the Sanctuary.*

[Sand of the Sea] A conuenient or commodious place, whereon *Iohn* should stand to see the arising or beginning of the Beast, mentioned in the next chap. or whereon Satan should stand, to worke and frame that Beast out of the sea; that is, the contentions among Nations. Reuel. 12, 10. *And I stood on the Sea-Sand.* Some Interpreters suppose they haue espied a farther Mystery in this Sea-Sand, which signifies (as they deeme) the truth of Doctrine, which is as a shore or sand, whence to behold the arising & off-spring of that Beast after spoken of, being like to that: see cha. 15, 2. *They which got the victory of the Beast, stood at the glassie Sea.*

[Satanas] One which is an aduersary, burning with hatred of God and man. Reu. 12, 9 *Called the Diuell and Satanas.*

[Synagogue of Satan] A company & assembly of men which seemed to serue God, but they worshipped the Diuel. Reu. 2, 9. *But are the Synagogue of Satan*; that is, a company gathered not for GOD, but for the Diuell.

[Satans throne] Any place where superstition, idolatry, & wickednesse is practised without controlement: and from ancient wickednesse is conuaied to other places. Such a place was *Pergamus*, and now *Rome* is. Reu. 2, 10. *Where Satan hath his throne.*

S. C.

[Scarlet coloured Beast] The malignant Church, the Romane Synagogue, the Kingdome of Antichrist, persecuting with bloody cruelty (represented by Scarlet color) the Saints of God Reu. 17,3. *A woman sate vpon a Scarlet coloured Beast.*

S. E.

[Sea of glasse] The world fitly compared to a Sea, for the stormes and tempests of troubles raised vp therein: and because all things in the world be cleere, & open to him that made it: (howsoeuer secret to vs) therefore it is likened to a Sea of Christall Glasse. Reuel. 4,6. *Before the Throne was a Sea of Glasse like to Christall.* Others by the Sea of Glasse (in this place) vnderstand the fulnesse of all gifts which the Church draweth from Christ, by an allusion to that large spacious vessell called the Sea. 1 Kin. 7,23. But that was of Brasse, this of Glasse: to signifie the difference betweene the Gospell, & the Legall Rites and Ceremonies, vnder which there was great obscurity, in comparison of that cleerenesse which is vnder the Gospell. 2 Cor. 3, 13, 18.

2 The whole worship of God; namely, thanksgiuing. Apoc. 15,2. *They that had gotten victory of the Beast, they stood at the Glassie Sea, hauing the Harpes of God.* Or it signifies the Doctrine of godlinesse, through which, as a cleere Chrystall, the faithfull may and do behold the mercifull and louing countenance of God the Father, reconciled in Christ, not altogether pure and bright as Chrystall, but somewhat coloured & obscured with the fire of contention, as Christ fore-told. Luke 12. *I came to send fire into the earth*; and as the godly haue found by experience. Reu. 15,2. *I saw as it were a Glassie Sea, mingled with fire.*

[Sea] The huge multitude of people, like to a Sea, (which is a collection of many waters) fit to represent an infinite company of people, distinguished into kindreds, tongues, and nations. Reu. 8. verse 8. *A great Mountaine of fire was cast into the Sea.* Others by Sea in this place, and Reuel. 4,1. doe vnderstand the Doctrine of the false Church, being corrupt and troubled: this is said here to be turned into blood, being pure and sound (such as the Doctrine of the true Church is;) it is by false Prophets changed into a quite other nature, as a thing degenerate. In this sence also, some expound

the word [Sea] in chapter 21,1. for degenerate and corrupt doctrine, which in that renued age there prophefied of, ſhall haue no place.

2 The gathering of Waters, wherin innumerable are drowned. Reu. 20,13.

[**To ſtand vpon Sea & earth**] To haue Dominion, rule, and power ouer the world, ſuch as Chriſt Ieſus hath, as himſelfe ſaith, *All power is giuen mee in heauen & earth.* Reu. 10,8. *Which ſtandeth vpon the Sea, and vpon the earth.*

[**To See his face**] To haue and inioy a more cleere Viſion and ſight of God then before, by ſuch a ſingle and pure worſhip of God, as if hee were familiarly beheld face to face. Re. 22,4. *See his Face.*

[**To Seale**] To hide or keep backe from others the knowledge of ſome things, till there come due and conuenient time of reuealing them. Reuel. 10,4. *Seale vp thoſe things.*

[**Sealed with ſeauen Seales**] That which is moſt perfectly cloſed & exceeding ſecret, that it may be had in more reuerence and honor. Reu. 5,7. *Sealed with ſeauen Seales.*

[**Not to Seale**] Not to hide and conceale, but to offer to free examination this booke of propheſie. Reu. 22,10. *Seale not the words of this Propheſie.*

[**Seale of the Liuing God**] The holy Spirit of promiſe, euen the Spirit of adoption, wherewith all the Saints are ſealed and ſet in ſafety in the middeſt of Antichriſts tyranny. Reuel. 7,2. *Hauing the Seale of the Liuing God.* Alſo Reu 9,4.

[**To Seeke death**] With great deſire to be caried after death, rather then to liue in ſuch feare, paine, and torment. Reuel. 9,6. *Men ſhall ſeeke death.*

[**Seauen Churches**] The whole Church militant on earth, the eſtate whereof is ſet foorth of *Iohn*, by the condition of the ſeauen Churches in Aſia, in his time. Reuel. 1. verſe 20. *Seauen Candleſtickes are the ſeauen Churches.*

[**Seauen eyes**] The ſeauen Spirits of God, or the manifold gifts of the Spirit, wherewith Chriſt endoweth the faithfull. Reuel. 5,6. *Seauen eyes, which are the ſeauen Spirits of God.*

[**Seauen hornes**] The moſt perfect power, whereby the man Chriſt, ſitting at the right hand of his Father, ruling and gouerning all things, is become able to deſtroy his enemies, and defend his members. Reu. 5,6. *Which had ſeauen hornes.* It is a **Metaphor** drawne from beaſts, whoſe ſtrength and might is in their hornes.

[**Seauen Lampes**] The manifold

manifold gifts of ſanctification, flowing from the holy Spirit of Chriſt. Reu.4,5. *And there were ſeauen Lampes.*

[**Seauen heads**] Seauen hils, and ſeauen Kings, or that City which ſhould be famous thorough ſeauen hils, and ſeauen Kings, to wit, *Rome*, the ſeate firſt of the Empire. Secondly, of the Papacy. Reu.12,3. *Hauing ſeuen heads.* Some expound theſe ſeauen heads of the manifold ſubtilties and craftie deuices of the diuell and his inſtruments. The former expoſition is better.

[**Seauen laſt plagues**] The fulneſſe (for Seauen is a number of perfection) of Gods iudgements, which being poured out vpon *Rome*, there ſhall follow happy dayes. Reu.15,1.

[**Seauen Crownes**] The ſupreame Maieſty of the Romiſh Emperor, ſubduing other Prouinces & Nations vnto him, by innumerable and great victories. Reu.12,3. *Hauing Seauen Crownes vpon his head.*

[**One of the Seauen**] The Romiſh Biſhop or Pope, exerciſing ciuill authoritie in temporall things, like as the former ſeauen Heads or rulers did, and yet ſaid to be the eight; either becauſe of his ſpirituall iuriſdiction: or elſe, becauſe hee did ſurpaſſe all the former ſorts of Gouernors, in impiety or tyranny. Reu.17.11. *Is euen the eight, and is one of the Seauen.*

[**Seauen Spirits**] The holy Spirit of God, plentifully enriching the Church with all kinde of ſpirituall gifts. It muſt be thus interpreted in this place, becauſe the Spirit is made Authour and giuer of grace and peace, together with the Father and the Sonne. Reu. 1,4. *And from the Seauen Spirits.*

2 The ſeuerall gifts which are deriued from the third perſon in Trinity, the holy Spirit of GOD. Reu.4,5. *Which are the ſeauen Spirits of God.*

[**Seruice**] Offices and duties of Charity, performed indeede towards the Saints, and not onely promiſed. Reu.2,19. *I know thy Seruice.*

[**Seruants**] Such, as earneſtly and conſtantly obey God. Reu. 22,3. *And his Seruants ſhall ſerue him.*

[**Seauen Thunders**] Moſt grieuous iudgements of all ſorts, which God ſhall proclaime and inflict moſt ſeuerely, vpon all wicked contemners of his Maieſty; Namely, the Antichriſtian rabble. Reuel 10,3. *And when hee had cryed, Seauen Thunders vttered their Voyces.* Some expound theſe ſeuen Thunders, not of ſeuerall iudgement of God, but of ſe-

uerall zealous Instruments ordained of God to restore his Religion, & to terrifie the wicked enemies thereof.

S. *H.*

[**Shine no more**] That is, neuer to giue more light, but to be a place desolate. Reu.18,23. *Shall Shine no more in thee.* This foretels such horror & darknes to be in Rome at her ruine, as none shall be there to light a Candle.

[**The third part of Ships**] Townes and Cities bordering vpon the Sea; or as others doe iudge, the Ministers of the word (which preached in *Europe*, the third part of the world) were corrupted with heresie, & swollen with ambition, hauing more care of worldly dignity, then of their offices. Reuel.8,9. *And the third part of the Shippes were destroyed.*

[**Shortly**] Quickly, speedily, without delay, in due conuenient time, which is not farre off. Reu.3,5. *I will come against thee shortly.* Reu.22,6,7.

[**Short space**] A small space of time (as it were for an hundred yeare, or there about) which howsoeuer seemeth long tovs, yet short in Gods account. Reu.17,10. *He must continue a short space.*

[**Sharpe Sickle**] Either the seuere sentence of the Iudge, cutting down the wicked in the end of the world (as Corne is cut downe with a Sickle) or power and ability to gather the elect vnto God out of the kingdome of Antichrist, by the preaching of the word, according to that of Christ. Mat.9,3,7. Reuel.14, 14. *He had in his hand a Sharpe Sickle*: also in verse 18. it signifies power to cut down and destroy the wicked.

[**To Shut Heauen**] To doe that spiritually by a drought of the word, for withering of piety; as *Elias* did by his sensible Myracle of staying the Raine from the earth, and to cause the Grasse to wither. Reuel.11,6. *Haue power to Shut the heauen.*

S. *I.*

[**Signe in Heauen**] Some token or wonderous testimony, afforded the holy & purer Church (ment by Heauen) out of which should come the word (as before out of *Syon* and *Hierusalem*. Amos 1,2.) which should denounce & threaten vengeance, that should vex and destroy the members of Antichrist. Reu 15, 1. *I saw another Signe in Heauen.*

[**Silence in Heauen**] Rest and peace granted to the Church in earth for a short time, after that the open enemies of Gods truth were bridled by *Constantine*

tine the Great. Reu.8,1. *There was silence in heauen about halfe an houre.* Others say, this silence signifies consolatiō or astonishmēt. Others refer it not to Gods consulting, or celestial creatures astonished, but to *Iohn*, preparing himselfe in this great quietnesse to more attention. The first agreeth best with the place.

[**To sit vpon a throne**] To be endowed with spirituall maiesty, such as belongs to him, who is King and Iudge of the world. Reu.4,2. *A Throne was set in heauen, and one sate vpon it.* This is spoken for our vnderstanding, after the custome of worldly Kings, who by sitting in Thrones, declare their Maiesty to the people.

[**Sixe hundred threescore and sixe**] That number which shal arise from the Letters of ỹ name of the beast being numbred. See the word [**Number**] before. Re.13,18. *And his number is six hundred threescore six.* The reason why the name of the Beast is set downe mystically, and not plainely, (yet so plainely as the wisedome of man may count it) was, because it had bin dangerous at that time (when the Romane Empire, which was this Beast, flourished) to haue published it, & openly laid it forth. Therefore to auoide vnnecessary offence, as also, that worldlings which must fulfil this Prophesie might not see it; for these causes, the name is obscurely put downe.

S. *M.*

[**Small and great**] Persons of all ages, stature, & degree. Reu. 20,21. *And I saw the dead great and small, &c.*

[**Smoake of Odours**] Prayers of the godly ascending toward heauen (as Smoake) and hauing pierced the heauens, preuayle with God (thorough the intercession of Christ, sweetning thē as Odours) to obtaine things asked. Reu.8,4. *The Smoake of the odors, with the Prayers of the Saints, went vp, &c.*

[**To smite the earth**] To inflict plagues, both spirituall and visible, on men which dwell in the earth, for the corruption of his doctrine and worship. Reu. 11,6. *To Smite the earth with all manner of plagues.* Thus do Gods true Ministers, as his Instruments. Therefore let all reuerence them greatly.

[**Smoake of her burning**] The destruction of Rome (that great City) by fire, sending forth a smoake, which shall astonish her friends standing farre off, and looking vpon it with sorrowful hearts. Reu.18,18. *When they shall see that Smoake of her burning.*

[**Smoake of the Pit**] The darke-

darkneſſe of Satans kingdome, ignorance of the Miniſters of Chriſt his Goſpell, hereſies and ſuperſtitiõs ariſing from blinde errors. Reu. 9, 2. *There aroſe the Smoake of the pit, as the Smoake of a great Furnace.* How fitly doth this agree to Popery, where many and manifold Traditions, errours, lyes, ſuperſtitions, idolatries, darkned the Sun and light of the Goſpel many years; ſhew if they can, any kingdome that did the like? Or that this can be meant of any other darkning, then of the Goſpell.

[**Smoake of their torment**] That the torments and paine of the Seruants & followers of Antichriſt ſhall be perpetuall, as men know the fire neuer to be quenched ſo long as the Smoak aſcends. Reuel. 14, 11. *And the Smoake of her Torment ſhall aſcend for euer.*

S. *O.*

[**Song of the Lambe**] That ioy & gladneſſe of minde, which the faithful expreſſe, in celebrating God the Father, for the grace of Adoption in Chriſt: who becauſe he teacheth them to praiſe God, & ſtirreth vp this ioy, and is the Author & finiſher of their faith and ſaluation, therefore it is cald, *The ſong of the Lambe*, that is, of Chriſt, and a new Song, Reu. 14, 3. Becauſe the grace of adoption by Chriſt is communicated to farre more now ſince his death, and the praiſe for this grace remaineth freſh, continuing without decay. Reu. 15, 3. *And the Song of the Lambe.*

[**New Song**] **See Song of the Lamb.** Spirituall ioy, which alwayes remaineth freſh in the faithfull, for the Redemption by Chriſt, is this new Song. Reu. 5, 9. *And they Sung a new Song.*

[**Sore**] Some loathſome diſeaſe, as the diſeaſe of *Naples*, which began there, commonly called, the French Pox, rife among Papiſts, or ſome plague ſore. Or as ſome vnderſtãd it, of ſome ſpirituall & figuratiue ſore (vexing the Papiſts no leſſe then a plague ſore, or the botch of Egypt) as the pulling downe of Abbeyes, &c. by *Henry* the 8. and depriuing Popiſh Biſhops and Prelates of their dignities and liuings, by *Elizabeth* his daughter, of famous memorie. Reu. 16, 2. *And there fell a noiſom and grieuous ſore on Men.*

[**Sorrow**] Griefe and heauineſſe, and all cauſes of it. Reuel. 21, 4. *Neither Sorrow.*

[**Sound of Charets**] A huge, mighty, and terrible noiſe, ſuch as many Charets of horſes make in time of warre. Reuel. 9, 6. *The ſound of their Winges, was like the ſound of many Charets.*

[**Sound**

[**Sound of many Waters and of Thunder, &c.**] Vndistinct and confused noise, whence profitable notiõs hardly could be gathered; such was the state of the Church in the Fathers time. As the sound of Thunder, signifies a noise more distinct & deadful, which yet lasted not long; and the voyce of Harpers, signifies the sweet voyce of truth fully restored; and in the harmony of Confessions, by seuerall Churches sung to the world. Thus was the progresse of the Church of Christ. Reu. 14,2. *As the Sound of many waters.*

S. *P.*

[**Spirits of Diuels**] The very members and instruments of the Diuels, inspiring Princes & great personages with diuellish counsel and aduice. Reu. 16,14. *For they are the spirits of diuels.*

[**Spirit of life**] That Spirit of fortitude & corage, which God gaue to his Ministers and children, whom he raised vp, as new witnesses of his truth, after other witnesses had beene slaine by Antichrist. This was fulfilled about the time of the *Tridentine* Councell: and a little after, in *Luther*, *Melanæthon*, *Caluin*, *Martyr*, and *Bucer*. Reu. 11,11. *The Spirit of life comming from God, shall enter into them.*

[**Spiritually**] After a more secret kinde of meaning and vnderstanding, & not in proper speech. Thus is *Rome Sodome*, by resemblance (being like it, for spirituall and bodily vncleanesse and filthines.) Reu. 11,8. *Which Spiritually is called Sodome.*

[**To giue a Spirit to the Image**] To giue life, as *Iannes* and *Iambres* imitated the wonders that *Moses* wrought. Reu. 13,15. *It was permitted him to giue Spirit to the Image.* It is an allusion to the diabolicall practises of Idolaters, whereby they caused their Idols for to speake distinctly, (as if they had beene aliue) the more easily to bring men to admire their superstition. So the Pope hauing now raised himselfe to the estimation (wel-nie) of a God, was no more as a dead person, but began to speake, to command, to forbid, to blesse, to curse, to boast and bragge themselues, Lord of Kings and Emperors, as *Pope Adrian* did, when he said; By Vs the Emperor reigneth.

[**Spirit of Prophesie**] All which speake by the Spirit of Prophesie. These shoot at Iesus as at a common mrike, to set forth him as onely Redeemer and perfect Sauiour. Reuel. 19, 10. *The Testimony of Iesus is the Spirit of Prophesie*; that is, such as testifie of Christ, by prophe-

ſying him, or preaching him, their function is equall to the office of Angels reueaſing him. Therefore *Iohn* may not worſhip the Angell, being a Fellow ſeruant.

[**Three vncleane Spirits**] Moſt wicked men, carried and led by the diuell, and being his Miniſters to do his will as Ieſuites, &c. Reu. 16,13. *Three vncleane Spirits.*

[**Without Spot**] Pure, and without blame, euen before God, by the imputation of Chriſt his perfect righteouſnes to them, wiping away all ſpots of ſin, and cloathing them with innocency. Reu. 14,5. *They are without ſpot, before the Throne of God.*

S. *T.*

[**To Stand before the God of the earth**] To miniſter (as inſtruments) vnto him, who as God, ruleth not in heauen onely, but alſo in earth, euen when Satan and wicked men ſeeme to haue their full ſwinge, and to put all out of order. Re. 11,4. *Standing before the God of the earth.* It is a ſpeech borrowed from ſeruants, and ſuch as attend vpon Princes and Rulers, to miniſter to them, and execute their commandement. Thus alſo, Reu. 8,2. *Seuen Angels are ſaid to ſtand before God becauſe they appeare before him, to miniſter to him.*

[**To Stand a far off**] To refuſe and be affraid to approach, to reſcue *Rome* and *Romiſh* Hierarchy & Monarchy in the day of Gods horrible vengeance vpon her. Reu. 18,15. *The Merchants ſhall ſtand afar off.*

[**To Stand vpon their fete**] To reuiue after one is dead, as the two witneſſes did after a ſort, when God raiſed vp others in their roome, mightily to defend their doctrine and cauſe by the word of God, and by giuing their liues to death for that truth. Such were *Luther*, &c. Alſo *Wicliffe*, *Hierom* of *Prage*, *Huſſe*, &c. Reu 11,11. *And they ſhall ſtand vpon their feete.*

[**To Stand before the Woman**] To be ready at hand, watching narrowly to deſtroy the bleſſed ſeed of the woman. Reu. 12,4. *And the Dragon ſtood before the woman.*

[**Starre**] A Miniſter of the word, which giueth light to the flocke, by doctrine & good example. Reu. 1,20. *The ſeauen Starrs, are the Angels of the ſeauen Churches.*

[**Morning Starre**] Chriſt Ieſus, who is himſelfe the bright Morning Starre, hauing receiued fulneſſe of true Glorious light, to communicate it to all the faithfull. Reuel. 2,28. *As I receiued of my Father, ſo will I*

giue

giue him the morning Starre.

[Great Starre] Many Pastors of the Church declining together, but amongst them, some one Minister of especial account and authority, drawing downe others by his corrupt teaching, Reu. 8, 10. *And there fell a great Star from Heauen.* This great Star, some do vnderstand of degenerating Bishops, who thorough Pride and ambition, fell into heresie and impiety. Others doe interpret it, of *Constantine*, *Valens*, and other wicked Emperors, which fauoured the Arrian heresie, and molested Orthodox Christians. And surely, the word [Star] though it often signifie Teachers, yet sometime it noteth such as shine aloft in high places (as it were in the ayre) as *Nebuchadnezzar* is cõpared by ỹ Prophet, Esay 14, 12.

[Stars fallen from Heauen.] Ministers and Pastors of the Church, who as Stars did shine by sincere doctrine, and now through tentation and force of persecution, declined and turned from the truth, to errours and lies, which is meant by falling from heauen. Reuel. 6, 13. *And the Stars fell from Heauen to earth.*

[Twelue Stars] The doctrine of the twelue Apostles (as the Crown & glory of the Church) which they borrowed from the most bright Sun, that fountain of heauenly wisedome, and preached to the world; afterward writing it in books, called [Scriptures] Reuel. 12, 1. *Vpon her head a Crowne of twelue Stars.*

[Stones precious] The excellent & rare gifts, wherin namely the Pastors of the Church shall shine before others. Reuel. 21, 19. *With all manner of precious Stones.*

[Stinge] Power to hurt, vexe, and annoy others; bodilie, as Saracens; spiritually, as Popish Monkes and Friars (which are the tailes heere spoken of) Reu. 9, 10. *And there were stings in their tailes.*

[Streets.] Some part of the Romish iurisdiction, wherein this cruell spectacle was exhibited to be seene. Reuel. 11, 8. *And their corpes shall lie in the Streets of the great City.*

2 A place where the multitude of Citizens do dwell properly; and figuratiuely, a liberty which al the citizens of heauen do inioy. Reu. 22, 2. *In the middest of the street of it.*

S. V.

[Sun] The light of truth, obscured or extinct rather, by Heresie in doctrine, and by superstition in the worship of God. Reu. 9. 2. *And the Sunne and the ayre were darkened.*

2 Christ Iesus the Sunne of righ-

righteousnesse, Reu. 12, 1. *Cloathed with the Sun.*

[**Sun blacke**] The prosperity and peace of the Christian Church eclipsed and taken away (for a time) by most cruell persecutions and bloudy extreamities, exercised as at other times, yet especially in the daies of *Diocletianus*, and *Maximinianus*, Emperors. Reuel. 6, 12. *And the Sun was blacke as Sackcloath.* Here is an allusion to the Prophets. Ier. 4, 23, 28. chap, 32. 7, 8. Esay 50, 3.

S. W.

[**To Swallow**] To sinke in and cause to vanish, as the earth or land doth to the flouds of water which it drinketh in: so did the earth, (that is, men of earthly Religion & affections) swallow and drinke in (as it were) the rage and persecution intended by the diuell and his instruments against the Church of Christ in earth. Reuel. 12, 16. *The earth opened her mouth, and swallowed vp the floud.* This was verified in the Vandals, Gothes, and other barbarous people, who comming to dwell in ciuilized Countries; and beeing turn'd (in shew at least) to Christian Religion, did much helpe the true Church by stopping & allaying the furious mindes of her aduersaries.

[**Sword sharp, and sword of his mouth.**] The word of God, the force wherof is mighty, for the cutting downe of sin in the repentant, and for cutting apieces, spiritually, and destroying the impenitent. Reuel. 2, 12. *Which hath a sharpe Sword with two edges,* Reuel. 1, 16. *With the Sword of my Mouth.* This signifies ỹ same thing with [sharpe Sword] vnlesse happly, some greeuous iudgement of Warre be meant, which beeing pronounced by the word, is therefore called the Sword of his mouth.

2 War & battell, or slaughter of men in War, executed by the Sword. Reu. 6, 8. *Power was giuen to kill with the Sword.*

S. Y.

[**Synagogue of Satan.**] A company or assembly of men, indeed worshipping and seruing the diuell by errours and prophaneneſse, yet pretending themselues to be the holy people of God. Reuel. 2, 9. *Which are not Iewes, but are the Synagogue of Satan.* and Chapter 3. verse 9.

T. A.

T. A.

[Tabernacle.] THe dwelling of God, or (as ſome other learned Diuines iudge) the whole worſhip of God, which vnder the Law was exerciſed in the Tabernacle. Reuel. 21. ver. 3. *Behold the Tabernacle of God is with men.*

2 The Church of God, in her pilgrimage or waifaring heere in earth; eſpecially, when it is moſt obſcure, & leaſt known of the World. Reuel. 13. 6. *To blaſpheme the Tabernacle of God.*

[Taile] Temptation, by ambition, vaine-glory, Couetouſneſſe, or by feare of perſecution, whereby (as by a Taile) the Stars or Paſtors of the Church, were ſtricken and pulled down from their brightneſſe of doctrine and life, into errors and prophaneneſſe. Reu. 12, 4. *And his Taile drew down the third part of the Stars of heauen.* For the fulfilling hereof, ſee *Euſeb. lib. 6 cap. 41.*

2 The baſeſt of any ſociety, as begging Friers in Poperie, &c. Amongſt the Turkes, the dregs of the Saracens, inſtruments of cruelty. Reuel. 9, 19.

[To bee taken vp to God.] To be miraculouſly protected of God (as Chriſt the ſonne of *Mary* was) by warning giuen to the Wiſe men, and willing *Ioſeph* to flye, when Sathan by *Herod*, would haue deſtroyed him. Math. 2. and afterwards ſtrangely kept againſt the ſubtle and cruell practiſes of the Herodians, Phariſies, Iewes, and Gentiles. If this Text bee meant of *Conſtantine* the Great (becauſe the Reuelation ſpeaks not of things paſt, but foreſpeakes things to come, Reuel. 4, 1.) then to be taken vp, ſignifies to bee placed in height of earthly honor and maieſty, being made Emperour when hee lookt not for it, and with more large power and Dominion, (vpon earneſt requeſt of the *Romanes*, burthened and wearied with the tyranny of *Maxentius*) beeing aſſured of victory againſt his enemies, by voice & token from heauen (as ſtories report. Reue. 12, 5. *And hee was taken vp of God, & to his Throne.*

[Talents] A Stone, or other thing of very great weight, ſuch as we reade of, *Ioſh.* 10, 11. to haue been caſt vpon the accurſed *Canaanites*; and ſuch as heere are threatened to be caſt vpon

vpon the Antichriſtian rowte, to breake them in pieces withall. Reuel. 16. verſ. 21. *There fell a great haile like Talents.*

T. E.

[**Teares**] Calamity and ſorrow, the cauſe of tears. As Eſay 25,8. Reu. 21. verſ. 4. *And God will wipe away all Teares.*

[**Temple.**] The worſhip of God, freed from Legall or Moſaicall Rites, and all humane inuentions. Reuel. 21, 22. *No Temple there.*

2 The Holy of Holyes, or moſt Holy place, where were the Mercy ſeat & Cherubims, and the Ark kept in the time of the Law, as a figure and ſigne of Gods preſence. Reu. 15,5. *And I ſaw the Temple open, &c.* And afterward in verſe 8. the Temple is ſaide to bee filled with ſmoake, to ſignifie a manifeſt token of Gods preſence, ſuch as was in the Tabernacle. Exo. c. 40. v. 34, 35.

3 Heauenly Kingdome of Glory. Reuel. 11,19. *And the Temple of God was open in heauen.*

[**Ten hornes**] Great ſtrength, power, and might, to doe much hurt. Reu. 12,3. *Hee hath Tenne hornes.*

2 The firſt Tenne Chriſtian Emperors, in whoſe dayes and reigne, the beaſt increaſed in dignity and power greatlie. Reuel. 13,1. *I ſaw a beaſt riſe out of the Sea, hauing Ten hornes.*

3 Ten Kings, which had not begunne to reigne, when *Iohn* wrote the booke of Reuelation. Reu. 17, 3, 12. *Seuen heads and Ten hornes, the Ten horns are Ten Kings.*

[**Ten Crownes**] Great and many victories got by mightie force & power. Reu. 13,1. *And vpon his Hornes Ten Crownes.*

[**Ten thouſand thouſand**] An innumerable company, or infinite multitude of Angels. Reu. 5. v. 11. *There were Ten thouſand times Ten thouſand, &c.*

[**Tenth part**] A very great portion of the Popiſh Kingdome, and ſuperſtition alſo, diminiſhed by the falling away of ſundry Nations, eſpecially of the Germans. Reu. 11,13. *The Tenth part of the City fell.*

[**To Teſtifie**] To beare witneſſe, as Chriſt did, both in reſpect of the whole Goſpell generally, and of this propheſie particularly. Reuel. 22, 20. *Hee which teſtifieth theſe things.*

[**Teſtimony of Ieſus**] The Faith and doctrine concerning ſaluation by Ieſus Chriſt. Reu. c. 12, v. 17. *And haue the Teſtimony of Ieſus Chriſt.*

2 The preaching of Chriſt, and ſaluation by him. Reuelat. 19,10. *The Teſtimony of Ieſus, is the Spirite of Propheſie*, that is, they which haue the function

ction to teach Christ, are equall to such as haue the guift to reueale things to come. By which reason, the Angell diſſwades *Iohn* from worshipping him.

T. *H.*

[**As a Theefe**] Suddenly, when he is not looked for: for beside al mens expectation, will Christ come to be reuenged on the vngodly, for the wrongs done to his Church. Reu. 16,15 *Behold, I come as a Theefe.*

[**Thigh.**] Properly the inferiour part of the body, from the belly downe to the feet.

2. Mystically and figuratiuely, the meaneſt and loweſt things in Christ our king, which shall be (in the glorious reſtoring of Religion to bee performed, toward the ende of the world) superiour and more excellent, thē that which is higheſt & moſt supreame in the Monarchies of the earth, Reuel. 19, 16. *Upon his Thigh a name written, King of Kings, &c.*

[**Third part.**] The greateſt part, or a very great part. Reuel. 8,7. *And the Third part of trees was burnt vp.*

[**Third part of Creatures**] Al that liue in *Europe*, the third part of the world; so vnderstand ver. 12. also. Reu. 8,9. *The third part of Creatures dyed.*

[**Third part of Stars**] Very many Paſtors of the Church, sometime shining like Starres. Reuel. 12,4. *Strike downe the third part of the Starres.*

[**To Thirſt**] To desire earneſtly the graces of Christ, out of a feeling of our wans. Reuel. 22.17. *Let euery one that Thirſteth come.*

[**Throne.**] The glorious maieſty of God, whereof the visible Thrones of Kings and earthly Iudges, beares a certaine repreſentation. Reuel. 4. verse 2.

2 Dominion and glory of Christ, and his members in Heauen. Reuelat. chapter 3. verse 21.

T. *O.*

[**Torch.**] A Lampe or great light, which giueth foorth apparantly, a very cleere and shining fiery brightneſſe, which yet laſteth no longer then it hath nouriſhment, which once falling, the Lampe is extinguiſhed. Such were certaine Paſtors of the Church, which fell from the Doctrine of Faith, through ambition or feare. Reuel. 8.10. *A great Star burning like a Torch.*

[**To be Tormented**] To be moſt extreamely pained & vexed, with moſt horrible and neuer-ending paine. Reuelation 14, verse 10. *They shall be Tormented*

mented in Fire and Brimstone.

T. *R.*

[To Trauaile in birth] To couet and long to be eased, of that most heauy and grieuous condition wherein the Church should continue vnder heathenish Emperors; euen as a Woman that is in trauaile desireth to be eased of her paine. Reuel. 12. 2. *And cried Trauelling in Birth.* Some referre this, to the longing and expectation of the Church of the Iews, vehemently desiring and expecting to see the promised Messiah: but Saint *Iohn* heere propheſied of things to come, as chap. 4. v. 1. is signified to vs plainly. Therefore the former interpretation seemeth to be better.

[To Treade vnder feete the holy Citie] To lay waſt (as some thinke) the pure worship and true worshippers: or (as others iudge) to frequent § assemblies daily, vnder the pretence of worshipping God, as false Christians doe, which are heere noted with the name of Gentiles: But both significations well agree together, (as I take it;) namely, that such as in wordes professe Christ, yet for life and manners, were as the prophane Gentiles, should both much haunt the place of Diuine worship, and yet as false harted hypocrite, tread downe the truth, and true Seruants of God.

[Tree of life.] Christ Iesus, who shal be to al his Members, as a Tree of eternall life, more plentifull then to-fore, satisfying & refreshing them with the fellowship of himselfe, which is heere meant by eating of this Tree. Reuel. 2. 7. *He that Ouercommeth, shall eate of the Tree of life.*

[Trees] The company of Reprobates and vngodly men in the Kingdom of this world. Reuel. 8, 7. *The third part of the Trees were burnt.*

2 The number of the elect, which are exempted from the hurt which the Locusts should doe. Reuel. 9. 4. *Neither any Tree.*

[True] One which knoweth all things as they bee, without error or ignorance, which also willeth and decreeth whatsouer hee willeth, seriously, without fraud, & performeth all his promises without inconstancy or vnfaithfulnesse. Such an one is Christ. Reuel. 3, 7. *These things saith he which is holy and true.*

2 One which fulfilleth his punishments which hee hath threatned. Reuel. 16, 7. *True and righteous are thy iudgements.*

[Trumpets seauen] The Reuelations of Gods iudgements by Angels or Teachers of the Church, who are likened to Trumpets) and the manifest and famous

famous euents which follow such Reuelations, in all manner and kinds of punishments. Reuel. 8, 2. *And to them were giuen seauen Trumpets.*

T. W.

[**Twelue Angels**] The keepers which watch to open the gates of the new Hierusalem, & to receiue the Citizens quickly without delay. Reu. 21, 12. *At the Gates twelue Angels.*

[**Twelue foundations**] The Doctrine of grace, taught the Church first by the twelue Apostles, which were instrumentall and ministeriall foundations (Christ alone being the principal Foundation & Head-corner stone, on which, euen the Apostles themselues as liuing Stones are laid) and afterward preached by all faithfull Pastors in all ages. Reue. 21, 14. *And the wall of the City had twelue Foundations.*

[**Twelue gates.**] The ready entrance and easie accesse (as by gates into an house) which the Children of God, the true *Israelites*, shall finde into the new *Hierusalem* from aboue. Reuel. 21. 12. *And the wall had twelues gates.* Heere is an allusion to the earthly Ierusalem in *Iewry*, where the Iewes had free ingresse from all quarters, by twelue gates.

[**Twelues Tribes.**] The whole number of the faithfull, both Iewes or Gentiles, which walked in the steps of their father *Abraham.* Reuelat. 21, 12. *Which are the Twelue Tribes of the children of Israel.*

[**Twelue fruites**] Variety of fruit, not one kind, but sundry, yet without satiety. Reu. 22, 2. *Bearing twelue fruites.*

[**Twelue thousand furlong**] The vnmeasurable greatnesse and largenes of new Ierusalem, being for multitude of Citizens without number, very spacious and capacious. Reu. 21, 16. *And he measured the City Twelue thousand furlongs.*

[**Two Candlesticks**] All the faithfull Pastors of the Church, from whom the light of Gods worde shineth vpon men, as Candlesticks bear out the light which be put on them. Reuelat. 11, 4. *Those are Two Candlesticks.*

[**Two hornes**] The two powers, Regall and Pontificall; Ciuill and Ecclesiasticall, which the Pope and Papall Cleargy challenge to themselues, ouer the Emperors and Kings of the earth; also ouer mens soules and Consciences; and because they pretend this double power, to bee deriued and receiued from Christ, (though indeede it bee from the Dragon) euen from the deuill of hell; therefore

fore be they called, the *Hornes of a Lambe.* Reuel. 11, 13. *The Beast had two hornes like a Lamb.* Some vnderstand these Two hornes, of two French Kings; *Pipinus* and *Carolus Magnus*, who succoured the two Popes, *Stephanus* the second, and *Adrian* (whom they tooke to bee innocents, and harmelesse as Lambes) against the Kings of the *Lombards*, *Aristulphus* and *Desiderius.*

[Two and fortie Moneths.] Three yeeres and a halfe, which is halfe a propheticall Weeke, according to Daniel 9. and iumpeth with the other numbers; of a time, two times, and halfe a time: also a thousand, two hundred threescore dayes. Which seuerall numbers, doe note and point out one thing, to wit, that the time of the tyranny of Antichrist persecuting the Saints, is certaine, fixed and determined, which he cannot passe, and that it shall not be very long; which greatly maketh for the consolation of the Saints. Reuel. 11, 2. *The holy City they shall tread vnder foote Two and forty Moneths.* Where these moneths tooke their beginning, and where they are determined, I take not on me to iudge; certaine it is, that in these 42. moneths, euery day is put for a yeere (as in the propheste of weekes by *Daniel*) and euery weeke for seauen yeres, and euery month to consist of thirty daies according to the Egyptian account: and finally, that it is the whole space of time, wherein Antichrist shall arise, increase, or waxe; be wounded, reuiue, and take heart againe, to execute his cruelty in that City which was the Queene of the World (as it were) where hee and his Fauourites should bath themselues in pleasures. Therefore, they doe erre, which doe precisely vnderstand these moneths of three yeare & a halfe, where by this number Mystically is signified the whole time of Antichrists raigne, which is by the former Computation, 12. hundred and threescore yeeres.

[Two witnesses] A competent number of faithfull preachers which testifie against the errors of Antichrist, and for the doctrine of Christ. Reu. 11. 3 *I will giue the same to my two witnesses.* These witnesses, though few, weake, and contemptible, yet shall be a sufficient number to helpe and confirme one another.

T. Y.

[Tyme of the dead] The time when the Iewes, strangers from Christ, without his Saluation; (and therefore truely dead) shall

ſhall bee brought to the knowledge of the truth, according to the propheſies of Scripture. Reuel. 11,18. *And the Tyme of the dead to be iudged.* Some, referre this to the laſt iudgment, when euery one ſhal be rewarded according to his workes.

[**Tyme, and Tymes, and halfe a Tyme.**] See before in [**Two and forty moneths**] Reu. 12,14.

[**Tyme is come**] The fit ſeaſon and opportunity, wherein God according to his decree, will proſper the endeuours of his ſeruants labouring in the word. Reuelat. 14.15. *For the Tyme is come.*

[**Tyme no more**] Time ſhall be vtterly aboliſhed, the naturall courſe of Sunne and Starres ceaſing, whereby yeres, weeks, months, and dayes were diſtinguiſhed. Reu. 10,6. *Hee ſwore that Tyme ſhould bee no more.* Some, tranſlate for Time, delay; and will haue the meaning to bee, that there ſhould be a ſmall delay, no long ſpace of Time, till the conſummation of the myſtery; and then it doth not ſignifie the abolition of time, after the conſummation and end of all; but breuity or ſhort ſpace of time, vntill the conſummation come. This latter, ſeemeth better to agree with the circumſtances of the Text.

V. I.

(Vials golden.)

THe harts of the faithfull, filled by the Spirit with feruent praiers, which are pleasing to God through Christ (as sweete odours be to our sense) Reuel. 5, 8. *They had golden Vials full of sweet Odours, which are the praiers of the Saints.* These words teach how precious Vessels the hearts of true beleeuers are, and how sweet the prayers be which come from them, by allusion to the manner of the Temple at Hierusalem. See Zac. 14, 20. Psal. 141, 2.

2 The holy minds, not of all the faithful, but of the true Seruants and Ministers of Christ, filled not with feruent pure prayers onely, but with the seuere iudgments of God, which they are ready to denounce by threatning with integrity, against and vpon the Kingdome of Antichrist, and Popish worshippers; and because God is pure & holy, euen in his iudgements threatned and executed on the wicked, therefore those Vials are said to be of gold; and because God will be throughly auenged on his enemies, therefore ỹ Vials are said to be ful of wrath, which being the wrath of him who liueth for euer, amplifieth the greeuousnesse of it. Reu. 15, 7. *Seuen golden Vials ful of the wrath of God, which liueth for euermore.* If the seuen Angels spoken of in the former part of this verse, bee properlie taken, not for the Ministers of ỹ word, but for celestiall Spirits, yet the matter is al one, that God is decreed to execute his vengeance silently and fully, as one would poure water out of Vials. Note ỹ the first euent of Gods iudgements in this Book, were called Seales, because they were for confirmation of the future: then Trumpets succeeded, to shew ỹ the iudgements following were not only denounced with great noise, but greeuously executed. Thirdly, Vials, which being capacious vessels of diuine iudgements, did serue as fit Instruments, to consummate the destruction of Antichristian enemies, on whom they shold suddenly, rashly, and insensibly fal, to their vtter confusion. Reu. 16 1. also Reuel. 21, 9. A Viall is a vessell greater then a Cup, and containeth so much liquor as a man can at a draught drinke in.

[Vi-

[**Victory of the Beast**] A preuailing ouer Antichrist, euen by a full and absolute victory; for which cause, heere be reckoned vp with the Beast, his image, marke, and number of his name. All which, these Conquerours shall abhorre and haue in vtter execration. Reu. 15,2. *And them that had gotten victory of the Beast and of his Image, marke, & name.*

[**Vines of the Vineyards**] The whole number of ỹ Reprobate, whether Heathens, Iews, Turks or heapes of Hypocrites & wicked within the Church; or Idolaters & Heretickes, which renounce the Church and name of Christ, though not in professiō, yet in truth. Reu. 14,19. *And cut downe the Vines of the Vineyards of the earth.* Some iudgeth this Propheſie, not to be of the last iudgement, when al the wicked shal be cast into the large wine-presse of the pit of hell, to bee tormented (as clusters of grapes cut off, are cast into a Fatte or Presse, where they be pressed,) but to haue been fulfilled in the yeare of our Lord 1539. heere in England; when Monasteries, Abbies, Fryeries, Nunneries, & other houses (then falsly called Religious) were pulled downe, their lands and reuennewes, conuerted to other most honest and publike vses, by the aduice and seruice of the Lord *Cromwell*, who (as a sharpe Sickle) serued the prouidence of God, not to loppe and prune, but to cut downe the Vines, euen the shining fatte glory of the Popish Pontificall Church, which had taken deepe roote, and spread it selfe farre and neere in this rich and fruitfull Iland; such a cropping of the Vines happened in *Germany*, much about the same time. Let the learned iudge which sense best agreeth.

[**Virgins.**] Such as are purged from the corruptions of the World, but cheefely from Idolatry, which is spirituall whoredome. Reuel. 14,4. *For they be Virgins.*

V. N.

[**Unbeleeuers**] Such persons as will not embrace the doctrine of Christ, but openly refuse it. Reuel. 21,8. *Fearefull, vnbeleeuers.*

[**Uncleane thing.**] Such as being themselues vnpure and filty, are apt by contagion to infect & pollute others whom they touch. Reuel. 21,27. *No vncleane thing.*

[**Uniust**] One which is iniurious, offering wrong and violence to the Saints, whom they shall exercise for a time with their wicked dealing, and afterward bee recompenced at Christs comming. Reuel. 22,2.

Let him that is vniuſt, be vniuſt ſtill.

V. O.

[Voices] Strange ſtings and prickes of conſcience, vexing men with continuall expectation of ſome euill to come. Reuel.4,5. *Out of the Throne proceeded Lightnings, Thunderings, and Voices.* Some by theſe wordes vnderſtand no other thing, but the feareſull iudgements of God, threatned in moſt horrible manner to the wicked, alluding to the terrible manner of deliuering the Law by thundring, lightning, and ſounding of a Trumpet. Exod.19.

2 The glorious Goſpell of Ieſus Chriſt, ſounded foorth by the operation of the Holy Ghoſt, to reproue the World, and to terrifie Tyrants and Worldlings, who thereupon raiſe vp all manner of tumults and vprores, perſecutions and ſlanders, repreſented by thundring, lightning, and Earthquake. Reuel. 8,5. *And there were Voices, and Thunderings, and Lightnings, & Earthquakes.*

3 A word or ſentence vttered miraculouſly from heauen. Reuelat. 10, 8. *And the Voyce which I heard from heauen, ſpake to me againe.*

[Voice of the Bride-groome] The mirth and gladneſs, ſuch as vſeth to be expreſſed and exerciſed at marriages. Reu.18,23. *The voice of the Bridegroome ſhall be heard no more.* In theſe words he alludeth to Ieremy c,52, 10.

[A Voice of Harpers and muſitians, &c.] All manner of mirth & ioy, expreſſed by any manner of inſtruments, whether toucht by the finger, or made to ſound by the force of the breath. Reuel.18,22. *And the voyce of Harpers, Muſitians, and Trumpeters ſhall be heard no more.*

[Great Voice of a great multitude] A moſt great & cheerefull noyſe of innumerable Citizens of the Church-Militant, cheering and reioycing themſelues with the ruine and fall of Babylon. Reu.19,1. *I heard a great Voyce of a great multitude in Heauen.*

[Voice of many waters, and of ſtrong thunders.] An effectuall voice, very terrible, piercing and ſtriking (like thunder) and making great noiſe, (like many waters together) ſtrongly prouoking both the Iewes reſtored, & the beleeuing Gentiles, to ſound forth the praiſes of God, for his infinite mercies in Chriſt, and his great iudgements againſt the great whore. Reu. 16,9. *I heard a voice as the voice of many waters, and as the voice of ſtrong thunders.*

[A Voice out of the Throne.] A most sweet exhortation, vttered by some of those Angells which are said to bee amiddest the Throne, and about the Throne of God, stirring vp the Seruants of God to praise him. Reuel. 19,5. *Then a voice came out of the Throne, saying, Praise the Lord.*

[Voyce out of the Temple] The faithfull prayers of the Saints preuailing with God, for the executing of his iudgements vpon his, and their accursed enemies in Antichrists Kingdome. Reuel. 16,1. *And I heard a great Voyce out of the Temple.* Others vnderstand this of Gods owne voyce, immediately thundering out of Heauen, the Temple of his holinesse: which cannot agree, seeing the Temple signifieth the Militant Church in earth. as chap. 11.1.

VV. A.

[To Walke.] TO be alwaies present in the midst of ỹ Church, to blesse, enrich, guide, and protect the Ministers & members thereof. Reu. 2, 1. *And walked in the middest of the seauen golden Candlesticks.* If Christ be alwaies resident with his Church himselfe, to looke into euery thing, what need a Vicar? What vse of the Pope?

2 To liue, or to order our life according to the direction of the word, which is a light to our steps. Reuel. 21, 24. *And the people shall walke in the light of it.*

[Wall.] The strength, defence, and safety of the Church, which is as a city that hath wals for defence. Reuel. 21, 12. *And had a great Wall on high.*

[Wares] Not only outward merchandise & stuffes; as Silks, Linnen, precious Stones, Pearls, Purple, Scarlet, &c.: the value wherof, shall much abate at the fall of *Rome*; but spirituall merchandise, as Masses, Dirges, and such trash, which shall waxe vile & nothing worth. Re. 18, 11

[Warre] Battell, hostility, or enmity against the true preachers and professours of the word, stirred vp against them, by Romish Antichrist, who is therefore saide to bee the Beast that commeth out of the bottomlesse pit, because his beastly and sauage power, and tyranny is from hell, which hee shall exercise with bloody cruelty. Reuel. 11, ver. 7. *The Beast that cometh out of the bottomlesse pit, shall make War against them.* Reu. 13, 7. *Make war against the saints.* This warre is that hot opposition and bitter enmity, which the *Tridentine* Councell, with the Popes and Emperors forces, made against the Protestants in *Germany*, as the learned collect, by comparing euents with prophesies. There is another battell mentioned, chap. 19, ver. 19, 20. &c. wherein the Beast shall be ouercome and taken.

[To Wash long robes.] To haue (being conuerted to Christ by faith) the holinesse and righteousnesse of Christ alone imputed to them. Reu. 7, 14. *And haue washed their long robes.*

[Was and is not, &c.] The diuers condition of the Roman Empire, according to the change of foure seuerall times. 1 flourishing in maiesty and power, vnder the reigne of the first Emperors, *Iulius, Augustus, Tiberius,*

Tiberius, Claudius, &c. 2. Eclipsed and diminished in glory & power, vnder the succeeding Emperors, *Nero, Galba, Domitian*, &c. 3. But reuiued & raised vp againe in the Popes. 4. And finally, in GODS iust iudgement to bee thrust downe into vtter destruction, Reu. 17. 8 *The Beast which thou hast seene, was, and is not, and shall ascend out of the bottomlesse pit, and shall goe to perdition.* Some other Diuines vnderstand this wholly of Antichrist, that popish Empire, which began after S. *Iohns* time, in the end of the reigne of *Constantine* the Great; 2 And afterward by an incursion of Barbarians, *Rome* and *Italy*, being miserably wasted, the pontificall authority and Sea seemed as it were not to be. 3. But this hurt and wound was afterward cured by *Iustinian* and *Phocas*, in the time of Pope *Gregory* the second, which exercised a greater power (both Ecclesiasticall and temporall) then any of his predecessors had done. 4. Yet this newly recouered dignity, was not alwaies to last, but to be diminished by little and little (as wee see at this day) till it wholly be extinct; which posterity must see. That this is the truest interpretation, may appeare by verses 10, and 12. of this chapter, which make it manifest, this Beast here spoken of, not to haue been then when *Iohn* wrote this Propheſie, nor had not then receiued his kingdome and power. Therefore they are vtterly deceiued, which expound this verse of the Diuell; (as *Ribera* the Iesuite doth) or which do seeke for the beginning or seat of Antichrist any where but at *Rome*, where all the foure former mutations and changes, are euidently knowne to haue happened, whether wee vnderstand these changes ioyntly of the Heathenish & Popish Monarchy, or of ecclesiasticall Empire alone, as it seemes that it ought to bee, for the former reason.

[**To Watch.**] To shake off security and sluggishnesse, and with great care to preserue our garments of faith and innocency. Reuel. 16, 15. *Blessed is hee that watcheth and keepes his garments.*

[**Waters.**] Peoples, multitudes, nations, and tongues; at a word, Countries of euery language, obeying *Rome* as their Queene or Mistris. Reuel. 17, 15 *The waters which thou sawest, are peoples, and multitudes, &c.*

2 All impediments and lets which hinder passage and accesse to a Region. Reu. 16, 12. *And the water thereof was dried vp.*

3 The Doctrine of Gods word

word, which is like ſweet and wholeſome waters, but being infected by corrupt Teachers, they become bitter as wormewood. Reu. c. 8. v. 11. *Many dyed of the waters, becauſe they were bitter.* Reu. 22. 1, 17.

4 Superſtitions, errors, hereſies, as a flood of water to drown the Church. Reu. 12, 15.

[Way] Commodity or opportunity of doing ſomething. Reu. 16, 12. *That way might bee prepared for the Kings.*

W. E.

[Well of the water of life.] The ſweetneſſe of Chriſt, and his aboundant graces, ouerflowing, to the ſatisfying of euery thirſty ſoule, earneſtly deſiring to communicate with the good things of Chriſt. Reuel. 21, 6. *I will giue to the thirſty of the well of the Water of life freely.*

[Weeping.] Shedding of teares, together with ſorrowes and calamities, the cauſe of teares. Reuel. 18. 19. *And cry, Weeping and wayling.*

W. H.

[What City like?] No City at all to bee compared with *Rome*, beeing moſt ancient, flouriſhing in wealth & friends from many generations, accounted firſt the Queen of Nations, and afterward the chaire of *Peter*, the terror of y. world; who would not haue thought this City farre enough, and free enough, from all deſtruction? Reu. 18, 18. *What City was like to this great City?*

[White] Pure from all ſpot, by imputation of Chriſts righteouſneſſe, and ſhining in glory both in themſelues, by ſence of Gods loue; and with others, by praiſes rendred to God for his grace toward them. Reuel. 3, 4. *And ſhall walke with me in White.*

[White array] Eternall glory, happineſſe, and life, by a perfect participation with Chriſt. Reuel. 3, 5. *He that ouercommeth, ſhall be cloathed in white array.*

[White Horſe] The gladſome tydings of the Goſpell, by the Miniſtry of the Teachers and Paſtors, ſpread abroad with great celerity and power, conuerting and ſubduing many people farre and neere vnto Chriſt and his bleſſed truth. Reuel. 6. verſ. 2. *Loe, there was a white Horſe, and hee that ſate on him had a Bow.* They ſeeme then to bee wide, which vnderſtand this of the arrowes of Peſtilence, mightily & ſpeedily ſtriking men: but the Scripture neuer vſeth to repreſent any doleſull thing by the white colour which figureth purity, ioy,

ioy, and gladneſſe. Other farre more probably, refer this to the victory which the truth had, vnder the Emperor *Adrian*, who by mediation of certaine Philoſophers, pleading the cauſe of Chriſtians before him, was moued to make a ioyful decree, that no Chriſtian ſhould be condemned, but for ciuill crimes puniſhable by law. *Euſeb. li. 4. ca. 3.* as afterward by Edict of the next Emperor, *Antonius Pius*, at the motion of *Iuſtinus Martyr*, it was proclaimed, that no Chriſtiã ſhould be troubled, becauſe he was a Chriſtian, and their accuſers ſhould be iudged to puniſhment. *Euſeb. lib. 4. 11.*

[White Robe] The holineſſe, purity, and innocency of Chriſt, put vpon the elect by faith. Reu. 7, 13. *Arrayed in long white robes.*

[White Throne] A Tribunall ſeat, moſt Princely & glorious, as full of mercy, as of maieſty. Reuel. 20, 12. *I ſaw a great white Throne.*

[Whore great] A notable Harlot, her-ſelfe committing whoredome ſpiritually, and enticing others high and low, Princes and people, to partake with her in Idolatry. This plainely is popiſh Rome, for Heatheniſh Rome, left euery people to their owne Religion Reuel. 17, 1. *I will ſhew thee the dawnation of that great Whore* Reu. 19, 2. *He hath condemned the great Whore.*

[Widdow] One bereft of her dignity, as a wife of her huſband. Reu. 18, 7. *No Widdow.*

[Wife] The Church, collected of Gentiles & Iews, which being two Siſters, doo both make but one wife, as *Leah* and *Rachell* were to *Iacob*. Reu. 19, 7. *And his wife hath prepared her ſelfe.*

[Wilderneſſe] A ſolitary and ſecret place, fit for one to hide himſelfe in; alſo free from the pompe and glory of the world. Reu. 12, 6. *And the woman fled into the Wilderneſſe.*

[Wine of wrath] Idolatry, which is ſpirituall fornication, and kindleth Gods indignation and anger; yet ſuperſtitious perſons drinke it in, as Dunkards doe draw in ſweete wine. Reuel. 14, 8. *To drinke of the wine of the wrath of her fornication.*

2 The moſt ſenere paine, euen fire and brimſtone due to Idolatry, wherein ſuperſtitious perſons tooke not ſo great delight to practiſe it; but the righteous God will take as much pleaſure in puniſhing it. Reuel. 14. 10. *He alſo ſhall drinke of the wine of the wrath of God, &c. and ſhall be tormented with fire*

fire and brimstone.

[**Two Wings**] Meanes of flight, & swift escape: the two wings be Gods prouidence protecting, and his Oracles, directing the Church in her speedy flight. Reu. 12, 14. *To the woman were giuen two wings of a great Eagle.*

[**Winepresse**] Hell, whereinto the wicked enemies of the Church shall be cast to be tormented, as clusters of grapes be there pressed. Reu. 14, 19. *Were cast into that great winepresse of Gods wrath.* How some vnderstand this, not of the last & great iudgement in the end of the world, but refer it to that sharpe iudgement executed vpon Popery, in the dayes of *Henry* the eight, King of England, by the downfall of their religious houses in this ours, and other Countries of *Europe*, ye may reade in the words [**Wine**] and [**Wineyard.**

[**To Wipe all teares**] To deliuer and set free from teares and from sorrowes and calamities, the causes of teares, and withall to restore vnto a more ioyfull estate. Reuel. 7, 17. *Hee shall wipe away all teares from their eyes.*

[**Wisedome**] Vnderstanding, learning, & skill to search, and by searching, to finde the number of the name of the Beast. Reu. 13, 18. *Here is wisedome. Let him that hath vnderstanding, count, &c.* The learned *Iunius* giues this interpretation of this verse. The name and marke of the Beast (saith he) doe easily happen to any; but it is wisdome to haue the number of the Beast; that is, onely the wise, and such as haue vnderstanding, can come by that number: for they must be most illuminated Doctors which attaine thereto. But I like the former better.

[**Witnesse**] A Minister of the word, which by Doctrine and good life, and martyrdome (if neede be) doth giue testimony to the word of God. Reu. 11, 3. *I will giue the same to my two witnesses.* See **two Witnesses.**

[**Faithfull Witnesse**] Iesus Christ, who is so called because hee hath witnessed and taught the whole and compleate will of God, as much as belongs to the saluation of man, faithfully, truely, plainely, and fully. For the whole Doctrine of the Gospell vseth to be called, *Martyria*, witnesse: as Iohn 3, 11. and 5, 31, 32. and 18, 37. 1 Tim. 6, 13. Also because hee bare Witnesse and record to the truth before *Pontius Pilate*, when he asked him, Art thou the King of the Iewes? Iohn 18, 37. wherefore *Paul* saith, he witnessed a good confession vnder *Pontius Pilate.* 1 Tim. 6, 13.

6,13. And because as he taught and reuealed all truth, and before *Pilate*, in word & by mouth bare testimony & record to the truth; so also because he sealed it vp with his blood; he dyed, and was a Martyr, for bearing witnesse to the truth, which indeede proues him to be a faithfull and constant Witnesse. In these three respects he hath this title giuen him.

W. *O.*

[**Woe, Woe, Woe**] Three exceeding grieuous plagues and euils to be sent vpon the wicked world, more fearefull then any former calamities. The first woe was the sending or stirring vp of Antichrist, or the Kingdome of Popery, whereof, cha. 9. verse 2,3. The second, Turcisme, chap. 9. verse 13,14,15. &c. The third is that most dreadful Vengeance, both here and eternally executed on the wicked, whereof wee may reade, chapter 11. verse 14,15, 16,17,18. &c. Reuel. 8,13. *Saying with a lond voyce, Woe, Woe, Woe.*

[**Woman**] The true Church of Christ, often in the Scripture called his wife and his Spouse. Reu. 12,1. *A woman cloathed with the Sunne.*

2 Idols. Reu. 14,4. *These are they which are not defiled with women.* This Text no whit speakes against mariage, in any kinde or degree of persons; but as the Scriptures vsually call [*Idolatry*] Fornication and Whoredome; so after the same forme of speaking, Idols are in this verse called [*Women.*]

3 The City of *Rome*, as it is become the seate of Antichrist. Reu. 17,3. *And I saw a Woman sit on a Scarlet coloured Beast.* This woman being all glorious (not within) but outwardly, cannot be that true Spouse of Christ, whose rare beauty is spirituall and inward.

[**Wonder**] Some strange and maruellous thing, worthy to be wondred at, for the greatnesse and rarenesse of it. Reuel. 12,1. *I saw a great wonder in heauen.* Also chap. 12, ver. 3.

[**Word**] The whole will of God, reuealed in the Law and the Gospell. Reu. 3,8. *Thou hast kept my word.*

2 That part of Gods will contained in this Booke of the Reuel. ch. 22,7. *Which obserue the words of this Prophesie.*

3 The eternall and infallible Decree of the most high God, concerning the conuersion of the Iewes, vnto the faith of Christ. Reu. 19,9. *These are the true words of God himselfe.*

4 Christ Iesus, the Sonne of God, the second person in Trinity, the eternall wisedome of his

his Father, the word which was from the beginning. Reuel. 19, 13. *The word of God.*

5 A particular Propheſie, touching the making of all things new; to wit, in the reſtitution of the Iewes; and after that, of the whole world. Reu. 21, 5. *Write, for theſe words are faithfull and true.*

[**Workes**] The dealings and practiſes of Miniſters and people in their callings and affaires, wherein whatſoeuer is done well, is both ſeene & approued of Chriſt. Reuel. 2, 2. *I know thy workes.*

2 A moſt large and bleſſed reward by Gods free mercy, giuen to good works after this life. Reu. 14, 13. *And their works doe follow them.* Not their merits, but a free reward to their workes.

3 The merite and deſert of wickedneſſe and cruelty. Reuel. chapter 18, 6. *Giue her double, according to her workes.* Let ſuch then ſee what they will anſwere to God, who would haue Babylon to be fauourably thought of, and dealt gently withall.

4 Deedes and actions, euill or good. Reu. 20, 12. *According to their workes.*

[**World**] The whole company of the Reprobates, euen whoſoeuer are eſtraged from Chriſt, whether within or without the Church. Reu. 12, 9. *Who hath deceiued all the world.*

[**Wormewood**] Properly an Hearbe (commonly knowne by this name) of quality very bitter, making the liquor into which it is poured, more bitter then that it can be drunke.

2 Figuratiuely, falſe Doctrine, errors, lyes, and hereſies, which (like bitter wormewood) corrupt and poyſon the ſweete wholeſome waters of the word. Reuel. 9, 11. *The name of the Star is called Wormewood.*

[**To Worſhip the Angell**] To offer Diuine Worſhip to the Angell, which was but a Creature, being too much rauiſhed with his moſt glorious brightneſſe, and with the ioy of his gladſome meſſage. Reu. 19, 10. *And I fell before his feet to worſhip him.*

[**To Worſhip the Beaſt**] To acknowledge and reuerence Antichriſt, and by ſome outward token or pledge to profeſſe ſubiection to him: Finally, to maintain him with minde and might. Reuel. 14, 9. *If any ſhall worſhip the Beaſt or his Image.*

[**To Worſhip Diuels**] To yeeld Religious or Diuine honour to Idols, which is a kinde of ſeruing of diuels. Reu. 9, 20. *That they ſhould not worſhip Diuels and Idols of Gold and Siluer.*

Marke

Marke, that Popiſh Idolatry, as well as Heatheniſh, is a worſhip of Diuels, and no better, for all pretences.

[To Worſhip the Dragon] To attribute ſupreame dignity and power vnto, Antichriſt the Pope of Rome, in this regard that he ſucceeded the Heatheniſh Emperours in that City, which was the *Metropolis* of the Empire. Reuel. 13,4. *And they worſhipped the dragon, which gaue power to the Beaſt.*

[To Worſhip God] To yeeld vnto God alone, Religious adoration, and diuine honour. Reu. 19,10. *Worſhip God.* Religious worſhip, due to God alone.

[Worthy] One who by the righteouſnes of Chriſt imputed (and not by holineſſe inherent) is worthy of eternal glory. Reu. 3,4. *For they be worthy.*

[Wounded to death] Greatly hurt & diminiſhed by a grieuous calamity, which both Rome & the Pope ſitting there, receiued, by the ſpace of one hundered thirty & two yeares, by the violence of the *Goths, Vandales, Huns,* and other barbarous people, which had ſurprized Rome & taken it. Reuel. 13,3. *And I ſaw one of his heads, as it were wounded to death.*

W. *R.*

[Written within & without] A large writing, & copious, fully fore-ſhewing the things that ſhould befall the Church, euen vnto the leaſt matters. Reu. 5,1. *I ſaw a Booke written within and without.*

[Written in the Booke of life] The Elect, whom GOD out of his euerlaſting Decree, hath choſen to euerlaſting life by Chriſt, being euery one in their time, waſhed, iuſtified, & ſanctified. Reu. 21,27. *But they which are written in the Lambs Booke of life.*

[To Write] To Regiſter or Record a thing in a Booke that poſterity may know it. Reu. 14, 13. *Saying vnto me, write.*

[Not to Write] To keepe and hold a thing for a while, ſecret and priuate to himſelfe, reſeruing it to a fit place. Reu. 10,4. *Saying, Write them not.*

Finis, Laus Deo.

A Dictionary, ſpecially made *to giue ſome light to the darkeſome* Booke of *Salomons* Song, called the *Canticles*.

¶ *Foraſmuch as this Booke of Canticles is behinde none, for worthineſſe of the ſubiect, or for vſe toward the Church, or authenticke authoritie: being inſpired of God, entreating of the moſt ſweete and ſtraight coniunction betweene Chriſt and his Church, and of their mutuall interparting of duties; ſeruing alſo to teach, improoue, inſtruct, correct, and comfort: and yet many are driuen from reading and ſtudy of it, through the difficulty of the ſtile, and depth of the argument: I haue thought it worth the labour, to compoſe a ſhort Dictionary, expounding apart by themſelues, the ſeuerall words of this little Booke, thereby to encourage all Chriſtians, more willingly to become ſtudious in it, vnder hope of attaining ſome benefit by their paines. Vſe this my trauaile with good conſtruction of my purpoſe, and thankes to God if thou get any profit by it.* Farewell.

[All faire] THE abſolute and perfect ſpirituall beauty of Chriſt his myſticall body the Church, by imputation of his perfect holineſſe couering all deformities, and by ſanctification of the Spirit, renewing the Church, and euery member in all parts of ſoule and body, though vnperfectly. Cant. 4, 7. *Thou art all faire my Loue.*

[Aloes] The faithfull, which like this moſt pleaſant plant,

[*Aloes*]

[*Aloes*] do bring forth most delectable and sauouryfruit. Cant. 4,14. *Myrrh*, and *Aloes*.

A. *N.*

[**Ancient**[Aged, such as be old and in yeares, who are slow of speech: Or (as others will) such as be asleepe and dead in sinne, whose lips the Gospell doth open, to sound forth the praises of God. Cant. 7,9. *And causeth the lips of the Ancient to speake.* Of these two expositions, the latter is most fit to the Text.

[**Not to Answere**] Not to fulfill the desire of the godly soule, or not so soone to grant her requests as she would. Cant. 5,6. *I called him, but he Answered me not.*

A. *R.*

[**Army with Banners**] The Spouse or Church of Christ here vpon earth, which being well constituted, is strong and terrible to the hoast of hell; euen as an Army that is strong, & marcheth with Banners and Ensignes, is very terrible to the aduersaries. Cant. 6,3. *Thou art beautifull my Loue, terrible as an Army with Banners.*

B. *A.*

[**Banner**]
THE loue of Christ, dying for the elect, & in his word preached, drawing them to faith in him, to be washed, and iustified, and sanctified in him; euen as bands and companies of Souldiers are gathered to their Captaine vnder their colours, by Banners spread and displayed. Cant. 2,4. *Loue was his Banner ouer me.*

[**Barren**] Vnfruitfull, vnprofitable, and empty of graces and good workes. Cant. 4,2. *None is Barren among them.*

[**Barre**] Whatsoeuer Christ toucheth, though meane (as a Barre of a Doore, or handle of a Barre) he filleth with abundance of his grace. Cant. 4,5. *My finger dropt downe Myrrhe vpon the handles of the Barre.*

B. *E.*

[**Beames of Cedar**] The great strength, continuance, worth and commodity of the Church (that house) and euery faithfull soule, wherein Christ dwels by his Spirit, as in his owne Temple. Cant. 1,16. *The Beames of our house are Cedars.*

The

The Cedar is a precious, durable and commodious wood for building.

[**Beautifull steps**] Waies and workes, seemely and right, such as be the wayes of the godly, whereas the waies of the wicked be crooked and vnseemely Cant. 7, 1. *How Beautifull are thy goings or steps?*

[**Our Bed is greene**] The procreation of Children vnto God in Christ, in that spiritual birth, by the immortall seede of the word. For the Church is so a Virgine, as she is the Mother of all Gods Children. Cant. 1, 15. *Our Bread is greene.*

[**Bed by night**] Drowsie security and coldnesse, in which all naturall men doe nestle, & all Gods children (according to the flesh, so far as they be vnregenerate) could be cõtent to be quiet, were they not moued by another Spirit. Can. 3, 1. *In my Bed by night.*

[**Bed of Spices**] The Church where graces (like sweet Spices in a Bed) do grow. Cant. 6, 1. *He is gone into the Bed of Spices.*

[**Behold**] Some rare thing, worthy to be wondred at, being also very euident & plain, as this here mentioned; to wit, the excellent beauty of the Church, & euery faithfull soule. Can. 4, 1. *Behold thou art faire my Loue.*

[**Bether**] All lets by sinnes, or any thing else that might separate Christ & his Church. Cant. 2, 17. *Mountaines of Bether.*

B. *I.*

[**Birds singing**] Pleasant and delightfull times, such as be to the body, the Spring time after Winter, when Birds make melody, chirp, & sing sweetly; and to the Soule, the times which follow effectuall vocation to Christ, when the bitter & sharp winter of an vnregenerate estate being ouer, the Soule is all repleniſhed with comfortable graces and motions of the holy Spirit. Can. 2, 12. *The time of the singing of Birds is come.* Peace and ioy in the holy Ghost.

B. *L.*

[**Blacke as a Rauen**] The spirituall inward beauty of Christ, shaddowed and represented by Blacknesse of haire, which in some Countries was accounted a comely beautifull thing in a yong man. Can. 5, 11. *His lockes curled, and Blacke as a Rauen.*

[**Blacknesse**] Afflictions and crosses, which diminish the outward beauty of the Church, and cause her (in a worldlings eye) to seeme blacke and ill-fauoured: also sinnes, the causes of afflictions, which somewhat staine her inward beauty.

Cant.

Cant. 1,4. *I am blacke O Daughters of Ierusalem.*

[**Blessed**] Praise-worthy and happy. Cant. 6,8. *The Daughters haue seene her, and counted her Blessed.*

B. *O.*

[**Boords of Cedar**] The Church wherein Christ dwels, as Kings in goodly and strong Pallaces, made of Boords of Cedar. Can. 8,9. *With Boords of Cedar.*

[**Borders of Gold**] The heauenly graces of the holy Spirit, where-with (as with gold and precious Ornamẽts) Christ doth more & more decke his Church and euery faithfull soule, which haue well vsed their former guifts. Cant. 1,10. *We will make thee Borders of Gold.*

[**To take hold of the Boughs of the Palmes**] To dresse, trim, and purge, by the Spirit, word, and afflictions, the Militant-Church, which is like a Palme-tree, into which the husbandman must climbe and lay hold on euery Bough, that hee may dresse the same to make it fruitfull. Cant. 7,8. *I will take hold of her Boughes.*

B. *R.*

[**No Breasts**] No true Doctrine or sincere milke of the word, either to conuert and beget Children to God, or to nourish them vp, being borne anew. Cant. 8,8. *We haue a little Sister, and shee hath no Breasts.* This was the case of the Gentiles in the time of their ignorance, before their vocation to Christ.

[**Breasts as Towers**] Plentifull Doctrine, and spirituall Milke enough, both to beget and nourish multitude of children to God, the Breasts of the Church being waxed as big as Towers. Cant. 8,10. *My Breasts are as Towers.*

[**Two Breasts**] The two Testaments of the Lord, the Old and New, by the alone Doctrin whereof (& by none other) the Church doth bring foorth and nourish children to God. Cant. 4,5. *Thy two Breasts are like two yong Roes.* Cant. 7,7, 8,10. also 8,1. The *Genena* note expounds them of knowledge and zeale: but the former Interpretation is better.

[**Brother**] One that dwelleth with another familiarly, embracing him louingly, as Brothers and Sisters vse to embrace one another. After this sort the Church doth wish to dwell with Christ; which is performed partly in this life, and fully in the life to come. Cant. 8,1. *O that thou wert as my brother that sucked the breasts of my Mother.*

B. V.

[**Budding of the Vine**] The fruites which the Church (as a Vine) after planting, watring and dreſſing, ought to bring forth; namely ſuch as are mentioned. Gal. 5, 22. Eph. 5, 9. Cant 7, 12. *Let vs ſee if the Vine flouriſh if it haue budded the ſmall Grapes.*

[**To Build**] To erect and ſet vp a Church out of the Gentiles by the miniſtery of the word, to be ioyned with the Iews. Cant. 8, 9. *We will build vpon her.*

[**Bundle of Myrrhe**] The ſpirituall ſweetneſſe of Chriſt, whom the Church fixeth betweene her breaſts, as a Bundle or bunch of Myrrhe, or pleaſant Noſe-gay, continually to refreſh her ſelfe with his delectable ſweetneſſe. Cant. 1, 12. *My welbeloued is as a Bundle of Myrrhe.*

[**Buſh of thine head**] The Church to be beautifull in euery part, and full of glory, not as naturall bodies which are not comely in all parts alike. Cant. 7, 5. *The Buſh of thine head like Purple.*

C. A.

[**Calamus and Camphire.**] THE excellent ſweetneſſe of Chriſt, who to a true Chriſtian ſoule, is like *Calamus* and *Camphire*, which be very ſweete and delightfull things. Cant. 1, 13. *My welbeloued is like a Cluſter of Camphire.* And Cant. 4, 13. *Sweete fruits as Camphire and Calamus.*

[**To Call**] To pray vnto Chriſt, out of the want of him, being felt, and out of the ſence of our owne miſery. Cant. 5, 6. *I called him, but he anſwered me not.*

C. E,

[**Cedar**] That which in Chriſt or his Church is firme and faire, durable and excellent. Cant. 1, 16. and chapt. 5, 15. *Excellent as Cedar.*

C. H.

[**Chaines**] The ſpirituall ornaments of the Church. Cant. 1, verſe 10. *Thy necke with Chaines*; that is, the precious merits and plentifull graces of Chriſt, which being put vpon the Soule of a Chriſtian, are as chaines of gold about the Necke.

[**Chambers**] Heauenly manſions, where great riches, treaſure, and glory, are laid vp and kept for the Saints. Cant. 1, 3. *The King hath brought mee into his Chambers.*

[**Chariots of Pharaoh**] The quicke and ſpeedy readineſſe, forti-

fortitude, and valour, which the Militant Church sheweth in her spiritual warfare against the Diuell, the World, and the Flesh. Can. 1, 8. *I haue compared thee O my Loue, to the troopes of Horses in the Chariots of Pharaoh.*

[**To Charge by the Roes**] To binde one by a solemne Oath to do a thing. Cant. 2, 7. *I charge you O Daughters of Hierusalem, by the Roes, and by the Hinds of the Field.*

[**Cheekes with rowes of stones**] The incorruptible ornaments & deckings of Christian soules. Cant, 1, 9. *Thy Cheekes are comely with rowes of stones.*

[**Cheefest of ten thousand**] One that farre excelleth in strength and glory, all men and Angels. This is the man Christ. Cant. 5, 10. *My welbeloued is white and ruddy, the cheefest of ten thousand.* Eph. 1. Phi. 2, 9. *And giuen him a Name aboue euery Name.*

[**Chrysolite**] All things in Christ to be rich and shining, beautifull and precious, spiritually. Cant. 5, 14. *His hands as Rings of Gold set with the Chrysolite.*

C. *I.*

[**City**] The visible Church, (being like a City) which consists of one company, liuing by the same lawes, and vnder one Gouernor or Lord. Cant. 5, 7. *The Watchmen that went about the City.*

C. *L.*

[**Clusters**] That which in the Church is most comely. Cant. 7, 7. *Thy Breasts like Clusters.*

[**Clusters of the Vine**] The Iuyce of heauenly Doctrine, abundantly issuing forth of the Olde and New Testament (as out of breasts like Clusters) to make all beleeuers fruitefull. Cant. 7, 8. *Thy breasts shall now be like the Clusters of the Vine.*

C. *O.*

[**To Come leaping**] To draw nigh with great speede, or to make great haft to come to one whom we loue. Cant. 2, 8. *Hee Cometh leaping.*

[**Company of an army**] A double army, ioyfully meeting Christ with his elect Angels, being one army, & the Church with her company, another army. Cant. 6, 12. *As the Company of an army.*

[**Companions**] Counterfeit Teachers, Hirelings, and false Prophets, which in their pride aduance themselues to be Companions to Christ, in Office of teaching. Thus doth the Pope, none more. Can. 1, 6. *To the flocks of thy Companions.*

[**Compassed with Lillies**] A-

bundantly blessed with pleasant sweetnesse (such as Lillies yeeld to the body) for the spirituall delight. *Thy Belly is as an heape of wheate, compassed about with Lillies.*

[**To Conceiue**] To beget or become mother of Children, as the Church is spiritually. Cant. 3,4.

[**Concubines**] Women, which Princes and great persons were wont of old to keepe, together with their wiues, which were Queenes. Cant. 6, 8. *Euen the Queenes and the Concubines.*

C. R.

[**Crowne**] The honour, aduancement and glory, giuen to Christ, both by his Father, in setting him at his right hand aboue all things that be most excellent, and with which the Church his mother (Reuel 12, 1,2.&c.) doth honour and glorifie him. Cant. 3,11. *And behold the King Salomon with the Crowne.*

C. V.

[**Cunning workeman**] One endowed with skill, to doe his worke well and exquisitely. Cant. 7,1. *The worke of the hand of a cunning workeman.*

[**Curled lockes**] A head beautifull and faire: it being counted of in those times as a grace to haue curled lockes. Cant. 5, 11. *His lockes curled.*

[**Curtaines of Salomon**] The whole outward glory of *Salomons* Court, and spiritually the inward beauty and comelinesse of the Church. Cant. 1,4. *And as the Curtaines of Salomon.*

D. A.

[**Damsell**] A Virgine or Maid, waiting vpon a Queene, or Concubine to a King. Cant. 6,7. *Of the Damsels without number.*

[**Daughters**] Strange Nations and people, which doo admire the glory of the Church Cant. 6,8. *The Daughters haue seene her, and counted her blessed.*

[**Daughters of Ierusalem**] Either false Sisters of § Church, the degenerate assemblies of Idolaters; or the particular Congregations, begotten by the word, which came out of *Hierusalem*. The latter Interpretation is the better. Cant. 2, 7. *I charge you, O Daughters of Ierusalem.*

[**Day breake**] The cleere Day of Christ his first comming in the flesh, by the fuller Reuelation of himselfe, to chase away the shaddowes of the Law, in darke Rites and Ceremonies.

Also

Alſo the perfect cleere day of his ſecond comming in glory, when all obſcurity being done away, there ſhall breake forth a glorious light. Cant. 2, 17. *Vntill the day breake, and the ſhaddowes flye away.*

[**Day of marriage**] The laſt and great day, when the marriage begun here between Chriſt and his Church, by betrothing, ſhall be perfected and conſummate with exceeding glory, to the great reioycing and making glad, both of the Husband and Spouſe. Therefore called the Day of the gladnes of his heart. Cant. 3. verſe laſt. *Come forth yee Daughters of Zion, and behold the King Salomon, with the Crowne where-with his Mother crowned him in the day of his marriage.*

D. *E.*

[**Deare**] Entirely affected, & loued tenderly. Can. 6, 8. *And ſhe is Deare to her that bare her.*

[**Dens of Lyons**] The multitude of the wicked enemies of the Church, which like wilde and ſauage Beaſts, exerciſe all cruelty againſt it. So much is meant by Mountaines of Leopards, from which, Chriſt will deliuer his people. Cant. 4, 8. *From the Dens of Lyons, &c.*

[**Deſire**] The exceeding great kindneſſe, affection, and free loue, which Chriſt exerciſeth towards his Church, for her preſeruation in that eſtate of grace wherein he hath ſet her. Can. 7, 10. *I am my welbeloueds, and his deſire is toward me.*

[**To Deſpiſe**] To contemne, ſet at nought, and by contumelies, reproaches, and proud ſcornings, to bewray it. Cant. 8, 1. *Then they ſhould not Deſpiſe thee.*

[**Deſo**] The inconueniences and diſcommodities, euen all paines and ſorrowes, which Chriſt did vndergo for the loue of his Spouſe. Cant. 5, 2. *For mine head is full of Dew, and my Lockes with the drops of the night.* There was no inconuenience or euill ſo great, which could hold backe Chriſt from expreſſing his loue vnto his Church.

D. *O.*

[**To do for one**] To extend and beſtow ſome fauor & bleſſing vpon one. Cant. 8, 8. *What ſhall we doo for our Siſter, when ſhe ſhall be ſpoken for?*

[**Doze**] A City, by **Synecdoche** of the part. Can. 8, 9. *And if ſhe be a Doore, we will keepe her in with Boards of Cedar.*

D. *R.*

[**To Drinke Wine**] To partake

take with Christ in his exceeding comfort and ioy which he taketh in his Spouse, as Angels & faithfull Ministers doe. Cant. 5,1. *I Dranke my wine: Eate O friends, drinke and make you merry, &c.*

[To Drop as hony-combes] To speake and vtter words full of sweetnesse and good sauour. Cant. 4,11. *Thy lips my Spouse Drop as Hony-combes.*

[Drops of the night] All the euils which Christ out of his loue, suffered for his Church. Cant. 5,2. *My head is full of Dew, and my lockes with the drops of the Night.*

[To Drowne] To extinguish and put out, or to ouerthrow; so cannot Christs loue be to his Spouse the Church, or hers toward him. Can. 8,7. *Much waters cannot quench loue, neither can flouds Drowne it.*

E. A.

[To Eate]

TO communicate and take part with others in their good and ioyfull things, as they which eate together, are to take of one meate. Cant. 5,1. *Eate, O friends, Eate, drinke, and make you merry.*

[To Eate pleasant fruite] To be present with the Church, to feast, and make merry with her, in communicating of her graces. Cant. 4,16. *Let my welbeloued come to his Garden, and Eate his pleasant fruite.*

E. M.

[To Embrace] To comfort and vphold (as it were) being receiued into ones hands for that purpose. Can. 2,6. *His right hand doth embrace me.*

E. Y.

[Eyes like Doues] Gracious Eyes, simples and chaste, such as be the Eyes of Doues. Cant. 1,14. *Thine Eyes are like the Doues.*

F. A.

[Faire]

BEautifull, comely with spirituall beauty and decking. Cant. 1,14. *My Loue behold thou art Faire.* The Church is Faire, both by imputation of Christ his righteousnesse to Faith, and by sanctification of the Spirit.

F. E.

[Feare] The dangerous troubles & disquietnesse, from which

which Christ will keep her safe. Cant. 3,8. *Euery one hath his Sword vpon his Thigh, for the Feare by night.*

[**To Feede**] To take nourishment from the Doctrine of the word, which is the onely pasture wherein Christs flock Feedeth. Can. 1,6. *Shew me (O thou) whom my soule loueth, where thou Feedest.*

F. *I.*

[**Fig-tree, young figs**] Literally the Spring time, when Fig-Trees bring foorth young Figs: but mystically the sweete fruits which the faithfull bring foorth, after their calling vnto Christ. Cant. 2,13. *The Fig-Tree hath brought forth her yong Figs.*

[**Fine Gold**] Most precious & bright Gold, or Gold which is purified. Mystically, it signifies the glorious excellency of Christ, the Head of the Church. Cant. 5,11. *His Head is as Fine Gold.*

[**Fish-poles in Heshbon**] Pooles of goodly, pure, and cleere water, vnto which the Spouse likeneth the eyes of her Husband, for their rare cleerenesse. Cant. 7,4. *Thine eyes are like the Fish pooles of Heshbon.*

F. *L.*

[**Flocke**] The whole company of true worshippers of God. Cant. 1,7. *Get thee forth by the steps of the Flocke.*

[**Flocke of Goats**] The multitude of the faithfull, assembled to holy exercises, being like a Flocke of Goats spread abroad, and feeding vpon a Mountaine. Cant. 4,1. *Thine Haire is like the Flocke of Goates.*

[**Flockes of companions**] Idolaters, false worshippers, societies of Hereticks. Cant. 1,6. *For why should I be as she that turneth aside to the Flockes of thy Companions?*

[**Flouds**] Great and liberall store of waters ouerflowing. Mystically, deepe and greeuous afflictions. Can. 8,7. *Much waters cannot quench loue, neither can the flouds drowne it.*

[**Flowers appeare**] The time of the Spring, but figuratiuely, the estate of a man regenerate and called, who bringeth forth pleasant and sweet fruite. Can. 2,12. *The Flowers appeare in the earth.*

[**To Fly**] To come speedily to the Church, by grace to direct and gouerne her, that she may be able to doe that which Christ had commanded. Cant. 8,14.

F. *O.*

[**Fountaines of the Gardens**] Christ, the Authour of euery

good guift, and the euer-running well-spring from whence all particular Churches doo fetch the water of life to refresh them, and make them fruitfull withall. Cant. 4,15. *O Fountaine of the Gardens.*

[**Fountaine sealed vp**] The Church, by the ministry whereof, all such sauing graces are deriued to the elect, as are kept from the reprobate. Cant. 4,2. *My Spouse is as a Fountaine sealed vp.*

[**Foxes**] Whatsoeuer hurts the truth of Doctrine, or honesty of manners; especially heresies, and the Patrons thereof. Cant. 2,15. *Take vs the Foxes.*

[**Little Foxes**] All occasions of offence, euen euery shew and appearance of euill. Cant. 2,15. *The little Foxes.*

F. R.

[**Friends**] All that beare good wil to Christ, and to the prosperity of his people, whether they be Angels or men. Can. 5,1. *Eate O Friends, &c.*

[**To keepe the Frut**] To doe the office of a Pastor in the Church, (which is as a Vineyard.) Can. 8,12. *Two hundreth to them that keepe the Fruit therof.*

[**Fruits of the Valley**] Mystically, the good works and worthy graces, which (as Fruites) delight Christ Iesus. Cant. 6, 10. *I went downe to the Garden of Nuts, to see the Fruits of the Valley.*

G. A.

[**Garden**]

THE Kingdome of Heauen, where Christ (as man) remaineth in glory till the last iudgement, when the marriage betweene him & his Church shall be accomplished fully. Can. 5,1. *I am come into my Garden, my Sister, my Spouse.*

2 The true Church here vpon earth, which withfirme faithfulnesse keepes her selfe onely to Christ (like an enclosed Garden) admitting none other to enter, reseruing all the fruits for him. Cant. 4,12. *My Spouse is as a Garden enclosed.*

[**Gates**] House or dwelling, a part put for the whole. Cant. 7,13. *And in our Gates are all sweete things.*

[**To Gather Lillies**] To take pleasure in such holy graces and workes, which (like sweete flowers) are to be found growing in the Garden of the church. Cant. 6,1. *To Gather Lillies.*

G: I.

[**To Giue loue**] More feruently

uently to affect and embrace Christ with greater measure of loue, the more neere wee are vnited vnto him. Cant. 7. 12. *There will I giue thee my loue.*

G. O.

[Goings] Wayes, steppes, and treadings, which are in the true members of ỹ Church, maruellous beautifull. Cant. 7. 1. *How beautifull are thy goings with shooes?*

[God order] Euen so, as one doth answere another, all beeing like one to another. Cant. 4, 2. *Thy teeth are like a flocke of sheepe in good order.*

G. R.

[Grape] Such holy workes as the Church (like Grapes) beareth, vppon the sending downe and shedding abroad the guifts of the Spirit vppon her, in the assemblies, at the preaching of the word. Cant. 7. 12. *Let vs see if the vine flourish: whether it hath budded the small Grape.*

[To shew himself through the Grates] To offer himselfe to be seene, not fully and cleerely (as hee did in the time of the Gospell) but sparingly and darkely in shadowes (as in the time of the Law.) Cant. 2, 9. *Shewing himselfe through the Grates.*

[Greene Bed.] See Bed.

H. A.

[Hand.]

THE spirit of Christ whereby hee toucheth the inward parts of the heart. Cant. 5, 4. *My welbeloued put in his Hands by the hole of the doore.*

[Hand, right, left.] The vertue and might of Christ (as an Hand) sustaining and vpholding his members on every side. Cant. 2, 6. *His left Hand is vnder mine Head, and his right Hand doth embrace me.*

[Hands like rings of Gold.] All in Christ to be rich and shining. Cant. 5, 14. *His Hands as Rings of gold.*

[Hangings of Purple.] Litterally, the great riches of *Salomon*; mystically, the exceeding great spirituall riches of the Church. Cant. 3, 10. *The Hangings thereof of Purple.*

[Haire] The company of the faithfull. Cant. 4, 1. *Thine Haire is like the flocke of Goats.*

[Like to the young Hart] Celerity and speed vsed in comming vnto the Church. Cant. 8. 14. *Be like vnto the Roe, or to the young Hart vpon the Mountaines of spices.*

H. E.

[To Heare] The same that Hearken.

[To Hearken.] Reuerently to giue eare vnto the Doctrine of God. Cant. 8,17. *The companions Harken to thy voyce: cause me to Heare it.*

[Heart] The soule, with all faculties of mind and wil. Cant. 5,2. *I sleepe, but mine Heart waketh.*

[Heart gone] The deepe greefe and sorrow of a godlie soule, in the sence of sinne, and for the absence of Christ and his comfort. Cant. 5,6. *Mine Heart was gone when hee did speake.*

H. O.

[Hole of the Doue] The Key-hole properly, wherby one may look in when the doore is shut: mystically, a little creuice, whereby to winde into the heart, which is after a sort shut and lockt vp. Cant. 5,4. *My welbeloued put in his hand at the hole of the doore.*

[Holes of the Rocke] The eternall counsell and election of the Church vnto glorie, wherein (as in a hollow Rocke) it resteth safe. Cant. 2,14. *My Doue, that art in the Holes of the Rocke.*

[Hony-combe, Hony] The sweete ioyes, of which the faithfull with Christ shal enioy in heauenly glory. Cant 5,1. *I ate my Hony-combe with mine Hony.*

I. E.

[Iealousie.]

SVspition betweene married folkes, of their fidelity one towards another.

2 Vehement affection of Loue, in which the Church desireth that Christ his affection may be continued to her. Can. 8,6. *Iealousie is as cruell as the Graue.*

I. N.

[Mountaine of Incense] Ierusalem aboue, our Celestiall habitation, where the Saints perform duties most delightfull to God. Cant. 4,6. *I will goe to the Mountaine of Incense.*

I. O.

[Ioynts and Iewels] Turnings, or things which compas about (as a Girdle) which the Bride was wont to weare, full of rich Iewels.

2 All rich and glorious inward graces, and spirituall ornaments,

naments. Cant. 7, 1. *The ioynts of thy thighes are like Iewels.*

K. E.

[**To Keepe.**] TO reserue graces and all gifts to Christ alone. Cant. 7, 13. *My welbeloued, I haue kept them for thee.*

[**Keeper of the Vineyard**] A godly and faithfull Minister, whom God trusteth with the Vine of his Church, to trimme and dresse it, to Keepe and watch it. Cant. 8. 11. *He gaue the Vineyard vnto Keepers.*

K. I.

[**Kidds**] The company of the faithfull, and of the true worshippers of God. Can. 1, 7. *Feede thy Kids by the Tents of the Shepheards.*

[**King Salomon.**] *Salomon*, who as King ruled ouer Gods people *Israel*: a glorious King, yet not comparable to Christ in glory. Cant. 3, 11. *Come forth ye daughters of Syon, and behold King Salomon.*

[**To Kisse**] To shew and expresse most neere loue, by presence and neere coniunction, & all signes of loue. Cant. 1, 1. *Let him Kisse me with the Kisses of his mouth.*

L. E.

[**From Lebanon.**] FRom remote parts, and out of places furthest off, so the elect are gathered vnto Christ out of all Nations. Cant. 4, 8. *Come with me from Lebanon.*

[**Springs of Lebanon.**] The graces or waters of life, which doe flowe from Christ vpon his Church, and are neuer dryed vp; like to those cleare springs which runne and flowe from *Lebanon*. Cant. 4, 15. *And the Springs of Lebanon.*

[**Leaning vpon**] Accompanying, or being in company with one. Cant. 8, 5. *Leaning vpon her welbeloued.*

[**Leaping**] Great celerity & speed that Christ vseth in comming to his Church for her succour and solace. Cant. 2. 8. *He cometh Leaping by the Mountaines.*

L. I.

[**Liquor.**] Nourishment, or continuall supply of nourishment. Cant. 7. 2. *Thy Nauell is as a round cup that wanteth not Liquor.*

(**Lillies**) Pleasant sweetnes, or glorious beauty. See before.

(**Lips of the ancient.**) The readines

readineſſe of olde men (whoſe ſpirits be dull) to vtter the praiſes of Chriſt; yea, they which ſleepe in death (as the worde imports) by force of preaching ſhall be made to ſpeake the truth and glory of Chriſt. Can. 7,9. *And cauſeth the lips of the ancient to ſpeake..*

[**Lips like Lillies, &c.**] The Doctrine of the word, ſweete and precious to the elect, comming from Chriſt (as author;) from the church (as inſtrument) hauing charge to teach and ſpread it. Cant. 5,13. *And his Lips like Lillies, dropping downe pure Myrrhe.*

[**Lips like hony**] Sweet and delectable words. Cant. 4, 11. *Thy Lips my Spouſe, drop as Hony-combes.*

[**Little Sister**] The Church to bee gathered from amongſt the Gentiles. Cant. 8,8. *We haue a Little ſiſter.*

L. O.

[**Loue**] One moſt deere and affectionately deſired. Cant. 5, 2. *Open vnto me my Siſter, my Loue.*

[**Loue better then wine**] That Chriſts loue vnto his beloued Church, in ſweetneſs & wholeſomeneſſe, doth excell any delicate banquet, noted by Wine. Cant. 1,1. and 4,10. *How much better is thy Loue, then Wine?*

L. Y.

[**To Lye betweene**] To bee very deare and in precious account, alwayes in ſight & preſence. Cant. 1,12. *Hee ſhall Lye betweene my breaſts.*

M. A.

[**Mandrakes.**]

ALl amiable flowers, which be faire and louely, by a **Synecdoche** of the part for the whole.

2 All holy vertues & fruites of faith. Cant. 7.13. *The Mandrakes haue giuen a ſmell.*

[**Marriage**] Betroathing, the firſt degree of marriage. Cant. 3,11. *Behold the King Salomon, with the Crowne wherewith his mother crowned him in the day of his Marriage.*

M. E.

[**Powder or duſt of the Merchant, or ſpices**] Thoſe heauenly graces of the Spirit, wherewith the members of the church be perfumed. Cant. 3.6. *Spices of the Merchant.*

M. I.

[**Middes**] The inward parts of the Chamber, which were paued with Loue; that is, wrought with louely and moſt

most excellent workes. Cant. 3, 10. *Whose Midsts was paued with the loue of the daughters of Ierusalem.*

[Hony & Milk, &c.] The speech or instruction of the Church, not onely sweet as hony, but also wholesome and nourishable as Milke. Cant. 4, 11. *Hony and Milke are vnder thy tongue.*

Myrrhe. See Incense.

M. O.

[Moone] The spiritual brightnesse of the Church, shining as the cleere Moone, which giueth great beauty in the night. Cant. 6, 9. *Faire as the Moone.*

[Morning] The same thing.

[Mother] *Ierusalem*, which is aboue, whereof the Church on earth is Daughter. Cant. 8. 1. *O that thou wert as my brother, which sucked the breasts of my Mother.*

[Mountaines] Lets and difficulties that be in the way. Cant. 2, 8. *He commeth leaping by the Mountaines.*

[Mountaines of Leopards] The company of vngodly men, which like cruell and sauage beasts would deuoure the Church, were it not that God doth myraculously keepe it. Cant. 4, 8. *From the Mountaines of Leopards.*

[Mountains of Myrrhe] The Heauens, where the praise and honour giuen vnto GOD by Angels and iust Spirits, is like Incense and Myrrhe. Cant. 4, 6. *I will goe vnto the Mountaine of Myrrhe.*

[Mouth] Words which come from the mouth, or the Instrument of speech & words, which in Christ were sweet and gracious. Cant. 5, 16. *His mouth is as sweet things.*

N. A.

[Nauell.]

THat part wherby the childe receiueth Nourishment, whiles it is in the mothers wombe.

2 An instrument by which spirituall nourishment is conueyed to the children of the Church; to wit, beleefe in the word preached. Cant. 7, 2.

N. E.

[Necke.] That part of the body next the head, about which, chaines vse to be worne for decking and Ornament.

2 The soule decked and adorned with spirituall graces. Cant. 1, 9. *Thy cheekes are comely with rowes of Stones, and thy Neck with Chaines.*

[New wine] The fruite of the Vine newly pressed, being

to

to taste, sweete and delightfull.

2 The praises of Christ, most acceptable to him (as new wine vnto our pallate.) Cant. 8, 2. *New wine of the Pomgranate.*

[Night] Time of rest, sleep, and ease to the body, wearied with labour.

2 Carnall delights and pleasures of this life, which for Christ his sake must bee forsaken. Can. 3, 1. *In my bed by night I sought him whom my soule loued.*

N. O.

[Noble people] A frank willing people, such as the faithfull be, who voluntarily and cheerfully follow Christ. Cant. 6. 11. *My soule set me as the Charrets of my Noble people.*

[No breasts] No instruments or meanes to bring vp & nourish children, as in a yong maid naturally; and spiritually in the Gentiles, before their calling to Christ. Cant. 8, 8. *Wee haue a little Sister, & she hath no breasts.*

[North] A wind which purgeth the aire, and blowes vpon Trees and Plants, to make them fruitfull.

2 The gracious inspiration of the Holy Ghost, to make Christians abound in the fruits of the Spirit. Cant. 4, 16. *Arise, O North.*

O. I.

[Ointment.]

SOme sweete perfume or confection, made vnder the Law, by Gods appointment, to Annoint *Aaron* and his sonnes; the Tabernacle and ministring vessels, &c. Exod. 31, 11, 12.

2 The rich graces of the Spirit, powred vpon Christ (our head) making himselfe sweet, and the faithfull also, which partake in them. Cant. 1, 2. *Because of the sauour of thy good Ointments.*

O. P.

[To Open.] To receiue Christ into the heart by faith, to bee ioyned more neere vnto him, that hee may worke more mightily. Cant. 5. 2. *Open vnto me, my Sister, my Spouse.*

O. R.

[Orchard] A garden full of all pleasant & precious plants, of most sweete and delectable Flowers and Spices.

2 The Church of Christ, whose plants are the faithfull, which beare al sweet and delectable fruites. Cant. 4, 13. *Thy Plants are an Orchard of Pomgranats.*

O. V.

O. V.

[To Ouercome.] To affect one with exceeding gladneſſe. Cant.6,4. *Turne away thine eies, for they Ouercome me.*

P. A.

[Pallace of ſiluer.]

A Moſt glorious & magnificent houſe fit for a King.

2 The Temple and houſe of the moſt high God, wherein he delighteth to dwell by his Spirit. Cant.8,9. *We will build vpon her a Siluer Pallace.*

[Palme-tree] A tree, tall and ſtrait, whoſe Nature is not to be preſſed downe with waight, but to grow the more.

2 The Church, which is not made crooked with the waight of afflictions, but rather becommeth more vpright and ſtrong. Cant.7,7. *This thy ſtature is like a Palme-tree.*

[Pauement of Gold.] Moſt rich and precious things, as ſhaddowes of the great glory which the Church ſhall enioy with Chriſt in heauen. *Cant.3, 10. Hee made the Pillars thereof, of ſiluer, the Pauement of Gold.* Pillars of ſiluer ſignifie the ſame.

P. E.

[Peace] Tranquility of mind, and felicity by Chriſt. Cant.8. 10. *Then was I in his eyes, as one that findeth Peace.*

[To Perfume with Myrrhe] To make ſweete, by powring into the heart the heauenly graces of the Spirit, like Incenſe & Myrrhe. Cant.3,6. *Perfumed with Myrrhe and Incenſe.*

P. I.

[Like a Piece of Pomgranat] A ruddy colour, or white mixed with red. Cant.4.3. *Thy temples are within thy lockes, as a peece of a Pomgranate.*

[Pillars of Marble.] Legs, ſtraight and long as Pillars of Marble. Cant. 5,15. *His legges are as Pillars of Marble.*

[Pillars of Siluer] The ſame that Pauement of gold is.

[Pillars of ſmoake.] The faith, hope, loue, prayers, and thankeſgiuings of beleeuing Chriſtians, which like Pillars of ſmoake, aſcend vp before the Lord. Cant.3,6. *Who is ſhee that cometh vp out of the Wilderneſſe, like Pillars of ſmoake?*

P. L.

[Pleaſant.] Beautifull and delightfull, as the Church is through graces and guifts of the Spirit. Cant.6,7. *How faire*

art

art thou? And how Pleasant art thou?

[**Pleasures**] Earthly delights, or such things as we esteeme for dainties.

2 The Church, which is very pleasant and delightfull in the eye of Christ, Cant.7,6. *My Loue, how pleasant art thou in Pleasures?*

P. R.

[**Princes Daughter.**] The Church, a most honourable Virgine, fit to be the wife of a King, because she is borne of God. Cant.7,1. *How beautifull are thy goings with Shooes, O Princes Daughter?*

P. V.

[**Pure Myrrhe.**] That holy and heauenly word, which droppeth (as Myrrhe) out of the mouth of Christ. Cant.5,13. *His lips like lillies, dropping down pure Myrrhe.*

[**Purple**] Some rich & beautifull stuffe, representing the inward beauty and comelinesse of the Spouse of Christ. Cant. 7, 5. *The hush of thy head is like Purple.*

Q. V.

[**Queenes.**]

VVIues of Kings; also Nations and Kingdomes, with all their glory.

2 The great dignity & beauty of the Church, far exceeding all the glory of kingdomes and Nations which be in the world, Cant. 6, 7. *There are threescore Queenes.*

[**To Quench**] To put out, and ouercome. Cant.8,7. *Much water cannot Quench loue.*

R. A.

[**Rafters.**]

GAlleries or goodly walkes vpon the toppe of Kings houses.

2 Euery faithfull soule, which is the habitation of God, or the heauens in which Christ & his Church shall dwell together. Cant.1,16. Cant.7,5. *The King is tyed in the Rafters.*

[**Raine gone away.**] The passing away of winter, and approach of the Spring.

2 The translating or passing of a soule from the estate of corruption, vnto the estate of grace. Cant.2,11. *Behold, Winter is past, the Raine is changed, and gone away.*

[**To Raise vp.**] To ascend with Christ into heauenly places. Cant. 8,5. *I Raised thee vp vnder an Apple Tree.*

R. E.

[**To Reioyce**] To bee made spiri-

ſpiritually glad, by the ſight of heauenly treaſures. Cant. 1,3. *Wee will reioyce, and bee glad in thee.*

[**To Remaine in Villages.**] To lodge and abide (with fixed affection) in ſpirituall and heauenly things. Cant. 7,11. *Let vs Remaine in the Villages.*

[**To Remember**] To call to minde, and make mention of a thing with great delight. Cant. 1,3. *Wee will remember thy loue more then wine.*

[**To Returne**] To repent of ſinne, by bewailing, confeſſing and forſaking it. Cant. 6, 12. *Returne, Returne, O Shulamite, Returne.*

R. *I.*

[**Right hand**] That mighty power whereby the Lord vpholdeth and comforteth his Church heere, in her warfare. Cant. 8,3. *His Right hand ſhall embrace me.*

[**Righteous**] Such as hath Chriſt his Iuſtice by faith put vpon them, and are by his Spirit framed to vprightneſſe of heart and manners. Cant. 1,3. *The Righteous do loue thee.*

[**Rings of gold**] Rings made of Gold, which are worne on the hands, for ornament ſake.

2 All things in Chriſt to be ſpiritually rich and ſhining. Cant. 4,14. *His hands like Rings of Gold ſet with Chryſolite.*

[**Riuers of waters.**] Cleare running waters, about which Doues delight to be Can. 5,12. *His eyes are like Doues vpon the Riuers of waters.*

R. *O.*

[**Roſe**] A ſweete and beautifull flower. Cant. 2. 1.

2 Chriſt Ieſus (like a Roſe) for ſpiritual fairenes and comelineſſe. Cant. 2,1. *I am the Roſe of the field.*

[**Roſe of the mouth.**] That which proceedeth out of the mouth; to wit; the holy Doctrine of the Lord, which the Church doth publiſh. Cant. 7,9 *And the Roofe of thy mouth like good wines*

[**Round Cup**] A veſſell containing liquor for nouriſhment. Cant. 7, 2. *Thy Nauell is as a Round cup, that wanteth not Liquor.* **See Nauell.**

[**Rowes of precious ſtones**] The ſpirituall ornaments, as faith, ſanctification, and all graces of the new Man, wherwith the church is decked by Chriſt her husband. Cantic. 1.9. *Thy cheekes are comely, with Rowes of ſtones.*

R. *V.*

[**Ruddy**] One of a liuely colour, freſh and red.

2 One goodly, glorious, ſtrong, and of perfect health euery way; ſuch an one was

Christ. Cant. 5, 10. *My welbeloued is white and Ruddy.*

To Run after Christ] To desire and endeuour more & more to bee ioyned vnto Christ, and yeeld him greater and better obedience. Cant. 1, 3. *Draw mee; wee will runne after thee.*

S. A.

[Saffron]

A Sweet Plant, so called.

2 The faithful and the delectable fruites which they bring foorth to God, represented by Saffron. Cant. 5, 4. *Euen Spicknard and Saffron.* The like is to be said of Spicknard, Calamus, Camphire, &c.

Saphire] A Stone so called, beautifull and precious.

2 The rich and precious things of Christ; as his wisedome, righteousnesse, sanctification, and redemption. Cant. 5, 14. *His belly like white Iuory, couered with Saphires.*

Sauour] The sweete sence and feeling of Christ his loue and benefits, being more excellent and delightfull, then the most sauory oyntment. Cant. 1, 2. *Because of the Sauour of thy good Ointments, &c.*

Sauour of the Nose] The sweetnesse of breath; for men vse to breathe by the Nose.

2 The sweete and pleasant things, (as praises, prayers, and other good workes) which the Church doth (as it were) breath and bring foorth. Cant. 7, 8. *And the Sauour of the Nose like Apples.*

S. C.

Lips like Scarlet thred] Small lips, and of a red colour. Cant. 4, 3. *Thy lips are like a Thred of Scarlet.*

2 Pure and comely words. Cant. 4, 3.

S. E.

To bee set as a Seale vpon the heart] To be ioyned neerly to one, highly esteemed of, and alwaies had in minde as deer & precious, Cant. 8, 6. *Set me as a Seale on thy heart.* A Seale in a Ring of gold, was euer made much account of, as a thing very precious; so doth the Church desire to be accoũted of Christ.

Secret place] The most high God, who is as a Rock of saluation, & hiding place for his people. Can. 2, 14. *My Doue, that art in the secret places of the Staires.*

To Seeke] To feele a want of Christ and of his graces, with an earnest desire and endeuor to find them. Cant. *I will Seeke him whom my Soule loueth.* Cant. 4, 5, 6, 7.

S. H.

Shaddow] Iesus Christ, from whom the faithfull receiue rest, peace, and refreshing against persecutions of the world, the fiery temptations of Sathan, & burning heat of guiltinesse for sinne; euen as they, which being parched by the heat of the Sun, are refreshed by the Shaddow of a Tree. Cantic. 2,3. *Vnder his Shadow had I delight, and sate downe.*

Shepheards] The holy Prophets and Apostles, by whom Christ guided his flocke, & led them into heauenly pastures. Cant.1,7. *Feede thy Kids by the tents of the Shepheards.*

Shoes] The preparation of the Gospell of peace, which prepareth and armeth a Christian soule to goe through all temptations; euen as Shooes arme the bodily feete, to passe through all the difficulties of a rugged way. Cant. 1,7. *How beautifull are thy goings with Shooes?*

Shulamite] One made most perfect by the counsell and calling of God. Cant.6,12. *Returne O Shulamite.*

S. I.

Sicke of loue.] One taken and held with a vehement and immoderate passion of loue, being ready to swoun through strong desire after the thing loued; such is the affection of the Church after Christ. Cant.2,5. *For I am Sicke of loue.*

[**Signet vpon his arme**] A Iewell alwaies in sight; so is the Church to Christ, most deare and neere vnto him, as a Iewell on his heart and hand. Cant.8,6. *And as a Signet vpon thine arme.*

Thousand peeces of Siluer.] The hire and wages paid vnto the faithfull keepers of the Vine; to wit, sound Teachers, for their painefull labour in well husbanding the Vine of the Church. Cant.8,11. *Euery one bringing for the fruit thereof a thousand peeces of Silver.*

[**Sister.**] The Church of Christ, being by grace of new birth, borne of God, and thereby become flesh of his flesh, & bone of his bone; in which regard shee is called his Sister. Cant,4.vers.10. *My Sister, my Spouse.*

S. L.

[**Sléepe**] A Slumber, or halfe asleepe.

2 A spirituall Slumber and drowsinesse in the minde and hart, touching heauenly things Cant.5,2. *I Sleepe, but my heart waketh.*

S. M.

[Small grapes] True beleeuers, being yet but young and weake in faith, and in the fruits therof. Cant. 2,15. *For our Vines haue Small grapes.*

[Smell] The sweet sauour of Christ (like to the Smell of precious Spickenard) greatly delighting the Church therewith. Cant. 1,11. *My Spicknard gaue the Smell thereof.*

S. O.

[Socket] A foote, which to a leg is instead of a Socket. Can. 5,15. *His legs set vpon Sockets of fine gold.*

[Sonnes of my mother] Originall or birth-sinne entring with vs into the world, and still dwelling with vs. Cant. 1,5.

2 The degenerate children of the Church, as the wicked Priests & false Prophets vnder the Law; and all sorts of Hereticks & Idolaters vnder ỹ Gospell. Cant. 1,5. *The Sonnes of my Mother were angry against me.*

[Soule] That part of man, whereby he vnderstandeth and willeth.

2 The great affection of Christ towards his Church. Cant. 6.11. *My Soule set me as the Chariots, &c.*

S. P.

[Spices.] The graces and guifts of the holy Ghost, casting a sweet sauor like to Spices. Cant. 3,6, 5,13. *As a bedde of Spices.*

[Spiced wine] A dainty banquet, by a Synecdoche, a part for the whole.

2 The holy praises whereby the Church setteth foorth and declareth the glory of Christ, to whom the praises of his people are as acceptable, as Spiced wines to our taste. Cant. 8, 2. *I will cause thee to drinke Spiced wine.*

[Spicknard] A plant which yeeldeth most pleasant sauour, representing the sweetnesse of Christ, bringing exceeding great pleasure to the beleeuing heart. Can. 4 13,14. *& nen Spicknard.*

[Spot] The staine and blemish of sinne, from which the faithfull at length shal be wholy freed by perfect sanctification in their owne persons, as they bee now perfectly freed by imputation of Christs holinesse vnto their faith. Cant. 4,7. *There is no spot in thee.*

[Spouse] The holy Church, betrothed to Christ thorough faith in his promises. Cant. 4,9. *My Spouse, thou hast wounded my heart.*

[Spring shut vp] The church of Christ, by firme faithfulnesse keeping her selfe only to Christ her Husband, of whose treasures

sures she alone is partaker, as a spring sealed and shut vp from all others. Cant. 4, 12. *My Sister is as a Spring shut vp.*

Springs of Lebanon] Cleere streames of water, flowing out from the Forrest *Lebanon.*

2 The graces of the Spirit, which (as liuing waters) flow vpon the Church, from Christ (as from a bottomelesse euer-running Spring.) Cant. 4, 15. *And the Springs of Lebanon.*

S. *T.*

To Stand] To be present, and at hand ready, and foorth-coming. Cant. 2, 9. *He Standeth behinde our Wall.*

Steps of the flock] The faithfull doctrine, religion, and holinesse of life, of *Abraham* & the Patriarkes; of *Moses* and the Prophets, wherein (as it were in steps) the people of God must tread. Cant. 1, 7. *Get thee forth by the Steps of the Flocke.*

To Stirre] To molest and trouble the happy rest & peace of the Church. Cant. 2, 7. *That you Stirre not vp my Loue.*

Streetes and Lanes] Difficulties and inconueniencies which the Church doth meete with, in seeking after Christ. Cant. 3, 2. *By the Streetes, and by the open places.*

Studs of Siluer] An excellent ornament to set forth & decke a bodily garment withall.

2 The heauenly graces of the holy Ghost, which bring such beauty and glory to an elect soule, as Studs of Siluer do to rayment. Cant. 1, 10. *Borders of Gold, and Studs of Siluer.*

S. *V.*

To Sucke the Breasts of my mother] To liue in familiarity, as a brother with a brother which dwelleth in one house together, & daily embrace one another.

2 To liue in most neere familiarity with Christ. Cantic. 8. 1. *O that thou wert as my Brother, that Sucked the breasts of my mother.*

Sunne] The spiritual beauty and purity of the Church of Christ. Cantic. 6 9. *Pure as the Sunne.*

2 Hot persecution, and shrap afflictions, wherwith (as with the hot Sun) the Church is parched and made blacke (as it were. Cant. 1, 5. *The Sun hath looked vpon me.*

S. *W.*

Sweete fruites, things, and flowers] The graces of the Spirit, and workes of faith, which are as delightfull as sweet fruit, or any sweet thing. Cant. 4, 13. *With sweet fruits.*

2 The doctrine of the word, which is as sweete to the godly soule, as any thing can be to the mouth. Cant. 5, 13. *His Cheekes are as Sweete flowers.*

T. A.

[**To Take hold**] TO receiue Christ by faith, that we may draw him and his benefits to vs. Cantic. 3, 4. *I tooke hold on him, and left him not.*

[**Comely Talke**] Gracious words, tending to edification. Cant. 4, 3. *Thy Talke is comely.*

[**Targets of strong men**] The whole compleat armor of God, as it is described and set foorth, Ephes. chap. 6. Cant. 4, 4. *All the Targets of the strong men.*

T. E.

[**Temples**] That part of the head, called the Temples.

[**Tents of Kedar**] The *Æthiopians* which dwelt in Tents or Boothes, to defend them from the parching heat of the Sun. Can. 1, 4. *As the Tents of Kedar.*

[**Terrible as an army.**] One dreadfull and to bee feared, because of great valour and courage in the spirituall battaile, against infernall and hellish enemies. Cant. 6, 9. *Terrible, as an army with Banners.*

T. H.

[**Sweet Things, new and olde**] Holy vertues; and fruites of faith of all sorts. Cant. 7, 13. *In our gates are all sweet Things, new and old*; that is, abundance of all sorts of graces.

[**Thornes.**] All other societies, companies, and fellowships, which bee in the world, and are as Thornes if they bee compared with the true church and company of the faithfull, which be as a Lilly. Cant. 2, 2. *Like a Lilly among the Thornes.*

[**Thousand Shields**] Store of weapons laide vp in an Armory, to bee vsed in time of warre.

2 The spirituall weapons of a Christian; to wit, faith, hope, the word of God, praier, a good conscience, righteousnesse, &c. Cant. 4, 4. *A Thousand Shields hang therein.*

[**Threescore strong men.**] A sufficient number of valiant men, to watch by night in the bed-chamber of *Salomon*, that he might sleepe without feare.

2 The most mercifull and mighty protection & presence of God, causing his Church to rest safely and peaceably heere in earth (but much more in Heauen) from all feare and danger.

ger. Cant. 2,7. *Threescore strong men round about Salomons bed.*

T. I.

[**Tirzah**] A great and faire city in the skirts of *Israel*, hard by *Euphrates*, where *Ieroboam* being King of the ten Tribes, erected and set vp his Pallace. 1 Kings 14,17.

2 The Church of Christ, strong, beautiful, and large, like vnto the city of *Tirzah*. Cant. 3,2. *Thou art beautifull my Loue, as Tirzah.*

T. O.

[**Tops of Amanah.**] The highest pitch or part of an hill so called, whence one might see the Land of promise. Cant. 4,8. *Looke from the Top of Amanah.*

[**Tower of Dauid**] A goodly faire, and high Tower, built by *Dauid* for an Armory, therein to hang vp sharpe weapons for defence. Cant. 4,4. *Thy necke is as the Tower of Dauid, built for defence.*

[**Tower of Ivory**] A most white, and neate, or smooth Tower; of precious matter, & of faire colour. Cant. 7,4. *Thy necke is like a Tower of Ivory.*

[**Tower of Lebanon.**] An high place or Tower built in the Forrest of *Lebanon*. Cant. 7, 4. *Thy nose is as the Tower of Lebanon.*

T. R.

[**Trees of Incense, &c.**] Plants of all sorts, wherwith a Garden vseth to be planted. Cant. 4,14. *Calamus and Cinamon, with all the Trees of Incense.*

T. V.

[**To turne aside.**] To spread and pitch Tents, or to follow and goe after. Cant. 1,6. *Why should I be as shee that Turneth aside to the flocks of thy Companiõs?*

[**To Turne away**] To turne toward, to set and fixe her faith (as an eye) vpon Christ, who is rauished with the great beauty thereof. Cant. 6,4. *Turne away thine eyes from me.*

T. W.

[**Twins**] Two Lambs, or two children at a birth. Cant 4. 2. *Euery one bring out Twins, and none is barren among them.*

V. A.

[**Vaile.**]

A Couering which Virgins did weare, in token of modesty, chastity, and honour; the taking away of this from the Church, was the exposing her to reproach. Cant. 5,7. *The Watch-*

Watchmen of the wals tooke away my Vaile from me.

Valiant men of Israel. Mighty ſtrong men, which were ſound and true hearted, right Iſraelites. Cant. 3,7. *Of the Valiant men of Iſrael.*

Valley. A low ground betweene two hils, being moyſt and more fruitfull. Cant. 6,10. *I went to the fruits of the Valley.*

V. *E.*

Full Veſſels. Hollow places filled vp fitly. Cant. 5, 12. *And remaine by the full veſſels.*

V. *I.*

Villages. At the *Cyprus* Tree, ſo it may be tranſlated. Cant. 7, 11. *Let vs remaine in the Villages.*

Vine. The Church, ſpreading her ſelfe, and fruitfull as a Vine: alſo needing the preſence and care of an husbandman, to pruine and dreſſe it. Cant. 7,12. *Let vs ſee if the Vine flouriſh.*

Vine in Baalhamon. A Vine planted in a fruitfull ſoyle, or in a place ſo plenteous for Vines, as it bringeth forth a multitude of Vines. Cant. 8,11. *Salomon had a Vine in Baal-hamon.*

Vine flouriſhing. The fruits of the graces of God in ſ Church, and the ſignes of the approaching of the marriage day. Can. 7. 12. *Let vs ſee if the Vine flouriſh.*

Vines of Engedi. Vines excellent and fruitfull, planted at *Engedi*, a Towne neere vnto the red Sea; wherunto the Church is reſembled for her ſweete ſmell and pleaſant fruites. Cant. 1, 13. *My well-beloued is as a Cluſter of Camphire vnto mee, in the Vines of Engedi.*

Vineyard. The true Church of Chriſt committed to faithfull Miniſters, as to the keepers of it. Cant. 8,11. *Hee gaue the Vineyard vnto Keepers.*

V. *N.*

Undefiled. One which is free from filthineſſe and ſpot of ſin, being waſhed in the blood, and ſanctified by the ſpirit of Chriſt Cant. 5,2. *My vndefiled.*

V. *O.*

Voice. The word of Chriſt, by which hee calleth the elect to him. Cant. 2, 8. *It is the Voice of my wel-beloued.*

2 The prayers, ſupplications, thankſgiuings, whereby the Church doth (as it were) talke with Chriſt. Cant. 2,14. *Let mee heare thy Voice.*

Voice of the Turtle. The ſinging or ſweete melody made by the Turtle. Can. 2,12. *The Voice of the Turtle is heard in our land.*

W. *A.*

W. A.

[To Waken] TO disturbe the quietnes of the Church, which shee hath in Christ, or by any offence and prouocation to grieue her. Can. 2,7. *Stir not vp, nor wakē my loue.*

[Heart Waketh] That faith and spirit of sanctification, working still in the regenerate children of God, though they be sometime taken with a spirituall slumber and sleepe in security. Cant. 5,2. *I sleepe, but mine heart Waketh.*

[Wall] A City built vp, such as is the Church, consisting of Iew and Gentile, the partition wall of Ceremonies being beaten down in the death of Christ Cant. 8,9. *I am a Wall.*

[Expert in Warre] Men skilfull in feates of armes, wise in matters of warfare, how to order battailes. Cant. 3,8. *They all handle the Sword, & are expert in warre.*

[Washing] The making cleane & white, by purging in water. Cant. 4,2. also 5,3. *I haue washed my feete, how shall I defile them?*

[Washt with Milke] Made exceeding bright. Cant. 5,12. *Which art washt with Milke.*

[Watchmen] Such as by night keepe watch in a City, or ouerlooke the watch, to see that the watch-men do their office. Can. 3,3. *The watchmen that went about the City, found me.*

2 Pastors which watch ouer the City of God, whereof some be negligent & blinde, as false Priests and Prophets, Popish Prelates, ignorant guides, and idle Shepheards vnder the Gospell. And some be diligent and faithfull, as true Prophets, Apostles, & other godly Ministers. Cant. 3,3. Also Cant. 5,7: *The watchmē that went about the City.*

[Much Water] Great force & violence vsed by Tyrants, to auert & turne the Church from the loue of Christ: Cant. 8,7: *Much water cannot quench loue, &c:*

W. E.

[Well of liuing waters] Christ Iesus, author of all good gifts, whose bounty is infinite, as an ouer-flowing Well. Cant. 4,5.

[Welbeloued] One deerely loued, with a vehement affection of pure & sound loue; such as Christ is to his Church & the Church to Christ. Can. 1,12,13, 15. Also Cant. 5,10, and 7,10, 11. *I am my welbeloueds, and his desire is toward me.*

W. H.

Wheate. See Yeape.

[White] Such a colour as ioyned

ioyned with ruddy, ſhewes a moſt excellent conſtitution of body, and very perfect beauty Cant.5,10. *My welbeloued is white and ruddy.*

[White Iuory] The precious beautifulnes, or beautifull preciouſneſſe of Chriſt. Cant.5,14. *His belly like Iuory.*

[Wholly delectable] One euery way, & perfectly delightfull. Cant.5,&c.

W. I.

[Wildernesse] A vaſte, barren, deſolate place.

2 The old man, with his luſts and affections, which are to be forſaken of ſuch as will come to Chriſt. Cant.8,5. *Who is this that commeth out of the Wildernes?*

[Window] The types and figures of the Law, vnder which the Prophets & Patriarkes ſaw Chriſt. Cant.2,9. *Looking forth of the Windowes.*

[Winter] A time of the yeare cold & vnprofitable; as alſo vnfruitfull, when all trees ceaſe to bring forth.

2 The ſtate of the elect, while they are the ſeruants of ſin, vnder the power of darknes. Cant. 2,11. *Behold, Winter is paſt.*

W. O.

[Worke] A thing wrought or done with exceeding skill. Cant.7,1. *The worke of the hand of a cunning workeman.*

[To Wound the heart] To ſtrike ones heart with a vehement affection and paſſion of loue. Cant.4,9. *My Siſter, thou haſt wounded my heart.*

Y. O.

[Yong Figges]

A Kinde of Fruite, called the Figge, not yet growne, but growing to his ripeneſſe.

2 A ſigne or token of the approaching of the Spring, whereby the change and conuerſion of a ſinner is ſignified. Cant.2, 13. *The Fig-tree hath brought forth her yong Figs.*

[Yong Hart] A beaſt ſo called, ſwift and quicke of foot.

2 Chriſt, who like a young Hart, makes haſt to come to his beloued. Cant.2,9. *My welbeloued is like a Roe, or yong Hart.*

[Two yong Roes] The two breaſts of the Church; to wit, the two Teſtaments whence ſweete nouriſhment is drawne out; for the feeding of the Church. Cant.4. verſe 5. *Thy two breaſts are as two yong Roes.*

A Dictionary of the Epistle vnto the HEBREVVES.

¶ *This Epistle being somewhat more darke then other the writings of the New Testament, I haue therefore allotted a peculiar Dictionary vnto it, for the explanation of it. That word which you finde not opened here, seeke it in the Common Dictionary. Farewell, and take all things well.*

[**Abrahams seede**] HVmane substance or nature, of the posterity of *Abraham*. Heb.2,16. *But hee tooke Abrahams seede.*

[**Able**] One who is meete and fit. Heb.5,2. *Who is Able.*

[**After those dayes**] The times of the Olde Testament, being fully expired, when that fulnesse of time promised to the Fathers was come. Heb.10,16. *After those dayes, I will make a new Testament.*

[**Of Age**] One capeable of more perfect Doctrin; or a man whose sences are exercised in the word. Heb.5,14. *Strõg meat belongs to them who are of Age.*

[**All things**] Throughout, in euery point; for nature, affections, infirmities, and sinne, alwayes excepted. Heb.2,17. *In all things it behooued him to be like to vs.* Allo 4,15.

[**Anchor of our soules**] The hope of life eternall, which is like an Anchor. Heb.6,19.

[**Nature**] A spirituall substance, such as Angels haue. Heb.2,16. *In no sort hee tooke on him Angels nature.*

[**Anger**] Punishment, which is a token and effect of Gods anger. Heb.3,16. *Prouoked him to anger.*

[**Annoint**] To furnish with authority & answerable gifts, to do the worke of a Mediator. Heb.1,9. *He hath annointed, &c.*

Altar. See common Dictionary, in the word Altar.

[**Aliants**] Forraigners, strangers, of another both Country and Religion. Heb.11,34. *Turned away the army of the Aliants.* This was fulfilled, Iude 7.

To Appeare. See common Dictionary, in the word Appeare:

[**To Appoint**] To decree by an

an vnchangeable purpose. Heb. 9,27. *It is appointed once to dye.*

2 To command according to his decree Heb.3,2. *To him who appointed him.*

3 To prefixe and separate determinately. Heb.4,7. *He Appointed a certaine day.*

[**Assurance of faith**] A certaine perswasion of such things as faith apprehends. Heb. 10, 22. *Draw neere in Assurance of faith.*

B. A.

[**Babe**]

ONE to whom principles belong, being weake in knowledge of God, and therefore vncapable of perfect doctrine. Heb.5,13. *For he is a Babe.*

[**Bastard**] One who is no naturall Childe, but begotten beside and against the ordinary course of Nature, in fornication or adultery.

2 One who is not the childe of God by grace of adoption, but is either a wicked person or an hypocrite. Heb. 12,8. *Then are ye Bastards, not sonnes.*

[**To Beare vp all**] To sustaine and vphold, that it fall not and perish. Heb. 1,3. *He beares vp all things with his mighty word.*

[**To Beget**] To manifest and make Christ knowne to be his naturall Sonne, and consubstantiall. This was done when the Word was made flesh; also when Christ rose from the dead. Acts 13,33. Heb. 1,5. *This day haue I begotten thee.*

[**Beginning**] A fundamentall Doctrine, or Catechising instructions, fit for children in knowledge. Heb.6,1: *Leaving the Doctrine of the beginning of Christ.*

[**Beginning of the booke**] The booke of the Law written by *Moses*, wherein were promises concerning Christ his Priesthood and Sacrifice. Heb. 10,7. *In the beginning of the booke, it is written of me.*

[**That beginning of substance**] Faith, which giueth vs being and subsistence in Christ, by ioyning vs to him, to be one with him, which is the cheefe and principall benefit, euen the foundation of the rest which follow. Heb.3,14. *If ye keepe sure vnto the end, that beginning of substance.*

[**To Beleeue**] To know and be perswaded, that God is, and that he is our God, and will reward freely such as seeke him. Heb. 11,6. *Must beleeue.*

[**Birth-right**] The right of the first borne amongst the *Hebrewes*. Heb. 12,16. *Sold his Birthright.* This stood in two prerogatiues; first dignity and power ouer his brethren; secondly, double portion. Gen.

49,3. Deut. 21,17. 2 Chr. 21,3.

[**To bleſſe abundantly**] To heape benefits vpon one, or plentifully & effectually to giue good things. Heb. 6,14. *I will abundantly bleſſe thee.*

2 To wiſh and pray (as a Prieſt of the high God) for good things to be giuen others. Heb. 7,6. *And bleſſed him who had the promiſes.*

[**Bleſſing**] The inheritance or poſſeſſion of ſuch bleſſings and promiſes as were made to *Abraham* and *Iſaac*. Heb. 12, 17. *Though he ſought that bleſſing with teares.*

[**Blood of Abell**] The death and ſlaughter of *Abell*. Heb. 12,24. *Then that blood of Abell.*

[**Blood of Buls**] Buls and Goats, offered in ſacrifice at the feaſt of expiation. Heb. 10,4. *That the blood of Buls and Goates ſhall put away ſinnes.*

[**Blood of Jeſus**] His blood ſhed and powred out to death, and his whole ſufferings, by a Synecdoche of the part for the whole. Heb. 10,19. *By the blood of Ieſus we may be bold to enter.*

[**Blood of ſprinkling**] That blood of Ieſus ſhed in his cruell death, wherewith the hearts of the faithfull being ſprinkled and watered through faith, their ſins are waſhed away, that they may be accepted of God. Heb. 12,24. *And to the blood of ſprinkling.*

[**Blood of Teſtament**] The death & blood-ſhed of Chriſt (ioyned with his Fathers curſe) whereby the Teſtament or couenant of ſaluation was ratified. Heb. 10,29. *And count the blood of the Teſtament.* Heb. 9,20.

[**Without blood**] Without ſhedding of blood. Heb. 9,18, 22. *Without blood.*

[**To reſiſt vnto blood**] Vnto the ſuffering of death and martyrdome, to ſtriue againſt ſinners and perſecutors as Chriſt himſelfe did. Heb. 12,4. *Ye haue not yet reſiſted ſinne vnto blood.*

[**Body of Jeſus**] The whole manhood of Chriſt, which was the oblation & ſacrifice giuen for our ſins to take them away. Heb. 10,10. *Euen by the offering of the body of Ieſus once made.*

[**To ordaine a body**] As much as to pierce ones eares, by making one obedient and willing to heare. A phraſe borrowed from ſeruants vnder the Law, who in token of perpetuall ſeruice, had their eares bored thorow. Heb. 10 5: *But a body haſt thou ordained me.*

[**Boldly to go to God**] With conſtant perſwaſion and good aſſurance to pray to God. Heb. 4,16. *Let vs goe boldly to the Throne of grace.*

[**Bondage**] That ſlauery and ſubiection to the Diuell, by the guilt of ſinne, working in vs feare and terror of eternall death;

death, such as is in bondmen, toward their Lord, least hee scourge or kill them. Heb. 2,15. *Which for feare of death were all their life subiect to Bondage.*

[**Brethren**] Such as not onely haue society with Christ of flesh & blood, but are borne of God & become partakers of his Spirit. Heb. 2,11,12. *He is not ashamed to call them Brethren.*

2 Such as haue society of one true Christian profession. Heb. 3,12. *Brethren take heede.*

[**Holy Brethren**] Such as being sanctified by the Spirit, are receiued into his fellowship to be one with him. Heb. 3,1. *Therefore holy Brethren.*

[**Brightnes of glory**] Christ Iesus, the second person in Trinity, in whom alone did shine forth eternally the image and beauty of his Fathers glory: hauing also many wayes shewed forth vnto men his Fathers bright glory, in his teaching and cleere manifestation of the Gospell; also in his working of myracles; in both which he set forth a glorious light of the power and goodnesse of God, for the sauing of the elect. Heb. 1,3. *The Brightnesse of his glory.*

[**To Builde all things**] To make all things in heauen and earth, but chiefly to set vp the Church of God, which is an house or building. Heb. 3,4. *But he that hath built all things is God.*

C. A.

[**Called**] Effectually drawne to Christ by the ministery thorough the Spirit. Heb. 9,15. *That they which are Called.*

[**Carnall Commandement**] A Precept, which enioyneth things weake and fraile, not lasting and eternall; such was the whole ordination of the Leuiticall Priesthood. Heb. 7,16 *Which is not made Priest after the Law of the Carnall Commandement.*

[**Carnall rites**] Certaine outward Ceremonies, which did not come to the soule, but were placed in terrene & earthly matters. Heb. 9,10. *Which onely stood in Carnall rites.*

[**Carkasses**] Their limbes and bodies, by little and little languished. Heb. 3,17. *Their Carkasses fell in the Wildernesse.*

[**To cast away Confidence**] To make losse of, or to loose the free and ingenuous profession of the truth, whereof the confidence is in the heart. Heb. 11,35. *And cast not away the confidence.*

[**To Cease from our owne Workes**] To doe our owne will no longer, but to resigne our selues to God, to yeelde him obe-

obedience by doing his will reuealed in his word. Heb.4,10. *Hath ceased from his Owne workes.*

[**Church**] The congregation of Gods people, called out of the world by the word. Heb. 2,12. *Amidst the Church will I sing to thee.*

[**Children**] Such as are regenerate and borne anew by the Spirit of Christ, hauing GOD for their Father. Heb.2,10. *Seeing that he brought many Children to glory.* Heb.12,5.

2 Disciples which loue and obey their Teachers, as children their Father. Heb.2,13. *Here am I, and the children which thou hast giuen me.*

[**City of the liuing God**] The Church of God, which is like to a City, being ruled by one King, Christ; and according to his lawes. Heb.12,22. *The City of the liuing God.*

[**Clowd of witnesses**] Many witnesses, euen an innumerable company of witnesses, as it were a cloud of godly and religious persons, by their examples of constancy, prouoking vs to the like. Heb.12,1. *Hauing such a cloud of witnesses.*

[**To Come to God**] To ioyne himselfe to the true God, as his seruant and true worshipper. Heb.11,6. *He that comes to God.*

[**Companion**] One that taketh part with another in suffering. Heb.10,33. *Ye were Companions with them.*

[**To be Compassed with infirmities**] To beare about a Nature subiect to the same sins and discommodities. Heb.5,2. *Being Compassed with the same infirmities.*

[**Compassion**] A disposition or affection prone to pitty others, so much as neede is. Heb. 5,2. *Which is able sufficiently to haue compassion.*

[**To Condemne the world**] By his deed & example, in building the Arke at Gods Commandement, to conuict other wicked men which swarme in the world of infidelity. Heb.11, 7. *By which hee Condemned the world.*

[**To Confirme**] To stablish and ratifie a thing with signes, wonders, &c. Heb.2,3. *And was Confirmed.*

[**To Consecrate**] To sanctifie or set apart to some excellent matter. Heb.2,10. *That he should consecrate the Prince of saluation by affliction.* Verse 11. *For he that sanctifieth, &c.* This word expounds the former. The word in the original, signifies to make perfect.

[**Conseruation**] Saluation, which is contrary to destruction. Heb.10,39. *Vnto the Conseruation of our soules.*

[**Consolation**] Exhortation.

Heb.

Heb.12,5. *Haue yee forgot the Consolation.*

[**To Consider**] To obserue, marke, and watch, with louing minde. Heb.10,24. *Let vs Consider one another.*

2 To weigh, ponder, & thinke seriously vpon. Heb.3,1. *Consider the Apostle, &c.*

[**Euill Conscience**] A Conscience accusing of sin, & terrifying with Remembrance of punishment due to sin: For against an euill Conscience, is set a true faithfull heart, which truely beleeueth forgiuenesse of sin. Heb. 10,22. *Pure from an euill Conscience.*

[**To Count vnholy**] Not [illegible] discerne and put difference betweene the blood of Christ, and common blood. Heb. 10, 23. *Count the blood vnholy wherewith, &c.*

[**To Crowne with glory**] To giue this dignity vnto Christ, and by him to Gods children, to haue all things in this world subiect to them, and to be fellow-heires of the heauenly kingdome. Heb. 2, 7. *Thou Crownest him with glory and honor, and settest him aboue the workes of thy hands.*

[**To Crucifie againe the Son of God**] To expose and lay open Christ (as it were, the second time nailed to the crosse) to the reproach and ignominy of all men. Heb. 6,6. *Crucifie againe the Sonne of God.*

[**Custome**] An habit gotten by Custome. Heb. 5. verse last. *Which through long Custome haue their senses exercised.*

D. A.

[**Another Day, to Day**] A certaine day. Heb.4,7.

[**This Day**] The season and opportunity appointed of God for doing something. Heb.4,7.

2 All that time, in which God made his Sonne knowne [illegible] wonderfull works. Heb. 1,

[**Seuenth Day**] The day which was the seuenth from the creation, which is our Sunday. Heb.4,4.

[**Day of Temptation**] The time when the people of Israel tempted God by their contention and striuings, as if they would try his power & iustice. Heb.3,8.

[**Dauid**] The Book of Psalmes penned by Dauid. *A Metonimy.* Heb.4,7.

[**Death**] Separation of soule and body, being ioyned together, with the wrath and curse of God. Heb.2,15.

[**To taste Death**] To die, or

2 Eternall death or destruction. Heb.2,15.

[**To haue power of Death**] To prouoke vnto, and procure sinne,

sinne, whence commeth death temporall & eternall. *Heb.*2,15.

To taste Death] To dye, or feele death coupled with Gods infinite anger. *Heb.*2,9.

Deceitfulnesse of sinne] Sin, which is a deceitfull thing, or full of deceit and craft, for sinne neuer appears in her own countenance. *Heb.*3,13. *Be hardened with the deceitfulnesse of sinne.*

Defiled] Stained and corrupted with the filthinesse of sinne. *Heb.*12,15.

To Depart from God] To fall away from God by infidelity and distrust of his word. *Heb.*3,12.

To be Deprined] To be made frustrate or voide of the thing promised, through spirituall slownesse. *Heb.*4,1.

To Deuoure the aduersaries] To destroy vtterly with extreme destruction, the enemies of Christ, which maliciously resist his Spirit. *Heb.*10,27.

To Despite] To put Christ vnto reproach, by accusing him of a lye, in denying the truth of the Gospell. *Heb.*10,29.

To Despise] To abrogate and make void by a defection from the whole Religion of God. *Heb.*10,28.

To Deliuer] To set free from the curse and bondage of sinne. *Heb.*2,15.

To Discerne] To direct the heart, either more to be hardened by deceit of sin, or wholly to be renewed to the loue of righteousnesse. *Heb.*4,12.

2 To be of iudgement to put difference betweene good and euill: *Heb.*5,14.

To do Gods will] To yeeld perfect obedience to the will of God, euen to the suffering of death. *Heb.*10,7.

2 With patience to endure what God will haue vs suffer. *Heb.*10,36.

Doctrine of beginning] Catechising doctrine, instruction fit for beginners. *Heb.*6,1.

Doctrine diuerse and strange] False doctrine, not grounded on Gods word, but deuised by men, therfore strange. He.13,4.

[**To Draw neere**] To call vpon God, to approach vnto him by faithfull prayer. Heb. 10,22.

[**Dull of hearing**] Slow. Heb. 5,11.

E. A.

[**Earth**] Men dwelling on earth. A Metonimie. He. 12,26.

[**Elders**] Ancestors, or forefathers, of whom we haue our being; and by whose authority and example we ought to be much moued. Heb. 11,2. They are called Fathers. Heb. 1,1.

To Endure] To perseuer and continue constant in the

hope of the Gospell, notwithstanding troubles or persecutions, by tongue or hand. *Heb.* 10,33.

[Ensample of disobedience] The imitation or following of their disobedience, and for the same to perish, as those disobedient ones did. *Heb.*4,11.

[To enter into the holy place] To have passage made into our house, and power to go in. *Heb.* 10,19.

[To Enter into rest] To go into the Land of *Canaan*, and eternall life in heauen, figured by *Canaan*. *Heb.*3,11.

2 By faith in Gods promises, and holy obedience, to begin to be partakers of that true rest which shall be perfect in heauen. Heb.4,3,4.

[To Establish the Earth] To create the earth in a firme and stable condition. Heb.1,10.

2 To settle a thing, that it may be perpetuall. Heb.10,9.

[For euer and euer] Not for a long space of time, but eternally. Heb:1,8. Also Heb.10, 12,14.

[Euidence] Setting forth to the eye, or making after a sort visible. Heb.11,1.

[To Exhort] To stirre vp, and prouoke vnto duties. Heb. 10,26.

[Eyes] Diuine knowledge or infinite vnderstanding of God. Heb.4,13.

F. A.

[To Faint] To suffer ones heart and courage to sinke and fall. Heb.12,3.

[Faithfull] One who is constant, and leaueth not the elect till he haue brought them to eternall life. Heb.2,17.

2 One which doth in euery point according to that trust & charge which God putteth in one, neglecting nothing which God commandeth him. Heb.3, 3. *Moses was faithfull in Gods house.*

3 One which standeth to his word, keeping truth, without failing or falshood. Heb. 10,23. *For he is faithfull that promiseth.*

[To Fall] To perish and be destroyed. Heb.4,11.

[To Fall away] To oppose, or set himselfe against the grace of God, as a malicious aduersary. Heb. 12,15. Also Heb.6, verse 6.

[Faith] That guift of God, by which wee firmely beleeue the whole word of God to be true; but especially the promise of saluation by Christ, with application of it to our selues. He. 11,1 & 4,3. Heb.10,22.

[Fathers of our Flesh] The men by whom wee receiue our bodies, as by actiue Instruments

ments which God doth vse in our generation. Heb. 12,9.

[**Father of Spirits**] God, the Authour and creatour of our soules. Heb. 12,9.

[**Faultlesse**] That, wherein nothing can worthily be required, as wanting or lacking. Heb. 8,7.

[**Feare**] Extreme terrors and horror of minde, through expectation of eternall Death, due for sinne. Heb. 2. Verse 15.

2 The thing which is feared, not without great anxiety and anguish of heart. Thus was Christ deliuered from eternall death, that he was not swallowed vp of it, as in the infirmity of humane Nature, hee feared. See Math. 22. and Iohn 12. Heb. 5,7: *He was heard from his Feare:*

3 Religious awe, such as is in good Children towards their Fathers. Heb. 12. verse 2. *That wee may serue him with Feare.*

[**Fearefull loking for**] Expectation, full of dread & horror. Heb. 10,27.

[**Fellowship**] The gathering together of the faithfull, in publique place, for the hearing of the word, publique Prayer, administration of Sacraments, and distribution of almes. Heb. 10,25.

[**Fellowes**] Godly Christians, which by grace communicate with Christ in his Merites, being thereby Heyres of God, euen Fellow-heyres with Christ. Heb. 1,9.

[**To finde Grace**] To finde helpe and comfort in our neede through the fauour and free loue of God. Heb. 4: Verse 16.

[**Consuming Fire**] The most seuere God, who is like a Fire, to consume & destroy the wicked contemners of his word. Heb. 12,29.

[**Flame of fire**] The holy Angels of God, endowed with a strong, agile, and actiue Nature, like vnto a flame of Fire. Heb. 1,7.

[**Violent Fire**] Most feruent and hot indignation. Heb. 10, 27.

[**First begotten**] Christ, as Mediator, who is called elsewhere the first begotten among his Brethren, for his preheminence ouer them. Heb. 1,6.

[**To Follow**] To come after others, in beleeuing and liuing well, as they haue giuen vs example. Heb. 6, 12. and Heb. 12,8.

[**To Forsake the promise**] Not to beleeue and giue credite to the word of promise. Heb. 4,1.

[**To Forsake one**] To denie helpe, or refuse to succor him in his neede. Heb. 13,6.

Footestole.] That which is put vnder the feete of him that sitteth, to tread vpon it. Meaning is, that all Christs enemies, euen to death which is the last, shall be subdued vnto him for euer, as *Paul* teacheth, 1 Cor. 15,16. Hebr.1,13. and 10, 13.

Foundation of repentance] The Doctrine of repentance, as it is a principle and foundation, Hebr.6,1.

Foundation of the World.] The beginning when ỹ world was first made of nothing. Heb. 4, 3.

Fruit of righteousnesse] Life eternall, which is a fruite of a righteous life, Heb. 12,11.

G. H.

Partakers of the holy Ghost] To inioy the knowledge of the word by the benefit & inlightning of ỹ holy Ghost, Heb.6,4.

Liuing God] That God, who in himselfe liueth, and is the Author and Fountaine of all that do liue, Heb.3,12.

Gifts] Sacrifices and Oblations freely giuen vnto God, to honor him withall, Hebr.5,1. 11,4.

Generation.] A Nation or people liuing together in some one age, *Heb.*3,10.

To see God] To enioy the eternall blessednesse in heauen, which consists in the vision of God, *Heb.* 12,14.

Glory] The high excellency and dignity of Christ, being exalted at the right hand of his Father, aboue all Creatures, Angels and men, *Heb.*2,9.

Grace] The sence and feeling of the fauour of God, being reconciled vnto vs by Christ, *Heb.*13,9.

2 Faith which proceedeth from the grace of God, *Heb.*12 28.

3 The free benefit of God, *Heb.*2,9.

Throne of Grace] God the Father, fauourablie imbracing vs, and beeing ready to heare vs, for and through Christ his Son, *Heb.*4,14.

Ground] Substance or sustenance, causing a thing in some sort to exist, & be, which is not yet, *Heb.*11,1.

H. A.

Halting] Not the negligent only and slow, but they which hangeth betweene two, inclining to the Gospell, and to the Law also, *Heb.*12,13.

Hands] The reuenging power of God, *Heb.*10,31.

2 Heauenly glory and maiesty, *Heb.*12,2.

3 The Almightinesse of God. *Heb.*1,10.

4 Sluggish and sloathfull mindes.

minds. Heb. 12,13. *Hands hanging downe.*

[**Hard to be vttered**] Not easie to be vnfolded & declared, but very difficult things. Heb. 5,11.

[**To Harden**] To refuse obstinately, or with an obstinate heart. Heb. 3,7.

[**To Heare his voyce**] To beleeue and obey the voyce of Christ, being vttered and heard. Heb. 3,12.

[**Euill Heart**] An heart of vnbeliefe, which distrusteth God in his word. Heb. 3,12.

[**True Heart**] An heart touched with a true sence of sin & miseries. Heb. 10,22.

[**Heauen**] Angels the inhabitants of heauen, who shall wonder at the strange & great alteration which the Gospell shall make. Heb. 12,26.

[**To Enter into heauen**] To pierce thorough these visible heauens, and to passe into the supreme and highest heauens. Heb. 4,14.

[**Heauenly things**] Doctrine, ministry of the Gospell, Sacraments, prayers, yea, the Church and company of the faithfull. *Heb.* 9,29.

[**Heyres of the promises**] Godly Patriarkes, and other holy men, to whom Gods promises were made & kept. *Heb.* 6,17.

[**Heire of righteousnesse**] One which is partaker of the righteousnesse of God, and of eternall life, flowing from thence. *Heb.* 11,17.

Heires of saluation] Such as shall possesse eternal life in heauen. *Heb.* 1,14.

Heire of all things] Equall possessor and Lord of all things created, together with God the Father. *Heb.* 1,2.

Highest places] The third heauen, which is the seate of Gods glory. *Heb.* 1,3.

Holinesse] A quality created in the heart by the holy Spirit, cleansing and purifying them, that they may purely worship God. *Heb.* 12,14.

2 An vncreated quality, euen the most perfect purity of Diuine nature: *Heb.* 12,10.

Honor] The dignity and exaltation of Christ, aboue all creatures. *Heb.* 2,8.

2 The Office of high Priest, which is an honorable calling. *Heb.* 5,4.

Hope] Eternall life which we hope for. *Heb.* 3,6. **See Common Dictionary.**

2 The gift of hope, whereby wee looke certainly for saluation. *Heb.* 10,23.

To hold fast the Hope] With perseuerance to imbrace eternal life which we hope for. *Heb.* 6,18.

House] An earthly habitation of Timber and stone, put together for one to dwell in. *Heb.* 3,4.

2 The Church of God here in earth, which is like vnto an houſe. Heb. 3,2.

I. E.

Jeſus [*Ioſuah*, the Captaine of Gods people after *Moſes*, vnder whoſe conduct the *Iſraelites* were brought into *Canaan*. Heb. 4,8.

Ignorant] Such as haue ſinned, of what ſort, or in what kinde ſoeuer. Heb. 5,2.

Inferior to Angels] One which for a time humbled himſelfe, and tooke on him the forme of a ſeruant, and was crucified. Heb. 2,7,9.

Infirmities] Sinnes, and all conſequents or effects of ſinne, both body and ſoule miſeries. Heb. 4,15.

Ingraued forme] The perſon of the Sonne, liuely repreſenting the perſon of the Father, as an Image ſet in waxe, doth reſemble the forme or figure of the ſeale. Heb. 3,1.

Joynts and Marrow] The moſt inward, hidden, and ſecret parts and powers of a mans ſoule. Heb. 4,12.

With Joy] Not onely with patience, but with cheerefulneſſe, being glad that they were counted worthy to ſuffer for Chriſt. Heb. 10,34.

To Judge his people] To gouerne the Church, by protecting it, and taking vengeance vpon the enemies of it. Heb. 10,30.

Juſt] A perſon that is righteous, by beleeuing in Chriſt. Heb. 10,38.

K. I.

[**Scepter of his Kingdome**] The adminiſtration & gouernement of Chriſts Church in earth. Heb. 1,8.

To receiue a kingdome] To lay hold vpon the inheritance of heauen. Heb. 12,28.

Weake knees] Feeble, remiſſe, and ſloathfull minds. *Heb.* 12,12.

To Know] To vnderſtand the will of God in ſuch ſort, as to beleeue and liue thereafter. *Heb.* 3,10.

L. A.

Laſt dayes] All the time betweene the firſt and ſecond coming of Chriſt. *Heb.* 1,1.

Laying on of hands] The whole miniſtry of the Church, and order of Church-policy. *Heb.* 6,1.

Law] The whole Leuiticall Rites and Ceremonies. *Heb.* 10,1.

2 The preſcript & appointment of the Law. *Heb.* 10,8.

3 The will of God reuealed in the Morall Law, which is ſaid to be put or written in our mindes, when our wils are effectually reuealed and framed

med to begin obedience to it. Heb.8,10.

[To be Lightned] To be endowed with the true knowledge of God, but not effectuall, to the conuersion of the heart. Heb.6,4.

[Fruite of Lips] The Sacrifice of praise and thanksgiuing. Heb.13,15.

[Little while] A very small space of time, and then the reward will come to all such as be constant. Heb.10,37.

[To Liue] To inioy eternall life in heauen. Heb.10,38.

[Liuely] Operatiue, effectually to pierce their hearts, which heare the word; either to conuert, or to conuict and harden them. Heb.4,12.

M. A.

[Highest Maiestie] Supreme and most soueraigne greatnesse, such as is proper vnto the Godhead. Heb.1,3.

[Manifest] Open, bare, easie to be seeme, as a face vncouered. Heb.4,13.

[After diuers Manners] Not fully and all at once, in perfect cleareneſſe, but by little and little, till at last the Sunne of righteousnesse, Christ, did arise in the preaching of the Gospell, which brought a full Reuelation. Heb.1,1.

[Strong Meate] More perfect doctrine, set downe exactly & at large, to feede strong Christians withall. Heb.5,12.

[Without Mercy] Without sparing or pardon at mans hands. Heb.10,28.

[Melchizedeck] A man so called, who was both Priest of the high God, and the King of *Salem*, which was afterwards Ierusalem. Heb.5,10,11. Heb.7,1,2.

[Messengers] Persons sent by Commission to execute Gods Decrees in comforting the godly, and punishing the wicked; such are the Angels. Heb.1,7.

[Ministers] Seruants which by their Ministers do helpe the elect. Heb.1,7,14.

[Milke] Easie Doctrine, shortly and familiarly taught. Heb.5,12.

[Mount Syon] The Church of Christ, whereof Mount Syon was a figure. Heb.12,22.

[Men iust and perfect] True beleeuers, and godly persons. Heb.12,23.

N. A.

[Naked] Open, or plaine to be perceiued. Heb.4,13.

[Name] Such dignity & excellency as is peculiar to God. Heb.1.9.

[To confesse his Name] To celebrate and set foorth the

praises of God. Heb. 13,15.

Declare his name] To preach the Doctrin of grace. Heb. 2,12.

O. B.

[**To Obey**] To beleeue the word, yeelding vnto the truth of the promises, and imbracing them by Faith, which is the principall obedience of a Christian, and a root of all other obedience. Heb. 5,9.

[**To Learne Obedience**] To proue and try indeede what it was to obey such a Father, as looked for and commanded obedience to the death of the Crosse. Heb. 2,8.

[**Order of Melchisedech**] The fashion, manner or likenesse and similitude. Heb. 5,6. Also Heb. 7,14.

[**To Offer**] To shew himselfe, or to behaue and carry himselfe as a father to his children. Thus God offereth him to his Saints. Heb. 12,7.

2 To giue and make himselfe willingly a slaine Oblation and Sacrifice for satisfaction. Thus Christ offered himselfe. Heb. 9, 25,26.

3 To slay and kill beasts for Sacrifices, to be figures of Christ his offering himselfe. Thus priests vnder the Law offered. Heb. 10,11.

4 To tender praise to God, for mercy and Almes to the poore which be needy and miserable. Thus Christians offer to God. Heb. 13,15.

[**Offering for sinne**] Sacrifices expiatory, as peace Offerings signifie Sacrifice gratulatory. Heb 10,6.

[**Oftimes**] Something which for insufficiency, from the promise in Paradise, must be done againe. Heb. 10,11.

[**Old time**] The time which was till Christ. Heb. 1,1.

[**Old**] That which with time vanisheth, and doth not last euer, as the estate of this world, such as it is now, shall not. Heb. 1,11.

[**Once**] At one time onely, and no more, not oftner. Heb. 9, 27,28.

[**Once for all, and one Sacrifice**] That which being done, is so sufficient, as it needs no repetition or doing againe. Heb. 10, 10 12,14.

[**Once more**] One turne, or for one time, and then to cease; to note vnto vs the firme & stable condition of the gospell, & such as beleeue in. Heb. 12,26.

[**Of one**] Of one Father, to wit, *Israel* or *Iacob*, of whom came Christ and the Hebrewes, to whom this Epistle was sent: Or of one, that is, of one God, of whom is Christ, and all true Christians. Heb. 2,11.

[**Ouer the house of God**] One, that is Ruler and Gouernor

uernor of Gods Church. Hebr. 10, 21.

[To haue Ouerſight] To haue the roome and function of a Paſtor & guide to Gods flocke. *Heb.*13,7,17.

[To bee out of the way] To take offence and ſtumble, putting his ſaluation in hazard, by backe-ſliding and declining. Heb.12,13.

P. A.

Paſt age] One which is vnmeet through her great yeares to be a mother. Heb.11,11.

Patience] Power to endure greeuous things. Heb.10,36.

Perfect] Conſecrate to God, and ſanctified with the Fathers who liued before Chriſt, were not by the Leuitical rites ſeuered from Chriſt, the ſubſtance of them.Heb.11.verſe laſt. Alſo Heb.7,11,19.

Holy Place] Heauen, euen the third heauen, called Paradice.Heb.9,12.

Pleaſed God] His perſon to be accepted into fauor by faith. Heb.11,5.

Pleaſure] Allowance,approbation, (as ſatisfactory for ſin.) Heb.10,6.

2 Liking and will; yea ſometime vnreaſonable and vniuſt. Heb.12,10.

Power of the endles life] The ſtrength and vertue of a life which knowes no end, but is eternall.Heb.7,19.

Thing preſſing down] Whatſoeuer heauy waight or burthen, which makes ſlow, and hinders vs in the courſe of piety,as ſin doth.Heb.12,1.

High-Prieſt of our profeſſion] The cheefe & only Prieſt, from whom we are to take, both the Doctrine which wee profeſſe, and the Religion too. Hebr. 3, 1.

Principles of the word] The Catechiſing Doctrines, familiarly taught, and in few words, tempered and fitted to the vnderſtanding of the weake in knowledge.Heb.5,12.

Prince of ſaluation.] One which is Captaine or Chiefetaine and guide to eternall life. Heb.2,10.

Profeſſion] The faith or religion which we profeſſe. Heb. 3, 1.

2 The publiſhing, or open and free acknowledgement of our faith.Heb.10,23.

Promiſe] The word of God, touching the exhibiting and ſending Chriſt into the world. Heb.11,39. This is a generall promiſe to all the faithfull before Chriſt. Heb.6,17. & c.7,6.

2 Things promiſed; as the King-

Kingdome to *Dauid, &c. Heb.* 11,33. Theſe be ſpeciall promiſes.

3 The word of God, touching the calling of *Abrahams* ſeede in *Iſaac*, and bleſſing all Nations in that ſeede, *Heb.* 11, 17, 18.

To Prouoke] To whet and quicken vnto loue, *Heb.*10,24. Thus we prouoke one another.

To ſtirre God vnto wrath by tempting him, and ſtriuing with his Miniſters, *Heb.* chap. 3, verſ. 16. Thus men prouoke God.

Pure Water] Either the blood of Chriſt, whereof the purifying water in the Lawe, was a Type and ſhaddow; or the grace of Chriſt his Spirit, which is like water in operation, cleanſing vs; which becauſe the Spirit doth by application of Chriſts blood; therefore, both ſignifications may ſtand together, Hebr.10, verſ.23.

Purify] To eſtabliſh and conſecrate, ſetting them apart to holy vſes, by the blood of Chriſt, *Heb.*9,23. Thus the new Teſtament is purified.

To Purge with blood]To ratifie, confirme, and dedicate things by the blood of beaſts. Thus the Olde Teſtament was purged, *Heb.*9,22.

To Purge ſinnes] To take away the guilt and puniſhment of ſinne, by making a full ſatisfaction for them by his death, *Heb.*1,3.

Q. V.

To Quench fire] To ſtay and hinder the operation and force of the fire, that it burne not, as *Sydrach* did in *Daniel*, *Heb.*11,44.

Quiet fruite] Fruite, full of tranquility and peace, *Hebr.* 12, 11.

R. S.

Rebuke for Chriſt] Reprochfull ſpeeches from wicked men for the cauſe and Worde of Chriſt, *Heb.*21,26.

2 Correction and chaſtiſement from a gracious God, for amendment of life, *Hebr.*12,5.

To Receiue.] To imbrace with loue, as a Father his child, *Heb.*12,6.

2 Kindely to entertaine or take into houſe, to harbor and comfort, *Heb.*13,2.

3 To inioy and poſſeſſe a thing promiſed, *Heb.*11,v.39. *Heb.*10,36.

4 To vnderſtand and ſee by ſpirituall enlightning, *Heb.*10, 26,32. In the former place is meant a ſlight enlightning, by receiuing knowledge into the Braine, without change of the heart. In the latter an effectuall enlightning, by taking know-

knowledge into the heart and affections, is meant.

5 To finde and obtain what we pray for, Heb. 4,16.

Recompence] The rendring or giuing of blessednesse in mercy, according to promise, Heb. 11,26. and 10,35.

2 The reuenging of sinne in iustice, Heb. 10,30.

Reconciliation] Agreement and attonement with God, by dying to take away sinne, or by remission of sinnes thorough his death, Heb. 2,17.

Redemption of transgressions] The freedome and deliuerance of transgressours from guilt and paine, Heb. 9,15.

Reformation] Direction, leading aright (not by windings and turnings, as vnder the Law) and directly to Christ, the marke and scope of our faith, Heb. 19,10.

To Remember] To call to minde and thinke vpon, with purpose to punish, Heb. 10,17.

2 To call to minde something done and past, to profit by it, by patience and thankfulnesse, Heb. 10,30.

Reproaches] Slanderous and disgracefull words, Heb. 10,33

Good Report] Credite and estimation from good men, vpon good grounds, Heb. 12.2.

Repentance] Penitency or remorse in *Isaac*, who would not with *Esaus* teares be mooued to recall his blessing, Hebr. 12,17.

2 True conuersion or turning of a sinner to God, after a fall, Heb. 6,6.

Reuerence] The holy feare and awe of Gods maiesty and word, Heb. 11,7. and 12,28.

2 Submission and duetifull respect to our superiours, Heb. 12,9.

Rest] Ceasing from the works of sinne, as mortified men doe, or from all sinne and misery as glorified persons do, Heb. 3,18. and 4,3,4.

Better Resurrection.] A rising againe at the last iudgement, from death to life eternall, by the sentence of God, Heb. 11,35.

Reward] A good thing freely giuen, after the labour and trauaile of this life ended, Heb. 10,35.

Rewarder] One who bountifully & freely blesseth his seruants, Heb. 11,6.

Righteousnesse] Most iust & vpright, *Heb.* 1,9. See common Dictionary.

[**Root of Bitternesse**] Anger, wrath, hatred, and indignation: or as some iudge, heresie, or rather greeuous scandall, *Heb.* 12 25.

S. A.

Sacrifice] Beasts slaine and offered vnder the Law, to the honour

honour of God, and for ſtrengthening the faith of his people, in the Meſſiah to come. *Heb.*10 3,5. and 5,1.

2 Chriſt Ieſus, the ſubſtance and truth of all Legall Sacrifices. *Heb.*9,26. alſo 10,26.

3 Prayer, almes, workes of piety and mercy, which are as a pleaſant Sacrifice to God. Heb.13,15. **See common Dictionary.**

Sacrifice greater] A Sacrifice of more price and value. Heb.11,4.

Saluation] Our glorification, begun by remiſſion of ſins & ſanctification, when wee firſt beleeue in Chriſt. *Heb.*2,3.

2 Glorification, compleat & perfect, when the Saints being raiſed againe, doe poſſeſſe heauenly bleſſednes. *Heb.*9.26.

To Saue.] To deliuer and free, eyther from ſpirituall or bodily enemies and euils. Heb. 5,7. *Heb.*11,7.

True Sanctuary and Tabernacle] The body of Chriſt, wherein the fulneſſe of the God-head dwels, as in a Sanctuary, and by offering wherof, Chriſt miniſtred both to God and to the elect, *Heb.*8,2. Alſo *Heb.*9,24.

Scepter] Adminiſtration or gouernment, *Heb.*1,8. **See common Dictionary.**

To See Death] To dye or feele death, *Heb.*11,5.

To Shake Heauen & Earth] To ſtrike with admiration men and Angels, by a ſuddaine and mighty abrogation of the Moſaicall Ceremonies, and Ethnicall idolatries, through the power of the Goſpel, *Heb.*12,26.

Sinne] Sinners; to wit, perſecutors, *Heb.*12,4.

2 Tranſgreſſion of the Law, *Heb.*9,26. Alſo 10,4.

3 Blaſphemy againſt the Spirit, *Heb.*10,26.

4 Guilt and puniſhment of ſinne, *Heb.*10,2.

5 Sacrifice for ſinne, *Heb.*9, 28.

6 Naughtineſſe & corruption of nature, *Heb.*12,1. **See common Dictionary.**

Similitude] Type or figure: *Heb.*9,23.

Shadow] A rude draught or deſcription, ſuch as Painters vſe to make with a coale: *Heb.* 10,1.

Soule & Spirit] The will, wherein the affections are ſeated, and the more noble part of man, called vnderſtanding or reaſon: *Heb.*4,12.

Spirit of grace] The holy Spirit, which doth certifie the elect of the fauour of God towards them: *Heb.*10,29.

To Speake from earth and heauen] To ſpeake as a ſeruant; as *Moſes* did: or as a Sonne, as Chriſt did: *Heb.*12,25.

Stableneſſe of his counſell] His

His vnchangeable and firme purpose, Heb.6,7.

To Study] To muse or meditate earnestly vpon a matter, Heb.4,11.

Substance] A treasure, or a chiefe good thing, Heb.10,34.

T. A.

Tabernacle] Christs body; also heauen, Hebr.9,11. **See common Dictionary.**

To take away.] Vtterly to remoue a thing, as if it had neuer beene, Heb.10,4,9,11.

To Taste] To haue a slight and slender beleefe in Christ, & light feeling of heauenly blisse. Hebr.6,5. **See common Dictionary.**

[**Things concerning God.**] Which concerne the pleasing and worship of God. Heb.5,1.

Things not seen] Of nothing, Heb.11,1.

Better thing] Something more worthy & excellent, Heb.11,40.

Things hoped for] The glory and blisse of heauen, Heb.11,1.

Things shaken] Things of an vnstable conditiō, as things not shaken, signif: things of a firme & constant nature, *Heb.*12,27,28.

V. A.

Vaile] The flesh or body of Christ, Heb.10,20.

2 That hanging or cloath, which diuided the holy place of the Temple, from the most holy, Heb.9,3.

Vengeance] Punishment for sinne, Heb.10,30.

Vnbelefe] An vtter absence and want of liuely faith, Hebr.3,19.

Vnpossible] Not that which absolutely can neuer bee, but something which cannot be, because it is against Gods decree and counsell, Heb.6,5, and 11,6.

W. A.

Waies] Either Gods works of mercy and iustice, whereby God comes to vs; or his Commandements, wherby we come to him, Heb.3,10.

New & liuing Way.] Christ Iesus, crucified and dead by the merit of his bloodshed, quickning all the elect, Heb.10,20.

Out of the way] Transgressors or sinners, Heb.5,2.

Our olde workes] Our corrupt nature, and the euill fruits of it. chap.4,10.

Good workes:] Mercifull and charitable actions. ch.10,24.

2 Holy duties of all sorts, towards God & man: ch.13,21.

To withdraw.] To distrust God in his word. chap.10,29.

Without the Campe and Gate] To be accounted and reckoned for vnpure and wicked

wicked men, *Heb.* 13,12.

Within the Vaile] In heauen, *Heb.* 6.

Without father and mother] Without mention or rehearsall eyther of father or mother, in the sacred Story, *Heb.* 7,3.

Written in Heauen] Chosen of God to eternall life, by Christ Iesus, *Heb.* 12.23.

Word of righteousnesse] The Gospell, which teacheth the righteousnesse of God, and the way to attaine it, *Heb.* 5,13.

Y. E.

Yeares] The eternity or perpetuity of Gods being without end or limit of time, *Heb.* 1,11.

Yesterday and to day] At all times, both before and after the comming of Christ. *Hebr.* 13,8.

FINIS.

XUM